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Buzzacott, Francis H

Astounding revelations; or, Light in dar

ASTOUNDING
REVELATIONS

LIGHT IN DARK
PLACES

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COL. FRANCIS H. BUZZACOTT
CHICAGO, ILLINOIS, U. S. A

3-7-30
May 1930

The author and publisher both, invite the reading public to read carefully the synopsis of each chapter, as well as subject matter, and not to pass over the scriptural citations offered as evidence as it is the Key to the Astounding Revelations.

DEDICATORY

This volume is most humbly and respectfully dedicated to the Sciences of the Scriptures, Literature, History and Humanity by its Author, Col. Francis H. Buzzacott, Chicago, Illinois, U. S. A.

ASTOUNDING REVELATIONS



THE BEGINNING OF THE DESTRUCTION OF THE ANCIENT AND MIGHTY BABYLON.
SHOWING ALSO THE UNCOMPLETED TOWER OF BABEL.

THE AUTHOR'S INTRODUCTION

TO "ASTOUNDING REVELATIONS," OR "LIGHT IN DARK PLACES."

It does seem strange as I write these lines to think that all the earth, even this great continent of America, was at one time or period either submerged or covered by the waters of the Earth of Deep, or as the Arctics are now, wrapped in one continuous, impenetrable sheet of ice or that it was either a land of perpetual bloom—light or darkness—or, perhaps, buried in the depths of polar, temperate or tropical seas. Yet, 'tis so, nevertheless.

Could we but look back upon the tens of thousands of years (countless ages) that have passed from the formation of the earth and waters to the inundations of the flood, the receding of the waters of the deep, the cause increase and decrease of the great Glacial and other ages, or upon what they have covered or uncovered, or, on even what lies buried in the earth's great depths, we would behold some strange sights and scenes. It is the purpose of *Light in Dark Places*, to dwell upon these very subjects, perhaps, in a new way.

At least, this the the object of my writing. I, a lone creature, the last of my race, or name, perhaps, propose in this volume to unfold to my readers a pen and picture panorama of events prior to and since the beginning, before man even, passing and reviewing all the events, up to today, and even unto future years. How I shall succeed or what will become of the task I have undertaken, only One is there who can tell now—"He, who seeth and knoweth all things."

By this, my readers should not infer that this work is to be a religious one, except that it be written in a spirit of inspired truth. Neither should it be regarded as scientific except in review or research, but that it is compiled with the object of

really bringing together, into nearer and closer relationship, Biblical truths and scientific records, and of presenting to the readers a series of remarkably interesting facts, concise statements, and logical deductions, of what I honestly consider to be the truth, the whole truth and nothing but the truth. In short, *Astounding Revelations, or Light in Dark Places*, as the title implies, which, in brief, will review new theories and hypothesis as to a Precreation of Life. Its transmission and not origin on this planet or earth, as well as its evolution to its present form, and further to establish a chronological period of time, and produce facts that will harmonize Biblical Science, and that of man-made records, closer together, by a close comparison of the lasting impeachable records of the Bible to the researches of Ancient and Modern Science.

As for the work, thought and study necessary to pen these pages, all that I can say is that it has been to me a lifelong labor of love and inspiration. Night after night, day after day, when not engaged in my daily work or travel, have I written, only regretful that the hours passed so swiftly as they did. The purest of thoughts that have come into my life have abided with me, inspired and cheered my way on. Now, that it is finished, I look back over the many days again, with a feeling that prompts me to again take my pen in hand and write on to the end, and should your acceptance of this, my humble contribution to literature, be as I earnestly pray for—conductive of arousing new proofs, new thoughts, new hands, new inspirations, and new minds to similar subjects and works, then, indeed, shall I be well repaid.

Last but not least, I would invite the reader's attention to the fact that my observations and writings cover a lifetime of travel, experience and research, and that my conclusions are not drawn from any limited sphere, or source, rather the contrary, for I have personally visited almost every portion of the Old and the New World—even to Antarctic, Arctic, Equatorial, and Temperate regions, lived with both the civilized and savage natives of these climes, almost as one of them—

hence, have studied them from my own, their own and other points of view without prejudice, fear or favor.

This has been done in the effort to go back to the days of Creation, "in the beginning," reviewing the events, epochs, and ages since then—unto the present day—even going into the future, or time to come. With these remarks penned in fairness to myself and to you, dear readers, and asking indulgence and not too hasty perusal, or criticism of my work, "Astounding Revelations, or Light in Dark Places," which I now submit, I am

Fraternally and sincerely the author,

COL. F. H. BUZZACOTT.

Chicago, Ill., U. S. A., A. D. 1909.

"And Elihu, the son of Brachel the *Busite* answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion.

"I said, Days should speak, and multitude of years should teach wisdom.

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

Great men are not always wise; neither do the aged understand judgment.

Therefore I said, "Hearken to me; I will also show mine opinion."

(See Job 32, 1-6-7-8-9-10.)

The reader is particularly requested to read each quotation of scripture as he follows the subject matter, inasmuch as it forms the key to the revelations.

A. D. 1909 or the 15,000th year.

5-3 2-1
2-1 1-1

IMPORTANT AND SPECIAL NOTICE TO READERS OF THIS BOOK

These facts must be impressed upon you as essential to the understanding of this book.

I. Read very carefully, and slowly, and do not fail to grasp the meaning of each paragraph, page and chapter to the fullest extent and detail.

II. As I depend on scriptural quotations to verify these discoveries, they should be carefully read with the subject matter.

III. Do not permit yourself to be influenced by preconceived ideas, old teachings, doctrines, or beliefs. Simply hear the evidence without prejudice, fear or favor.

IV. Then judge as to the united whole, and you will not fail to be astonished at the *Astounding Revelations* outlined and plainly see

“LIGHT IN DARK PLACES.”

Both Author and Publisher invite the utmost consideration of the above, as otherwise it is useless to read the book at all.

A. D. 1909.

Year 15,000.

THE PUBLISHERS' FOREWORD

ADVANCE NOTES.

In submitting this work to the reading public, the publisher desires to state in brief that of all the manuscripts submitted to him in the past twenty years—out of thousands—none has impressed him or his editorial staff, as so strikingly original, searching and deep, as this one has proved itself to be. And as the reader enters into the subject matter of its contents, he will be amazed at the array of astounding facts, theories and citations, as given, which, if true, will somewhat revolutionize science, and place the work of the Bible or Scriptures before the public as it never appeared before.

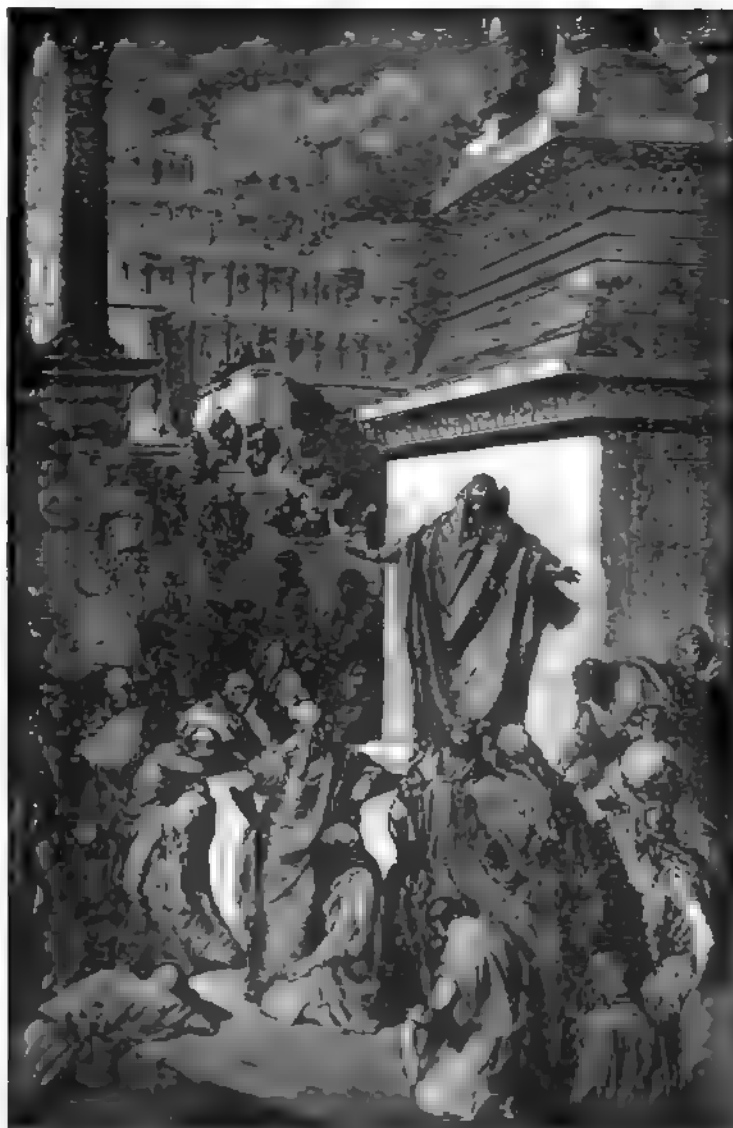
In fact so astounding are the claims made and proofs submitted that advance pages of this work were submitted to the foremost Scientists, Historians and Doctors of Divinity for an opinion. Practically all unite in pronouncing the work as inspired to an almost incredible degree, if not the most remarkable work ever published of its kind.

While not written perhaps in as perfect a form as it could be in the hands of a skilled or master writer, it most certainly presents an array of startling information almost incredible, in the form of seeming emphatic truth, that is most searching, convincing and brief, such as we believe has never before been placed before the eyes of the English reading public. Therefore, the book submitted as a whole, practically without revision, shows the personality and individuality of its author, that the public may judge both of the man and his work.

With this end in view, the reader is requested from the start to follow closely every page, not missing a single paragraph. And before you have closed this work, it most certainly will astound you with its Astounding Revelations or Light in Dark Places.

THE PUBLISHERS.

Fidelity Pub. Co., Chicago, Ill., U. S. A.



REPENTANCE OF NINEVITES.
(EXOD. XV. 1-19).

CHAPTER I.

"BEFORE THE BEGINNING."

Commonly, mankind and the sciences are inclined because they find the remains of supposedly extremely ancient, pre-historic signs of certain savage man and animal life, fossils, implements, utensils, etc., to regard such things as belonging to the age of earliest man and animal kind and to classify them, according to certain periods of time, computed and termed epochs or ages, such as Drift, Stone, Bone, Bronze, Iron, Carboniferous, Glacial, Pre-historic, Historic, etc.

But the question is, is this really so? Might not many other ages, periods, or epochs, have preceded even these? Certain is it that both man and animal kind must have existed ages before their intelligence or savageness reached anything like a stone or bone recording age, of which so much has been written. There must be rotted and buried mountains deep, beneath rocks, earth, water or ocean surface, beyond all possible recognition or semblance, other proofs of man's handiwork, prior to any so-called Drift, Glacial, Stone or Bone Periods or Epochs, as is claimed by science as the first.

Why then classify any of these ages, periods or epochs as the first? Why not hold that series of such ages precede them? Why not too, that the Drift, Stone, Bone and Cave Periods—so-called, were of a modern, historic age, rather than a primitive, pre-historic one? For I intend to prove that man of these times, such as we still gather relics of, was but as a savage is to us now—a near, close relative, rather than a primitive, distant or the earliest one.

Why, too, because we find traces of fire, bones and crude carvings, in ancient caves, mounds, etc., classify them as most early arts of savage mankind, or dwell upon them as evidence,

showing that mankind was but a mere step above animal life? And last, but not least, why and how could we ever consider much less, still consider it as a fact that man really evolved from a savage beast—wild animal or ape?

What a fallacy this all is. Why not consider instead that man existed thousands of years, before all this display of man-made mystery and ignorance, caused by the finding of lost and abandoned relics of certain primitive, savage races? Science now places the Earth as possibly millions of years old. Why not consider that man existed in various stages or forms, practically all this time, or nearly so, before, beyond and without Bone, Stone and Cave-dwelling Epochs? Indeed, I shall prove, before I have gone very far, that what we call mankind now, existed in another form, tens of thousands (not millions) of years before all this, and that where we really begin to trace man's history or find the first relics of him, is where really commences the dawn of re-civilization (History of our Day)—not man's origin.

Is it not still greater ignorance and fallacy, to regard old, re-discovered bones, stones, caves, barrows, mounds, kitchen-middens, cromlechs, dolmens, etc., as signs of early, pre-historic man? Why not rather term it of an early historic period, re-found, or as the re-discovered representative remains of a historic, nomad or semi-savage race, the true pre-historic, earlier or advanced race, which still remains to be found, re-discovered or proved? For among the oldest of such relics that we have found so far, we find forms and patterns of boats, carvings, jewelry, even traces of lost arts, which seem to me absolute proof that such things are but remnants of what once really belonged to a race of people of far advanced types, rather than the earliest of mankind.

There is no reason why these should be regarded as factors that prove such finds as belonging to the earliest types. Far from it. Such remains would seem to be but comparatively recent signs, just as are the Pyramids, Obelisks and people of Ancient Central Europe, Asia, Egypt, or Africa; modern—mark ye well—modern, as far as man's earliest origin is con-

cerned, for such discoveries or re-discoveries are insignificant in comparison with what I have in store for you, regarding man's earliest origin, and primitive history, ancient or modern.

There is indeed an impenetrable abyss or gulf of time between the dawn of creation and the beginning of history. Thousands of years I re-echo, and although we in a way reckon time by such discoveries, or from scripture and the flood, we should not forget or overlook the fact that, perhaps, the earth and all that therein is, was many thousands of years old, before even this time, for the flood did not occur until the ninth or practically the tenth creation, as I shall now endeavor to prove. In the same way, perhaps, some one will attempt to tell of the happenings of today (our days thousands of years from now.

Looking backward, then, upon all the great works, or volumes written concerning these things, about the very first fact that will shortly strike the reader's attention, is this fallacy of man-made dates, concerning the earth's history and age. And, as if to impress itself still further on the reader's mind, will shortly appear the second fallacy, this man-made and attested-to statement that the scriptural records of the Bible only date back to four thousand and four years before Christ, and next that the time of the flood was only about two thousand four hundred and forty-eight years before Christ, or only 3,565 years ago.

Now the Bible itself is silent as to the age of the earth and all that therein is, so man goes and figures it up his way, and even now cannot agree as to whether it is four, six or eight thousand years old, with any degree of certainty. He gets together a few wise heads, and jointly after reviewing the evidence, records, etc., they pronounce it four thousand and four years old at the birth of Christ, despite the fact that the Bible itself in its way contradicts these man-made dates, and indirectly tells its own age, following it up with proofs, by the very first words in its pages, "in the beginning." What this beginning was, when this beginning really took place, is the object of this volume.

Going forward now, we find that since the beginning the

earth, together with scripture, has been telling us all along by tabulating in its own way both its history and age, what for thousands of years we have been trying so hard to find out for ourselves. We did not understand, realize or believe. And the present century finds us on the eve of giving out certain truths concerning these things, while modern science somewhat endorses and proves the truth of its claims by verification of the facts cited. All of which goes to show, that scripture has all along been telling its own age, that of the earth's formations, growth, development, creations, destruction, reformation, re-growth and countless other events and things of equally absorbing interest, only we did not realize the extent or get the meaning, and intent, of its truths, until now.

First, it shows up the mistakes of man, and, secondly, by infallible marks, signs and brief, plain statements, it practically tells and proves to us its gradual growth, epochs, creations, decline, growth again, evolutions and a thousand other such facts, such as we never dreamed of before. And so plainly has it done all this, that it seems peculiar, and strange, that even a botanist, who can tell the species of a tree by its leaf and judge of its age and growths by its annual rings, heart wood, sap wood, medullary rays, etc., did not volunteer the information in a general way. And similarly in a logical manner, the earth tells its own history and age and sheds its own light on these dark places.

Metaphorically speaking, the earth is full of these annual rings, layers of earth, rock and soil formations, re-formations, decays, mineral deposits, eruptions, growths and ungrowths, which, all in all, when put together with the scriptures, as a key, unlock most of its secrets, and in their own way, reveal both facts and proofs, that the earth and all that therein is, really is, as the Bible states nearer fifteen thousand years old. It furnishes us with proofs, showing us how to bring this scripture age, by computation through all the periods of evolutions and time's changes, down to the present man's way of dating, even to fifteen thousand years hence, if we but will. And before the

readers shall have closed these pages, he will be convinced that many of these facts in a way prove themselves.

To science, too, as well as to the scriptures and history, does the credit partly belong. For it was science which, when the task was most difficult and slowly progressing, informed us, and verified the fact, that this planet or earth and the time upon which our computation was being based or calculated, was constantly changing; slowly revolving, passing through space, and undergoing a continual reformation of all life, light, time and things. It was science which verified or proved to us that the colder countries were getting warmer; warm countries getting colder; dry climates getting wet; wet, dry; new lands forming or appearing, old lands disappearing; new growths displacing old ones; new minerals changing from the old, new vegetation developing from old. That flora and plant life, insects, fish, reptiles, animals and man, in fact, all life were undergoing a slow, gradual evolution, disintegration, and reintegration. Seasons and times were changing, new sky, planets, water, earth, light, clouds, and stars were taking the place of the old. And even new thoughts developed by which all things are now made plain.

Neither, must we overlook the fact, that such things have probably been going on for thousands of years, a small part of which time, thanks to science, we know and have kept due record. Hence, the first great step and correction that we shall presently make and prove correct is that this man-made date of the Bible, the creative days, deluge, flood, days of Adam, etc., and the scriptural writing, prior to the flood, *is far greater* than four thousand and four years, B. C., simply because time then was vastly different and incalculably different than time now.

There is room for much thought and study, deep and deliberate, to be expended on the subject as to what the day of scripture really means. And we shall soon learn and know that the day of those times was not figured as is our day now, but that it was really the equivalent of what is regarded by us as an age of time, as quotation similar to an expression, commonly used, "Such as in our day." And even now day in the Arctic or

polar regions represents in part an idea of its application; for, still in this land of the midnight sun, day lasts for four continuous months. During summer, there exists this period of one hundred and twenty days or more of practically perpetual daylight and sunlight with not a single hour of darkness, or night in all this time. Now, what this was, tens of thousands of years ago, or, as science computes, millions of years ago, is indeed hard to conjecture. Nor must we forget that winter, in these same polar regions is now a period of continual darkness, for the remaining eight months of the year, with the days apparently growing shorter still, as time changes all things.

Of one thing, however, we can be certain of, which is, that "*In the Beginning*" early stages of the formation of this planetary earth, days were infinitely different than now, and this fact will be made clear to the reader as we go into a further discussion of such things. Indeed, if the reader will only read carefully and not flit over the subject matter, he will be surprised and astounded at the theories, facts and proofs cited or submitted, which, all in all, will cause the generical accounts of creation and evolution to be read over in a new light, such as we little dream of now. Hence, I repeat and urge the reader to not only carefully peruse these pages, but to particularly note the scriptural passages quoted (reading between the lines, as it were), in order to more quickly grasp the solution of the whole.



"IN THE BEGINNING."



A LARGE ISLAND WHICH APPEARED AND DISAPPEARED AND WHICH UNDERWENT CONTINUAL RE-
FORMATION AS DESCRIBED.

CHAPTER II.

"LET US BEGIN AT THE BEGINNING." (Confucious.)

**SCIENCE VERSUS BIBLICAL CONTROVERSY AS TO THE BEGINNING
—BOOK OF MOSES AN INSPIRED WORK, SCIENTIFIC AND HISTORICAL, BUT NOT CHRONOLOGICAL—DIVINE ENDORSEMENT AS TO ITS TRUTHS—TERRESTRIAL VERSUS CELESTIAL THINGS
—WHY THE BIBLE IS SILENT AS TO CERTAIN LIFE IN OTHER PLANETARY WORLDS ; STILL IT IS A REMARKABLY SCIENTIFIC BOOK WHEN READ IN ANCIENT LIGHT AND CORRECTLY INTERPRETED—THE DAY OF THE EARLIEST PERIODS—6 DAYS OF FIRST CHAPTER OF GENESIS—SCIENCE'S 6 EPOCHS OR AGES—AT LEAST 6,000 YEARS COVERED BY FIRST CHAPTER OF GENESIS, BIBLE AUTHORITY FOR SAME—NO AUTHORITY TO TERM FIRST DAYS 24-HOUR PERIODS—AUTHOR'S TABLE OF COMPARISONS AS TO DAYS, EPOCHS, AGES, ETC.—END OF GOD'S DAYS—BEGINNING OF MAN'S DAYS—TABLE AS TO PROPER AGE OF THE EARTH—BY PERIODS THIS EARTH IS 14,000 TO 15,000 YEARS OLD, INSTEAD OF 5,913 AS COMPUTED BY THEOLOGIANS—SCIENCE WRONG IN COMPUTING THIS EARTH AS MILLIONS OR BILLIONS OF YEARS OLD—TWO CREATIONS OF MAN REVIEWED PRELIMINARY TO FURTHER DETAILS—ALL LIFE VEGETARIAN STRICTLY IN THE EARLY PERIODS—BEASTS OF THE EARTH DEFINED—POLAR REGIONS ONCE SEMI-TROPICAL—FLOOD EPOCH, TRUE CAUSE OF GLACIAL EPOCH, SCRIPTURAL AUTHORITY QUOTED—SECOND CREATION, OR BIRTH OF ADAMITES, NO WOMAN AS YET—A QUESTION FOR THE READER—6,000 YEARS IN THE FIRST CHAPTER OF GENESIS—THE VARIOUS GENERATIONS OF THE FIRST PERIODS DEFINED.**

Well, indeed, may man-made sciences claim that there is no proof of a beginning, and no prospect of an end ; but all of them have not established or proven either fact. The reason

for this is simply they depend entirely upon man's records, completely ignoring the Bible, which affirms every truth that they have discovered. They err because they deny everything that they cannot prove, and because they do not take the history of this earth and all that is therein from the inspired work of the Bible.

Remember, first, that the book of Genesis, while written by man (Moses) was the inspired work of God, who visited upon him the divine inspiration to so write of all past events that they would be handed down from generation to generation of mankind, touching upon the subjects of this earth and its earliest formation periods, growth and creations. Further, Genesis anticipates every claim and proof realized and discovered by all the sciences, individually or collectively, and it answers in its way, every question that science is now in doubt about, or which as yet remains unknown.

To go a step farther, there is hardly a question that science can ask but what is already answered by scriptures (Genesis alone) as to events even before man was created, and since then up to today, and even to the future. In short, there is more information in these few pages than in thousands of scientific volumes, simply because the work is based on the Bible, which has not yet been read in its proper light—and I intend to show that from its very first chapter (Genesis) to its last (Revelations) it is a huge scientific volume, such as hitherto we have never dreamt of, much less conceded.

In making this statement I am well aware that its various chapters—Genesis particularly—are considered mythical and unscientific, but that does not make it so. Why not, instead, that its pages are *misunderstood or misinterpreted*. If we grant that its various books are correct historically, why claim the books of Moses, its earliest chapters, are unscientific? Why not that we are incapable of reading and realizing the wisdom of its pages which teem with Divine endorsement—not any one part, but its whole—for even the book of Moses is endorsed as is the others, by the words of Jesus, which says:

“For had ye believed Moses, ye would have believed me—

for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (St. John 46:47.)

Nor is this all—By many Scriptures are considered unscientific—in that they do not detail certain kindred sciences to our own. (Astronomy, for instance.) But let me urge the reader to memorize this passage of scripture, which directly refers to these things—for it says:

"I have told ye of earthly things, and ye believe not. How shall ye believe if I tell ye of Heavenly things?"

(St. John 3:12.)

Yet even with this borne in mind, I shall shortly convince you that when read in the proper light, the science of the scriptures anticipate every discovery of even astronomical and other kindred sciences itself, hence

"He that hath eyes to see, let him see, and he that hath ears to hear, let him hear."

Man-made science claims that there is no proof of a beginning, and no prospect for an end; but all the sciences put together, have neither established nor proven either fact, simply because they deny or ignore the scriptures and the Bible. And, if the reader will only read carefully and not miss a single paragraph of this work, I shall astound him with proofs that mankind and all the sciences err, because they do not trace the earth's history and all that therein is from the inspired work of the scriptures, which for thousands of years have been telling us all along what happened in the beginning, even before man's existence, and since then, up to today, and even to the future.

The Bible (that long-neglected, scientific history), while written by man, was the inspired work of God, who visited upon man at that time, the divine inspiration to so write of all past events, that it could be handed down from generation to generation, enlightening upon all subjects. And I make this first astounding claim that in its pages it answers every question and practically proves every fact which remains unknown to the sciences of today, as to the earth's history, formations and creations, and reveals the astonishing facts which all the sciences are today seeking to explain or prove. And further,

there is no question which science asks, or can ask, but is answered already by scriptures, as to events even before man was created.

Now, if we should take the most modern researches of all scientists regarding the great proofs of the earth's earliest history, events or age, we would have countless volumes, concerning its formation, changes, evolutions. And no man of the present day would live long enough to read, much less reflect upon, study, learn or understand them, for the reason that no two are alike in style, data or tabulation; yet all agree on certain facts, which bind together as do the links of a chain, in some form or manner, the contents of this single work, the facts of which are all gathered from the scriptures alone.

Hence, the day of scripture reckoning is probably an age in its comparison with time now, and to this, science has partly agreed, by admitting certain proofs of the planetary world's formation, in the earliest stages of its creation. For how can it possibly be termed the equivalent of our day, when there was no sun made so as to compute time until the fourth day?

Turning to the Bible (Genesis, Chapter I, first verse), the very first words of that grand, prehistoric history, it says:

"In the Beginning," darkness only existed, then God made light (God's Day), then "divided the light from the darkness," calling them Day and Night. But, as to its duration, or the length of time of either day or night, except that it was the first day, the Bible is silent. The truth might well be, that the day of that period was and is, an age now—a thousand years.

The six days of scripture refer to the six different ages, epochs, or periods, in the formation of the earth's earliest history. Even these may prove to be links in the great chain, which shall bind scripture and the sciences together. And as we go still deeper into the subject, we can well compare these six days of scripture with the epochs known and classified by science, as the unknown (beginning) Archaen, Palaeozoic, Mesozoic, Cainozoic (Tertiary), some of which are also termed Crustaceous, Carboniferous, Drift, Glacial, etc., for reasons which will follow later.

The reason I cite the above is because they make certain the fact that the time of darkness, which existed before God said, "Let there be light," really was an unknown, indefinite age—instead of that period, such as can be likened to twelve hours or a day now, which is proved by the following citation from the Bible: *Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day—or as a watch in the night—when it is past.*" (II Peter 3-8.)

To make plainer to the reader what these things really mean, scriptural and scientific records are given for comparison that you can better judge for yourself the full extent of their meaning. And if the reader will but refer to the single chapters of Genesis, alone, he will find that all my citations and proofs are taken from this most remarkable and brief part of the Bible. He will also note that these few chapters alone cover a greater period of time than all the rest of the Bible, new and old, put together. And, also, that the information in them, brief as it is, is greater than all the voluminous publications compiled by science.

Bearing this in mind, and not allowing prejudice to usurp the place of research, you will be convinced of this astonishing fact, no matter whether you credit it at first or not, that the science of the scriptures and the words of God are right and that the sciences of mankind are largely wrong, as we shall see.

The Author's Table of Comparisons of
DAYS, EPOCHS, AGES, ETC.

<i>Scriptural Records</i>	<i>Versus</i>	<i>Scientific Records.</i>
First Day:		First Period or Age:
In the beginning earth without form and dark; God made Light, Day and Night. (An indefinite period.)		(Epoch) Probable Formation of the present Globe—unknown. (An indefinite period.)

The above may be compared to Science's first Epoch or Earliest Periods.

Second Day:

Making of Firmaments,
Separation of Heavens,
Sky and Water,
(Another indefinite period.)

Second Period or Age:

(Epoch). Probably comple-
tion of the present Globe—
unknown— (another indefi-
nite period.)

The above may be compared to science's secondary Epochs
or Earliest Periods.

Third Day:

Dry Land and Waters di-
vided, Earth brought forth
grass, herbs, trees, fruit,
whose seed was in itself.

Third Period or Age:

(Epoch). Probably period
of first primary growths,
which science has proven
existed in earliest ages.

Primary Epoch, a period of first growth.

Fourth Day:

Sun, Moon and Stars ap-
peared. (No time limit as
to length of Day or Night
yet.

Fourth Period or Age:

(Epoch.) Probably about
what is known as the Pre-
Archean Period.

Another indefinite period or epoch.

Fifth Day:

Waters only bring forth
moving creatures, fish, fowl,
etc.. great whales, etc., etc.

Fifth Period or Age:

(Epoch.) Probably the age
of earliest forms of life.
Archean or Palaeozoic Period.

Generations of earliest forms of life.

Sixth Day:

Earth brings forth all living
creatures, cattle and creeping
things. (First creation of
Man).

(Epoch.) A period of still
further advanced forms of
life and creation. Reproduc-
tion of Species.

Sixth Period or Age:

(Probably the Mesozoic or
Cainozoic Period.)

In the above, "First Creation of Man," refers to Pre-
Adamites.

AUTHOR'S NOTE:—In this age appears the first creation, production, or making of man—a fact I desire the reader to make especial note of—for I desire to impress upon the reader's mind that there was, later, a second production, or making of man—hence there were really *two productions of man*. Note this fact, for as we go along and review these several productions I shall present some facts that will probably surprise you.

Seventh Day: .

Day of Rest, and God rested on the seventh day, in which is claimed even certain growths rested or developed.

Seventh Period or Age of Development:

(Epoch.) Probably an Age of Rest, or only certain growth, probably the Tertiary Period.

(Pre-Historic Epoch.)

End of God's Days.

To the above mentioned Periods, Ages or Epochs (Days) the writer desires to add *several more Periods*, the purpose and proof of which will be explained as we go along.

Eighth Creative Period:

Day of Development, Growth and also more Creation and more Growth.

Scientific Records:

Age of forest growth, mastodons, extinct monsters, etc. Pre-Historic.

Ninth Creative Period:

A new creation of man, Adamites (Dust-made Man), more beasts of the field, fowls of the air, etc., and

separate woman (Eve) and their development.

Before the Flood. Age of Growths. Days of Man.

Scientific Records:

Period of new creations of life, age, of earliest cultivation, development of the generations of early man, up to and prior to the flood.

Probably an age preceding Dilluvian Periods.

The above includes the generations of Adam and Noah up to the flood's destruction and change. Reformation periods.

Tenth Period:

After the flood Deluvian Days and Glacial Periods. Days of the generations of Noah's sons. Shem, Ham and Japheth, and their sons. A forestless age.

Scriptural Records:

Probably the Glacial Drift Period or the beginning of the Historic Period or Age, a period of culture. Age of Iron only.

Now these periods are all equivalent in length of time to what we would term an Age. And with reference to the seven days previously mentioned in the Bible, we find in scripture these words, which may fittingly be applied to the scriptural days:

As the light of the day, so the day is with me like a thousand years, and a thousand years as one day.—1st Peter, Chap. 3:8

—“*For a thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night.*”—Isaiah 38:14

Comparative table as to the age of the earth and all that thereon is, from the beginning, until the present day, as compared with another from scriptural records would be about as follows:

1. Deluvian Day, Period, Age or Epoch, probably 7,000 years.
2. Glacial Period, Age or Epoch, probably 1,000 years.
3. Noah's Period, Age or Epoch, probably 1,000 years.
4. Forestless Period, Age or Epoch, probably 1,000 years.

Summing up the generations of all mankind up to the present day, comprising same as follows:

1. 2,000 years, 2,000 years, 2,000 years, 2,000 years.
2. 2,000 years.

In a preceding paragraph attention was directed to the fact that scripture refers to the day of the biblical time being *as the light of the day*, and if we turn to the sciences or to any one, or all of them, for verification, we find that our *scriptural periods or ages* correspond practically with *some of the scriptural writings*, except perhaps that biblical

science does not go back so far as to time, science preferring to claim for them millions or billions of years. This, however, is an error which I shall shortly endeavor to prove; first, however, referring to the following table of periods in earth's history, as claimed by science to-wit:

Systematic Survey of the Palaeontological Periods, or the greater divisions in the History of the Organic Earth.

1. First Epoch; the Archilithic or Primordial Epoch. (Age of Skullless Animals and Seaweed Forests.)

1. The Older Archilithic Epoch or Laurentian Period.
2. The Middle Archilithic Epoch or Cambrian Period.
3. The Later Archilithic Epoch or Silurian Period.

2. Second Epoch; the Palaeolithic or Primary Epoch.
(Age of Fishes and Fern Forests.)

4. The Older Palaeolithic Epoch or Devonian Period.
5. The Middle Palaeolithic Epoch or Coal Period.
6. The Later Palaeolithic Epoch or Permian Period.

3. Third Epoch; the Mesolithic or Secondary Epoch.
(Age of Reptiles and Pine Forests, Coniferae.)

7. The Older Mesolithic Epoch or Triassic Period.
8. The Middle Mesolithic Epoch or Jurassic Period.
9. The Later Mesolithic Epoch or Chalk Period.

4. Fourth Epoch; the Caenolithic or Tertiary Epoch.
(Age of Mammals and Leaf Forests.)

10. The Older Caenolithic Epoch or Eocene Period.
11. The Middle Caenolithic Epoch or Miocene Period.
12. The Later Caenolithic Epoch or Pliocene Period.

**5. Fifth Epoch ; the Anthropolithic or Quaternary Epoch.
(Age of Man and Cultivated Forests.)**

13. The Older Anthropolithic Epoch or Ice Age, Glacial Period.

14. The Middle Anthropolithic Epoch or Post Glacial Period.

**15. The Later Anthropolithic Epoch or Period of Culture.
(The Period of Culture is the Historic Period of Tradition.)**
The last mentioned period follows on to the present day.

Following the sixth day comes the seventh, or the day in which God rested, as is stated in scripture, and if we turn to the second chapter of Genesis, fifth verse, we find:

"And every plant of the field, before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

Here, now, let us refer to the part which says there was not a man to till the ground, and let me ask the reader this question: What, then, was this previous creation of man?—mentioned in the first chapter of Genesis, 27th verse, reading as follows:

"So God created man in his own image, in the image of God created He him: male and female created He them."

Bear this in mind, because later I shall dwell on this particularly, and astound you with my revelations.

Referring to that previous citation of scripture, in which it says there was not a man to till the ground, it is evident that this refers to the fact that the seventh day or age was a period of rest not only for God, but for all his creation as well.

What, then, have we here but an age of growth, or only certain developments, so to speak. When all life practically rested, a period which somewhat agrees with science in its application of another dark age, or unknown period, which intervenes between the others, and as if to support these claims, we find the following verses:

"But there went up a mist from the earth, and watered the whole face of the ground." (Genesis 2:6.)

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." (Genesis 2:9.)

And reading on, we find, *"And a river went out"—"compasseth the whole land,"* etc. And what does all this mean except it be that the seventh day, age, or period of rest, non-creative growth was at an end, and a new age, new creations, re-development, growth of all things began. An eighth day or age this must be, which can well be termed a new epoch or a period where the second creation of man, Adam's day, will commence.

Here, then, we are confronted with facts and certain proofs, that man-made dates, stand between truth and light. And if the reader will refer to the first three chapters of Genesis he will find that it tells the truth more briefly than science, so much so that we have hardly begun to have a conception of the real meaning, depth and intent of such things.

Now, let us logically consider what this period of rest, seventh day or age, really means. In its application to that part which refers to *"plants of the earth, and the herbs of the field before they grew,"* and if we go still further back to our table of days or ages, and refer to the fifth and sixth day preceding, what do we find, but these are the days of moving creatures, fish, fowl, cattle and creeping things, great whales and every living creature that moveth, was brought forth from the elements. (Genesis 1:21.)

Now, reader, bear in mind that there was no death, as yet, mentioned in the Bible; hence, these great whales and living creatures must have lived through these long, almost indefinite periods which follow up and beyond the sixth and seventh day to the eighth and ninth period, or up to the time of the flood, which really means thousands of years, and if we turn to Genesis 1:30, we find also *"That to the beasts of the earth of that period there was only given green herbs for meat."* This means that there were vegetarians or plant-eaters only, and that there

were monsters, indeed, is proven by the very mention of great whales, etc.

Now, what have we here but such monsters which science has admitted, and termed the age of unknown, prehistoric mammals or animals, such as the giants, "Stegosaurus," Armored Dinosaur, Ceratosaurus, Mammoth Mastodon, etc., etc., such as science recognizes and claims did really belong to the early pre-historic or unknown period, and whom they have really classed as herbivorous.

Further connecting, step by step, bit by bit, scripture and scientific truths, we shall take up this fully in a later chapter, but for the present, we will continue my story as to the seventh day, age or period.

That this really was an age of rest or long life, no further creation, and only growth of certain life, is proven also by science, which claims that in this age of existence, these gigantic prehistoric monsters seemed to live in a period of strange plants and flora (vegetation), such as disappeared with them, and further that the discovery of their remains later in various portions of the earth, for instance in the polar regions, proves that even these icy regions were covered at one time with dense semi-tropical growth, now extinct.

This then shows that it was long, long, prior to the Glacial Age that these huge creatures existed, and strange enough scripture in its way absolutely confirms that the great Glacial Age did not occur until after the flood (thousands of years after this) where we find "cold and heat, summer and winter seasons mentioned for the first time by the following verse:

"While the earth remaineth, seed time and harvest, cold and heat, summer and winter shall not cease." (Genesis 8-22.) This is really the first mention of cold or heat, winter or summer, in the Bible, and this after the flood.

Now, strangely enough, modern science verifies in its way that prior to the Dilluvian Period, Epoch or Age, the seasons or temperature of the earth seemed to be in a hot-house, humid-like condition, practically of a high uniform temperature, akin to tropical, we will say.

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Now, let us note, in support of all this, what transpires in those known regions, in this eighth period or age that I claim, and what do we find but that these facts and verses prove it a time of still more creations, further growths and development, as follows:

"And the Lord God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and man (new man remember) became a living soul." (Genesis 2:8.)

"And the Lord God planted a garden eastward in Eden, and there put the man whom he had formed, etc." (Genesis 2:19.)

"God formed (out of the ground) every beast of the field, (not of the earth because it had grown or developed into fields now. Note the fact) and every fowl of the air." (Genesis 2:19.)

And presently we shall come to woman for the first time, for the first time in all scriptures, mind you, hence, man must have lived through several long creations, epochs, ages, or periods, two creations of man, remember) *all alone*.

Indeed, the very words:

"It is not good for man to live alone; I will make a helpmeet for him." (Genesis 2:18.)

In itself, prove a veritable revelation, or mine of information, as we shall see, for so far we are referring only to biblical events and records of them. Soon we shall enter more original fields of research, so let me again urge the reader to not pass over these subjects too quickly for the reason will soon be evident.

Now, turning back or referring to the last mentioned creation of beasts of the field, fowls of the air, etc., we find that this was a new creation of animal life, hence, these must have been the creatures from which descended those that went by pairs into the ark, in due time, and survived the flood—the same as our present species have descended from, that is, their ancestral kinds, or species which practically remained with us until the present day, we may say. Why this second creation of man or beast was made, we shall soon see.

But I will first put this question to the reader: What became of the first creation of Man? Why was the second creation of animal and fowl life made? These questions will all be answered by "Light in Dark Places." First, however, emphasizing the fact that the first chapter of Genesis and part of the second covers "God's Days," and that not until a far later period does Man's Days appear, hence do I base my claim that *the first chapter of Genesis, alone, covers a period of time of 6,000 years*, which when based or completed chronologically on the basis of time then, might well correspond and harmonize with science's indefinite ages in comparison to time now, for we must not overlook the words which apply to various generations in order.

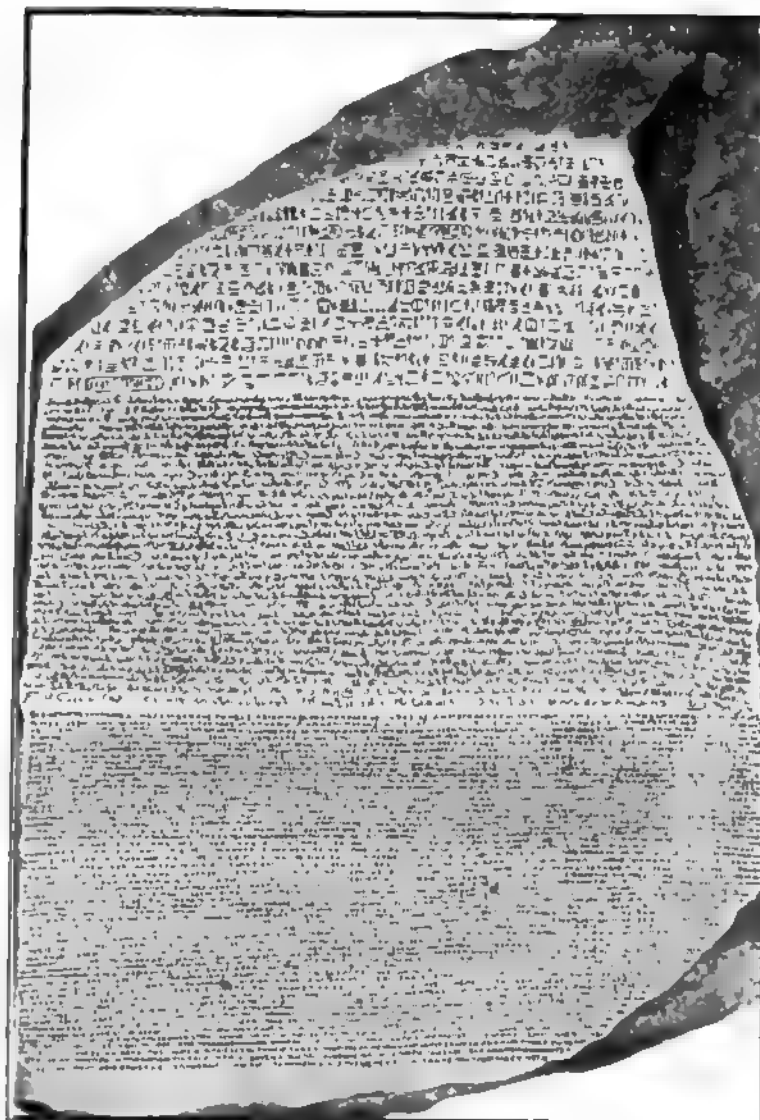
"These are the generations of heavens and the earth."

(Genesis 2:4.)

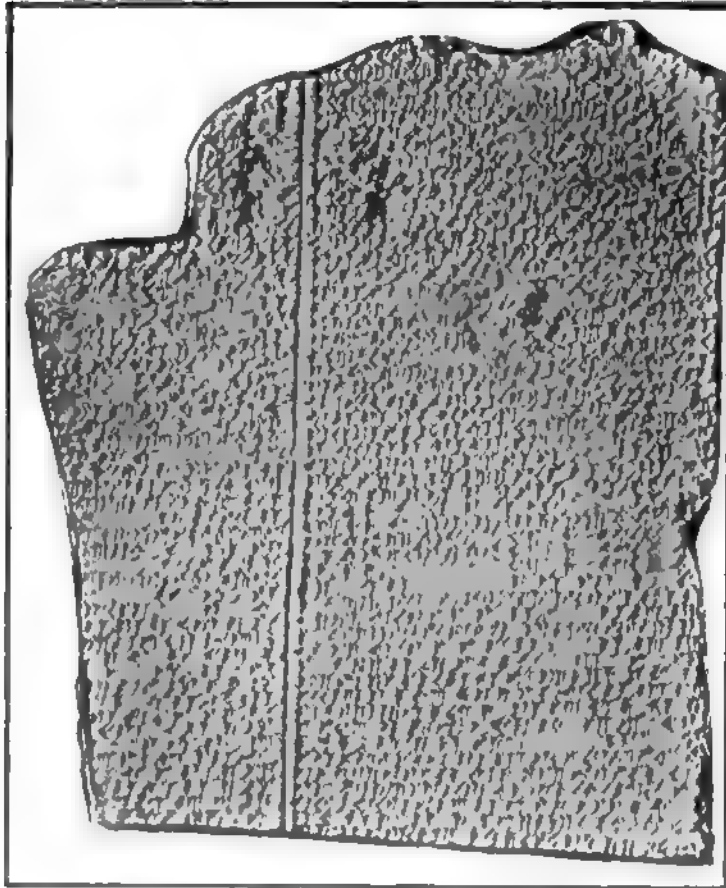
"These are the generations of Adam." (Genesis 5:1.)

"These are the generations of Noah." (Genesis 10:1.)

These I quote for the purpose of showing that the periods of time which cover these various generations are in no way to be considered, chronologically, alike. The first was God's Days, covering infinite ages of time, perhaps, as quoted, *each of a thousand years'* duration. The second was Patriarchal Days, of which are recorded, and the third, Man's Days, none of which, especially the earlier, should be considered as days of our day now.



**"THE FAMOUS ROSETTA STONE." THE DISCOVERY OF THE KEY
TO ANCIENT EGYPTIAN HIEROGLYPHICS WAS OBTAINED
FROM THIS STONE.**



**THE FAMOUS BABYLONIAN DELUGE TABLET WHICH CONTAINS A
DESCRIPTION OF THE FLOOD.**

CHAPTER III.

THE DAWN OF CREATION, AND A NEW AGE OF REASON.

**BIBLE DIFFICULT TO UNDERSTAND, AN ARGUMENT IN ITS FAVOR ;
A SCIENTIFIC WORK—ALL SCIENCE UNCONSCIOUSLY PROVES
ITS GREAT TRUTHS, WHEN INTERPRETED CORRECTLY—ITS
EARLY VERSES CAPABLE OF BROAD INTERPRETATION—EACH
VERSE EQUAL TO A VOLUME OF OUR PRESENT LITERATURE—
A REVIEW OF SCIENTIFIC TRUTHS THAT HARMONIZE BIBLI-
CAL PASSAGES—THE SCIENCE OF THE BIBLE CITED—A FEW
ILLUSTRATIONS OF THESE FACTS—REMARKABLE PROOFS
AND PASSAGES IN SUPPORT OF THIS CLAIM—UNFAIR PREJU-
DICE AGAINST THE BIBLE—ITS ANTICIPATION OF SCIENCE'S
FOREMOST DISCOVERIES.**

Possibly in your home is a Bible rarely touched by your hands. Perhaps, too, in your library are many deep, scientific works, difficult of understanding. These lie side by side with light fiction that interests, amuses and even pleases you. These are well thumbed, and read, while they do not add a mite to your storehouse of knowledge. Life is too short for such things. Why not read, ponder, and reflect over works that enlighten and instruct, that serve to elevate the mind above trifles? Man's ability is increased, not by what he reads, but by what he learns.

In this one work, you will find what for years, science has been endeavoring to tell, but it will be put to you in such a way as has not been heard before, and in a manner which will serve to elevate man's thoughts, to create fresh wisdom, and make plain what for thousands of years has been uninteresting because of the endless detail in which it is found.

Modern science is knowledge, or proof of facts, and in this chapter it will be shown that all sciences up to the present, have only confirmed what the Bible has in its brief way been telling us, since before science existed. Among the sciences are Astronomy, Geology, Geography, Archaeology, Etymology and Anthropology, the terms being given because of the respective fields covered.

Peculiarly enough, general knowledge is gained only by a study of each one, a task too great for purty man, and his short stay on this earth. Hence to briefly review the achievements of all the sciences is the task undertaken by the author, with the purpose of binding them more closely to scripture.

The first comparison is between the discoveries of Astronomy and passages of scripture. Astronomy gives us a review of the heavenly universe and the history of the formation of the planets. About the first thing that rivets the attention of the reader is the statement that this earth and the other planets, were once in a semi-plastic condition, similar to the nebula seen in the heavens—a gathering together of clouds of attracting vapor which contains the material ingredients (although in minute atom form) necessary to form a planetary body. These were supposed to have united to form the planets, each with a density according to its material elements.

Now, turning to the Bible, in the very first verse of the first chapter, we find, "In the beginning God created the heaven and the earth."

And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the fact of the waters. (Genesis 1: 1-2. If we compare this with astronomy's claims, we find that they agree, so much so that it is not necessary to give the matter more than passing attention.

Next, astronomy asserts that in the unfounded, incomplete condition, this nebula gives off but little solar heat or light; and not until its final formation, does it radiate heat or light, from itself or absorb it from other heavenly bodies. "And God said, 'Let there be Light,' and there was light." (Genesis 1:3.)

A further claim of Astromony is that these planets, after their formation, "cast their lights and shadows" in such a way as to cause day and night. "*And God called the light, Day, and the darkness he called Night. And the evening and the morning were the first day.*" (Genesis 1:5) Thus we find parallel statements in every case.

Next, Astronomy asserts that each planet, upon being formed, takes its allotted position in the solar universe, in accordance with its density and weight, this being dependent upon its material composition. And when we read in Genesis 1:6, 7 and 8, of the "firmament of heaven," with reference to the events of the second day, we are unquestionably reading of the earth's taking its place with reference to the sun. Science claims that the position of the larger planets is doubtless effected by their affinitive attraction for each other.

Granting this, we must admit the previous existence of other planets, which will settle once for all our queries as to whether or not this earth is the oldest planet.

It is obvious, then, that the first days referred to in scripture cover the period of the gradual formation of the earth as maintained by those who support the Nebular Hypothesis. When we read that the earth was "without form and void," we assume that statement to refer to the gradual formation of the earth from the gaseous to the liquid state, and from this to the solid. When we read that God made light, we find this statement to be in accordance with the twentieth century which claims that the light and darkness cannot be reflected until the planet is in revolution, and has a definite shape. This is, the elements united in the original nebula receive and radiate their own and other light, which comes from other planets, or solar systems. This grants other larger systems than ours; but as God, in his Book, only refers to this earth, it is not for us to go beyond his bounds, except as we may shed new light on the science of this earth. We will have to review this carefully several times, confining ourselves to this "earth and all that therein is."

What could be more scientifically appropriate, or more in

exact accordance with the laws of nature than that when this planet took its established position, the waters and earth should be separated into their respective places? And science and scripture agree as to this happening, it being due to gravitation and solar attraction.

The next development would be that plant life would appear, just as actually did happen. (Gen. 1:11, 12.) Further, the sun, moon and stars could not take their respective positions to rule this planet until now, at this appropriate period.

But they are essential at this time, inasmuch as they are necessary for the growth and development of the newly created plant life. Modern science also recognizes their influence on the ocean and atmospheric currents. Zones of temperature are ruled by solar heat, causing polar differences, tides and currents, these being influenced equally.

Science claims that not only are there other worlds than ours, but also other suns. Hence, "the division of light from the darkness," is similar in a way to that mentioned in the account of the "first day." Therefore, we conclude that solar light did not exist prior to the formation of this planet. And the reader must also note that there was no limit as yet to the length of day or night, although signs, seasons, days and years were mentioned. It is true that there was a previous division, but as to any specific interval between the two, history is silent, except for a few references which shall be quoted subsequently.

One of the arguments brought against the accounts in Genesis is that the book is silent as to astronomy, and that its inspired writers were ignorant as to these things. But those who make such assertions, display their ignorance, and in these few paragraphs, we will attempt to settle any such questions, and prove instead that the Bible is the most scientific work. If we turn to first Corinthians 15:40, we read: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." The word, glory, refers evidently to their splendor, lustre, brilliancy greatness or distinction. And these characteristics are applied to them by science today. In the next verse we find: "There

is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star different from another star in glory."

Read, too, Psalms 19:6, and we will find mention of a universal distribution of solar heat to the other planets besides this earth, anticipating science's discovery of that fact, several thousand years later. It even describes the "circuit of the sun," and its rising and setting from east to west. (Eccles. 1:5.) If the names of planetary bodies are wanted, turn to Job. 38:31, 32, and we find: "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?" as well as references to Arcturus and Mazzoroth. In Revelation 2:25, we read of the morning star, while in Job 9:9 they are mentioned again. The movements of the stars in opposition to each other is described in Judges 5:20. Even the eclipse of sun or moon is described in Mark 13:24, 25, the 24th verse, explaining falling meteorites, and again in Rev. 8:12, we find reference to even the partial eclipse of sun and moon.

The formation of new planets besides those already existing is referred to in Isaiah 51:16. Again in I Kings 18:43, 44, we find the modern theory of atmospheric evaporation, which for a long time was unknown, and was heralded as a most famous scientific discovery. We find further mention of the constellations in Isaiah 13:10. In Job 26:7 are found references to the desolate regions of the north pole, while in the next verse, we are told that the clouds hold water. In Job 28:24 we learn that the earth is round, while for thousands of years all science and the wise philosophers believed and declared that it was flat.

In the verse following (Job 28:25) we read of the weight of the air, whose gravity was unknown up to that time of Galileo, the famous philosopher in 1563, while in the next verse is mentioned the supposedly recent meteorological observations and barometric measurements of wind pressure and rain-gauging. In Eccles. 1:5 we read of the revolutions of the sun around the earth from east to west, contrary to the idea so long held that the earth moved around the sun, and following this

we read of periodical trade winds, the circuits of which are today regularly mapped and charted. While in Job 38:9 are the directions of whirlwinds and cold storms predicted, and in Job 27 the mirage of the sky is explained. In Mark 5:29 we find reference to the circulation (fountain of blood or hemorrhage) described, that despite the fact that the modern discovery of it was not made until 1616, by Dr. Harvey, claimed to be the greatest discovery of the age. In Joshua 10:12, 14, we find science's rare phenomenon, the standing still of the sun and of the moon. Job 37: 16, 19, refers to the meteorological system, as to the "balancing and spreading of the clouds," which are very meteorological conditions, and which modern sciences today interpret as referring to weather. This is further emphasized by Psalms 136:7: "He causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures."

In Luke 12:54 is one of science's most certain weather predictions: "And he said also unto the people, when ye see a cloud rise out of the west, straightway ye say, there cometh a shower; and so it is." In Job 38:22 we read of the beautiful forms of the snow and hail, which science today photographs as wonders. In Job 29:6, we have even been told of the discovery of mineral oil, which we now bore for, and which is the source of the wealth of the Standard Oil Company today. In brief, Holy Writ covers every science known today, no matter whether Botany, Geology, Astronomy, Meteorology, Navigation or Agriculture. Today's most universal weather predictions, for fair or foul weather, can be read in Matthew 16:3. No matter whether a cure is derived for common boils by a fig poultice (II Kings 20:7) to a degree of a shadow, even (Kings 9:10). Even to back up the universal laws of the whole civilized world is based on the chapters of Exodus and Deuteronomy, chapters 20 to 26, respectively, and hardly a known profession extant is there but that can find modern instruction or inspiration from its pages.

Science demands facts and proofs in tracing human history. These they can find if they will but turn aside from their preju-

dice against scripture records. Has not modern research laid bare the annals of Egyptian, Babylonian, Assyrian, and other ancient records? Do we not know the secrets of the old Memphian and Thebian dynasties, and monarchies? Archaeology itself practically admits, in this year, 1909, that the pyramids, the Tower of Babel, and the records of Mizraim, Asshur, and Nimrod verify scriptural truth. And the fact remains that present human history commences about five thousand years ago. That is, it dates from the ark and the flood itself, or the second division of the human race. If we desire to go further back than that, we have yet nine thousand years between the flood and the beginning.

We cannot get behind facts, nor the Bible. The records of the ancient Chinese, Hindoos, Egyptians, and other peoples, all verify its truths. They prove to us that the ancients had all the arts of the civilized life to no mean degree. Innumerable monuments prove them to have been people equal, if not superior, to those of the present. If we examine their religion, arts, crafts, languages and architecture, we find that they are all related. They all have records of the deluge, the ark, and some tradition about eight souls remaining. We find that these people have all passed through the stone and metal ages, and they are unequalled today, having used iron, stone and bronze from the first. They also had gold, silver, copper and precious stones, and there is absolutely no proof that they were ever savages, unless, indeed, the herders of flocks, and tillers of soil can be called savages.

Did the pyramid builders, or the Chaldean astronomers, or the Phoenician navigators develop from savages? Were the inhabitants of Calneh or Asshur Polaeolithic cave men? Savages might have descended from them, but they from savages, never.

Look at the Americas. Their civilization dates back to within a thousand years of most ancient Asiatic cities. There is every evidence that the Phoenicians crossed the Atlantic, and colonized North America thousands of years before the Spanish nation was born. Further, there is no doubt but that

the islands of the Pacific were settled by Malays, Tartar and Scythian tribes, and even Hemitic peoples.

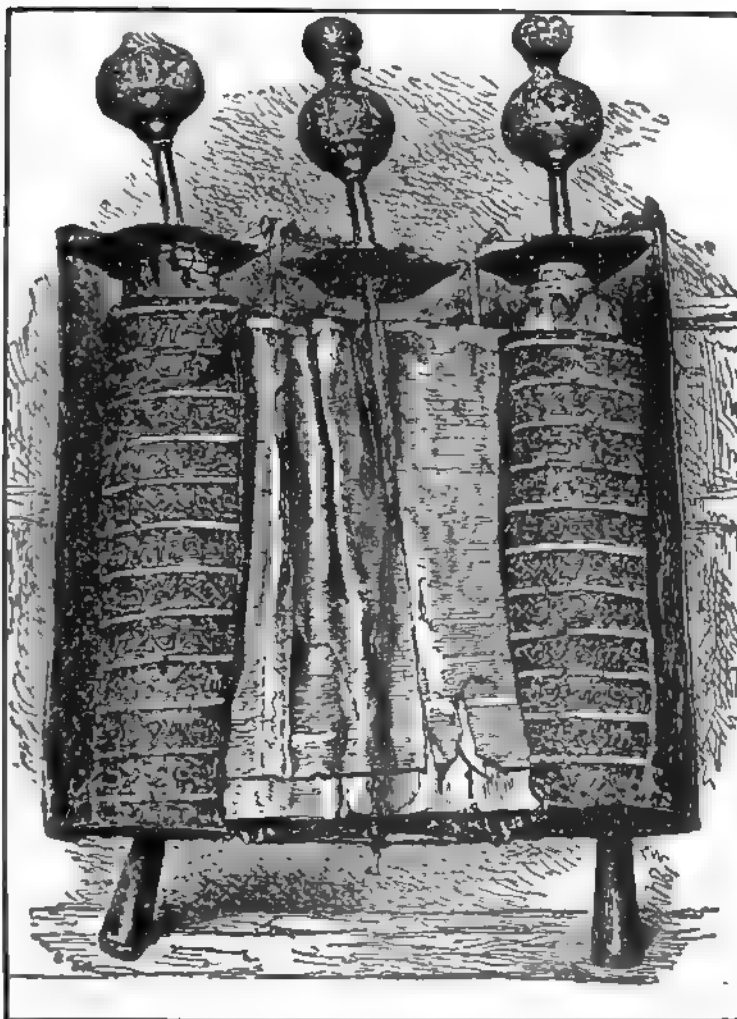
Even the negro from south of Ethiopia is found in the Fiji Islands, while in Central America the Chinese had colonies and cities thousands of years before Columbus landed.

These points should not be passed over too quickly. There is room for thought, deep and deliberate. We are on ground where we must study the route, and glance frequently at the map. It is not difficult to see how America could be reached by the ancient Chinese junk, it being practically a straight route from the Chinese Empire to America. Further, science confirms that there are west wind drifts and currents that would send the junks over this route. The ancient Chinese unquestionably reached our coast in this way, colonizing North and Central America along the Pacific Coast.

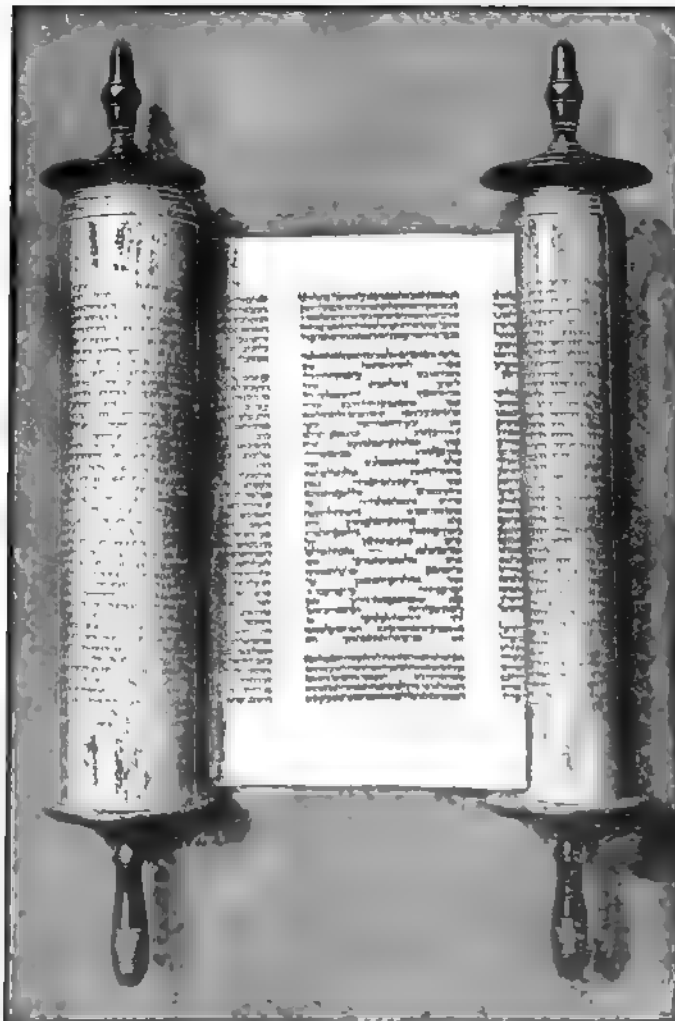
A similar state is found along the eastern coast of the Americas. The West Indies, Barbadoes and Trinidad are all settled by negro races, almost identical with those in Africa—directly opposite.

Therefore, we have this condition. The western coast of the Americas was peopled by the brown races from Eastern Asia; while the southeastern coast was peopled by races from Africa. The Western Asiatics and Phoenicians being on a line with North America, came to its coast, settling Newfoundland, Canada, and our eastern states. It is certain then that the Americas were settled by various peoples in ancient times, coming from all directions just as they do now. These people became more or less united, living near to each other.

It is undoubtedly fashionable to ascribe great age to this world, but the fact is that as far as human history is concerned, scientists cannot go farther back than the scriptural records, except by guesses. They offer an array of figures extending to hundreds of millions of years, whereas, as a matter of fact, they cannot actually prove ten thousand years, much less the fifteen thousand quoted in this work. Science has too long held undisputed sway. The time has come for scripture to be recognized. Man's works will be well "weighed in the balance and found wanting."



**COPY OF THE ORIGINAL MANUSCRIPT OF THE FIRST FIVE BOOKS
OF THE OLD TESTAMENT WRITTEN IN ANCIENT HEBREW.**



THE "BOOK OF THE LAW" FIFTEENTH CENTURY (BRITISH MUSEUM, ADD MS. 4 707) THE COMPLETE COLUMN OF THE HEBREW TEXT CONTAINS THE "SONG OF MOSES"

There is food for much thought in these pages if the reader will but go beneath the surface of them. The theory of the Pre-Adamite race will explain to a certain extent the discovery of over five hundred ancient ruins of cities found in Africa alone, and which by many are considered to be the ancient land of Havilah, where there is gold." (This city is the first to be named in the Bible.) (Gen. 2:11.)

Explanation will also be made by this theory, of the age of the patriarchs, and why it was changed, of the city of Enoch, and of the Land of Nod, wherein dwelt Cain, who went out from the Lord (Gen. 4:16). That is, Africa was populated thousands of years before the flood. Therefore two great divisions of the human race in all the name implies.

The books of Moses will no longer be considered as mythical, but true, for they are endorsed by God, as follows:

"For had ye believed Moses, ye would have believed me: for he wrote for me."

"But if ye believe not his writings, how shall ye believe my words?" (St. John 5:46, 47.)

"Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not." (Jeremiah 5:21.)

"For there is no remembrance of former things." (Eccles. 1:11.)

In Isaiah 44:13 we are told of the compass, plane rule and such things that are credited as the inventions of men in the middle ages, despite the fact that the ancient Babylonians, Egyptians, etc., measured things and laid them out with a measurable precision that is a source of wonderment to our engineers and surveyors today, even the navigator's compass was known to the Chinese nearly 1500 years before Christ, while the ancient sun dial has been found in the ruins of Babylonian, Chaldean and Assyrian cities, and yet 'twas accredited only to Roman times. These ancients, too, had all the music that nations boast of today that can be called classical, such as harps, violins and general stringed instruments of innumerable kinds, and as for long distance signalling by fire or light, a sort of wire telegraphy, scriptures even tell us of all these

things in describing its signs and signals. The ancients practiced metalurgy, navigation and kindred service nearly a thousand years before Christ. The Chinese possessed cannon and even used gunpowder before Europe knew of it. The Phoenicians invented glass, while those of most ancient times had arts such as we today cannot explain or duplicate, how many we will never know or realize fully, owing to the fact that we only trace them by what remains we find, which for thousands of years previously had been pillaged or robbed of the treasures. Even the Pyramids seem to have been used as observatories for the ancients, for as far as astronomy goes they were wonderfully proficient, and their knowledge of those sciences are quoted and in rule today, and with a few rare exceptions, the standard still. What knowledge, art and crafts they really possessed would amaze us did we but only know, for I contend we have not and cannot realize the extent of their knowledge, doings and methods, nor never will. Certain is it, nothing seemed impossible to them. They had underground routes, immense fish and game preserves, immense flocks, herds, pastures and gardens, artificial lakes, canals, bridges, irrigation tracts, magnificent jewelry, pottery, bronze and metal ware, tapestries, robes, rarest of woods, ivory, inlaid furniture, bathing pools, bath tubs, lace curtains, lounges, canopies, fans, shade umbrellas, chariots, blooded horses, silks, dye stuffs, inlaid floors, sculptured walls, roof gardens, sewers, water pipes, etc. These things we know of. What we don't know would amaze us.

In brief, the words of Job 26, the earth even is astronomically described, while its classification by the ancients as one of many elements was and still is correct. Even these words define that this earth does not refer to the world, but that it is *only one of many* of other stellar or solar bodies of a vast universe of them, and even today modern astronomical science tells us that our planetary earth is not even a center of the universe, but merely an *eccentric speck of it*.

Is not the doctrine of eclectic knowledge formed by all accessible truths reformed into a whole, and if so, let us apply this system to that which we grant it really belongs.

CHAPTER IV.

**BIBLE, A TRUE SCIENTIFIC WORK—EVIDENCE THEREOF—ITS AS-
TOUNDING ANTICIPATION OF SCIENTIFIC DISCOVERIES IN
ALL VARIOUS DEPARTMENTS OF SCIENCE BRIEFLY REVIEWED
—WONDERFUL CITATIONS—POPULATION OF THE WORLD
REVIEWED ON PRESENT INCREASE RATIO.**

It has too long been argued that the Bible is not a scientific work, and it is time to refute this statement, saying to those who have made it, that in nearly every instance biblical science has really anticipated all the so-called famous discoveries of man. It is time to invite critical attention to the fact that there is hardly an extant science but is covered by the imperishable records of scripture. In Job 28:25, the present method of measuring rainfall by inches is used—a method by which our computation of precipitation and depth is based. The most absolute signs of weather known to modern scientific men are covered by Job and Proverbs. We are even told of the density of vaporous fogs, and how the clouds distil the rain according to the computed amounts of vapor. We are told of the vapors which ascend from the earth (dew). Indeed, with the exception of Genesis, the book of Job is the greatest, briefest, most absolutely correct scientific work ever published in the history of man, and has stood in a class by itself ever since it was penned by its inspired writer. The causes and effects of eclipses are described, the constellations are faithfully portrayed in Isaiah 13:10. Earthquakes are described vividly and that wonderful and rare phenomenon of the sun going down at noon, thus darkening the earth on a clear day, is carefully depicted in Amos 8:9.

Volcanoes are described in Deut. 4:11, 5:25; in Judges 5:5, and in Psalms 97:5. The lava and sulphurous eruptions

are cited in Isaiah 34:9. Streaming hot springs and geysers are described in Isaiah 64:1-2, Micah 1:4, and in Nahum 1:5, while in Eccles. 1:5 it is plainly told that the sun revolves around the earth, although the world's most famous (so-called) scientists once declared for ages that the earth revolved around the sun, a fact admitted at this late day, and found in our school books, in this year 1909.

In Lamentations 4:3 we read: "Even the sea-monsters draw out the breast, they give suck to their young ones, etc." This doubtless means whales and homologous forms, and yet, I myself can remember the time when scientists contested the statement that they produced living young, or suckled them. They were then classed as fish, but men were later compelled to recognize that they were mammals.

The breeding of hybrids is forbidden (Lev. 19:19), while the whole Bible teems with references to the secrets of sex, which for ages have been the most scientific mystery of all things. This I reserve for a later chapter, and it will be found to contain more astounding revelations. Wonder not then at the words "*declared the end from the beginning, and from ancient times the things that are not yet done.*" (Is. 46:10.)

In Isaiah 31:9 we find lessons in the art of facial reading, by which we today can see depicted in the human face the stamp of sin, the mark of degeneration, the basis for the present methods of criminology. In Leviticus 26:29, in Deuteronomy 28:53, and in Ezekiel 5:10 we have the origin and cause of cannibalism of the savage. It is outlined that the horns and antlers of the monarchs of the forest symbolize sexual power and pride. (Ps. 75:5, Jer. 48:25, and Amos 6:13.) Indeed, so many instances could I cite that a volume could be prepared on the subject were it necessary in the effort to prove that the Bible is a most scientific work.

As a standard of weights and measures it is an authority second to none. And as for laws, there is hardly a law today in this twentieth century that is not based on scriptural findings, proof, it seems to me, of the words—"*And what nation is there so great, that hath statutes and judgments so righteous*

as all this law." (Deut. 4:8.) It is recognized that an absence of law is a curse to the nation, tribe or family without it.

Even in medical and surgical science the Bible revels in endorsing the present century methods from the curing of a simple boil to the defining of plague symptoms, and the eradications of such evils, whether leprosy or famine. The wisdom of Solomon's judgment is unequalled by any court of law since then. In architecture our modern cities cannot approach the achievements of ancient times, while the building material of the walls of Babylon alone is computed to be sufficient for building any five of the largest cities of the world today.

Well can it be said that ship-building and navigation began with the ark. Its size was that of a twentieth century Trans-Atlantic liner, although the form and motive power were lacking. As for grain trusts, consider the gigantic operations of Joseph, who was the greatest "bull and bear" of ancient and modern times, as will be believed by reading Genesis, chapters 40 to 45. The famous Burbank has not, despite his achievements, equalled the production of trees such as those mentioned in Revelations 22:2.

"Tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

In social, civil and business life, the Bible leads and forms the basis for all our laws, forms and customs, while in the art of war, biblical strategy, tactics, organizations, negotiations, and alliances, are the pattern for all the nations of the world. To such an extent is this true that the Bible astounds even those who are more familiar with its pages, forming as it does a catalogue of genealogies, censuses, industrial employments or products, or an authority on fish, fowl, mammal and reptile, giving their habits and conditions. It is also a descriptive botany. It tells of the relation of master to servant. It tells of inheritance and birthright. It describes hereditary or redemption covenants, oaths and judgments. Its pages all breathe with the atmosphere of our own wise laws, while those that we know are evil are condemned, in spite of which they still exist and flourish.

Nor is this all. It even details for us the days to come. But so wrapped up are we in the world of today that we fail to correctly interpret those pages that pertain to the days to come. We even endeavor to dispute its teachings as to our own origin, attempting to trace it to ape or beast, "*having the form of godliness, but denying the power thereof.*" (II. Tim. 3:5.)

In Job 26:7 we are told that "He hangeth the earth upon nothing," this plainly defining the fact that it was surrounded by space. Yet even this was for ages disputed by scientific men, and only as recently as 1860 did the fact appear in our school books. And I hardly need to reiterate the fact that these same wise geographies taught that it was the sun only that moved and not the earth. So, too, with our present system of mapped and charted trade wind circuits, which we find regularly described in Ecclesiastes 1:6. This antedates science's discoveries by several thousands of years. There is even an explanation of the momentous problem of why the seas are not filled with water to overflowing, and when comes this water, and where it goes. For in Ecclesiastes 1:7 we read—"All rivers run into the sea; yet the sea is not full: Unto the place from whence the rivers come, thither they return again."

So, too, is the modern theory of atmospheric evaporation set forth, in Kings 18:43-45.

"And said to his servant, Go up, now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again, seven times.

"And it came to pass at the seventh time, that he said, Behold there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

"And it came to pass in the meanwhile, that the heaven was black with the clouds and wind, and there was a great rain."

In Luke 12:54 we find a most positive weather prediction. "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is."

What mockery it is that man should seek to take credit

for himself for that which really belongs to the Bible. I have given but a few citations. There are enough to fill a volume on every conceivable subject, were it necessary, not excepting an anticipation of Dr. Harvey's famous discovery as to the circulation of the blood, in 1616. In Leviticus 20:18, we read of the "*fountain of blood.*" Besides this there are other laws which are prominent in our day. In brief, there are chapters which cover almost any trade, art, or profession, custom or craft; and so vast are the subjects that no series of books or works of art ever published have been able to cover the field so conclusively. Wonder not then that its 1,189 chapters and its 31,173 verses (the longest, Esther 8:9, and the shortest, John 11:35) come to us as a child of the skies, a blood-sealed chapter of immortal and eternal glory, to the fallen and alienated races of mankind.

Yet we have still men of science denying the truth of scripture, defaming its pages, and heaping odium upon all that therein is, denying God, Christ, the beginning, and the end.

Take even the heat of the sun. It took science thousands of years to proclaim that "*there is nothing hid from the heat thereof.*" (Ps. 19:6.) There is the modern discovery of the "*Wandering stars that give no light,*" yet in Jude 13, we read of "wandering stars, to whom is reserved the blackness of darkness forever." When Galileo made his famous discovery as to the weight of the air, whose gravity was unrecognized unto that time, he was asked how he discovered this, and he replied, "I read it in the 25th verse of the 28th chapter of Job." *Thank God for one* scientist who gave the Bible credit.

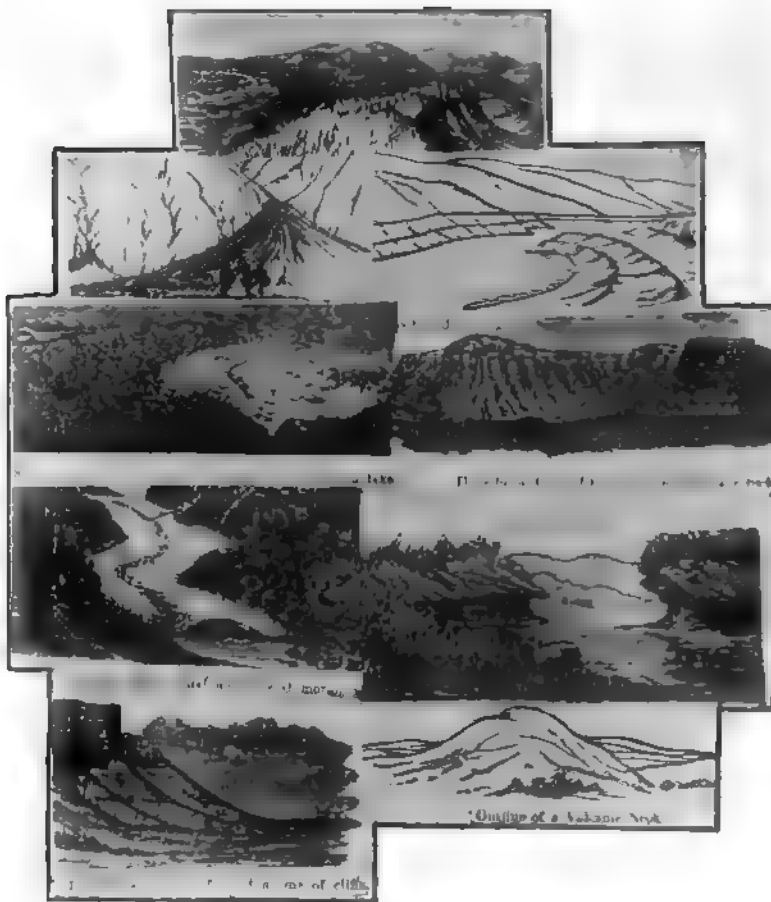
So, too, am I proud to record the names of such men as Lincoln, Washington, Roosevelt, Jefferson, Myers, Shaw and other brainy men who have turned to and not from the scriptures but who have dwelt on and emphasized the important truths of its teachings, urging men, as do I, to explore its vast depths. Meaning and intent, science has too long contended that it is scientifically impossible, that the present humanity (population of the world) increased to the present gigantic numbers (nearly two billions) from a single pair—Adam and Eve. This is

wrong; an error from the start; a lesson like many others science has framed up against the Bible that it doesn't teach. It does not even imply such a thing. Instead it tells us of the eight persons who left the ark on the second division, or peopling of it, and in brief I intend to show and prove by science's own records and statistics that not only is it scientifically possible, but practically a fact.

Today, science contends and admits in its own figures that the world's population increases yearly from eight to ten per cent. living increase (deaths deducted), and in brief if we only allow this to begin at the after time of the flood, which I contend existed 6,000 years ago, commencing with the eight persons only, we find that in two hundred years these eight persons would increase to sixteen, in two hundred years more, thirty-two persons, and in two hundred years more, sixty-four, thus doubling itself every two centuries.

Now, doubling this thirty times, brings us to a total of six thousand years, and a population of over two billions of people. And striking is the fact that by the same basis of computation two hundred years from now would be nearly five billions, exactly which science claims it to be. Hence, scientists' own figures prove that in six thousand years eight persons by ten per cent. yearly increase, give us almost exactly our present population figures.

When it is reckoned from eight persons who left the ark, instead of two—Adam and Eve—which is incorrect, but which is generally cited when science wants to cast reflection on the Bible, and try to prove against it lessons it doesn't teach. Neither must we overlook the fact that the fatalities of modern life, disease, wars, etc., have reduced numerically the world's population to a vast extent, otherwise its number would be double that of the present day.



EFFECTS OF WIND, WATER, GLACIAL AND VOLCANIC EROSION, ETC.

CHAPTER V.

ARCHAEOLOGICAL SIMILARITIES DIFFER ONLY IN MINOR WAYS—NO VAST DISTINCTION THAT CANNOT BE EXPLAINED—MANY ANTIQUITIES OF REMOTE TIMES AND NATIONS ALMOST IDENTICAL—THE BIBLE COVERS ALL THESE THINGS IN ITS WAY—NOT CATALOGUE THEM, LANGUAGE BUT CONFUSION OF TONGUES, ALL TRACED TO A FEW ROOTS—AN EXAMPLE WITH THE WORD OF GOD—THE PYRAMIDS, ANCIENT TEMPLES, FOR OBSERVATION, ALTARS, ETC., THEIR PECULIAR GEOGRAPHICAL POSITION.

It is a bold man, indeed, who hurls a challenge at all science, daring them to disprove the statement that archæological relics of the ancients do not differ materially from relics of more modern peoples, except perhaps that the older ones are superior. This, I reiterate, and will make more clear by saying that nine out of ten people regard the older ones as the newer because of this slight superiority. In fact, were we to examine a miscellaneous assortment of such relics, not one in ten would be able to properly classify them. This, I consider one of the strongest arguments in favor of the theory that all the races descended from a common human ancestry. All this can be understood by a noting of the early chapters of Genesis, when read in the right light.

Take the flint arrows, pottery, utensils, jewelry and other relics that are found the world over. These will be observed to bear a striking resemblance to each other, the slight differences being indicative of the individual or tribal taste, or adaptation to the resources at hand.

If a man wishes to prove this, let him go to any museum of antiquity, and travel through the various departments that pertain to nations of remote and nearby continents. Then let him mark the great similarity between those of the most an-

cient times and the comparatively modern ones. Then he will see that the grinding-stones for meal, the clay pottery, the robe-like garments, the sandals and other articles of dress, and in fact all the forms of relics are strikingly similar, whatever their locality or age. Volumes could be written about this resemblance, just as there could be of the dis-similarities. The whole truth is that scientific men have worked too hard to go behind the Bible, when they should have striven to place the Bible in its proper place. The fact that the Bible does not catalogue these individual specimens is no proof that it does not cover the ground in a general sense, for it does. The Bible is ancient history, and we cannot make it include or enumerate our findings of today. Yet it does give us the origin of things more faithfully than all the scientific works put together, and it is the true key to these matters, if we will but use it. The whole trouble lies in the fact that we are too ready to "*change the truth of God into a lie*." (Rom. 1:25.) That is why we try to make old things new discoveries, regardless of the scriptural sayings which so plainly tell us that there is nothing new.

"The thing that hath been, it is that which shall be; and that which is done it is that which shall be done: and there is no new thing under the sun.

"Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us.

"There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after." (Eccles. 1:9-10-11.)

Again, as an evidence that language is but the confusion of tongues, consider the word God, in some twenty different languages. It is obviously the same root, differing only in the local pronunciation and spelling. The masters of two or three of the principal tongues can make this word known in almost any part of the world, universally understood, and to make this plain, I append the different words for our Deity.

TABLE OF THE WORD GOD IN ALL ANCIENT LANGUAGES.

Hebrew	Elohim or Eloah.
Chaldiac	Elah.
Assyrian	Eliah.
Syriac and Turkish	Alah.
Malay	Alla.
Arabic	Allah.
Old Egyptian	Teut.
Armorian	Teuti.
Modern Egyptian	Tenn.
Greek	Theos.
Cretan	Thios.
Aeolian and Doric	Ilos.
Latin	Deus.
Low Latin	Diex.
Celtic and Gallic	Diu.
French	Dieu.
Spanish	Dios.
Portuguese	Deos.
Old German	Dieut.
Provençal	Diou.
Low Breton	Doue.
Italian	Dio.
Irish.	Die.
Olala Tongue	Deu.
German and Swiss	Gott.
Flemish	Goed.
Dutch	Godt.
English and Old Saxon	God.
Teutonic	Goth.
Danish and Swedish	Gut.
Norwegian	Gud.

If we search history and science we find that the wonders of the world today are of ancient origin, dating back beyond even the pyramids, of which there are fifty or more, all vast

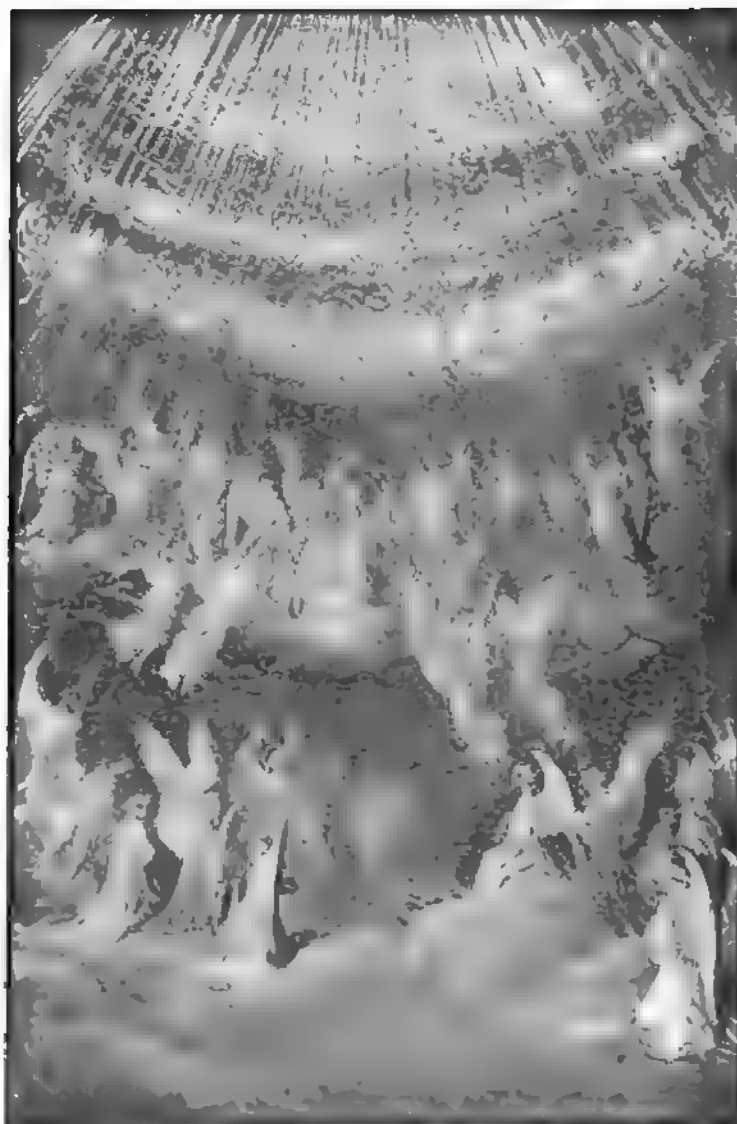
achievements that are unequalled in their way since then. Indeed, the many wonders of the middle ages pale into insignificance beside those of more ancient origin.

Even the pyramids seem to have been old in Abraham's time, while they seem to have been constructed for observation of the heavenly bodies (astronomical observations), or else as altars to the Lord, rather than for tombs for kings, for no bodies have been found in them. Some of the more recent ones, however, seem to have been built for that purpose, but are only imitations of the earlier ones, those being more imposing, and, strange to say, while Mount Ararat, Armenia, where the ark landed is practically *the geographical center of the world*. So, too, has it been discovered that the Pyramids or great Pyramid marks the center of Egypt, its boundary line. Hence it is as scripture stated and affirmed:

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." (Isa. 19:19-20.)



DIANA OF THE EPHESIANS: A ROMAN VARIATION OF THE IMAGE
WHICH HAD FALLEN FROM HEAVEN.



THE HOSTS OF HEAVEN

CHAPTER VI.

TRANSMISSION OF LIFE ON THIS PLANET.

QUESTIONS UNANSWERED BY SCIENCE—EARTH BRINGS FORTH PRE-EXISTENT LIFE—BIRTH OF FIRST MAN DEFINED AS CREATION—FORMATION OF THE EARTH FROM OTHER PLANETARY MATTER OUTLINED—FIRST LIFE TRANSMITTED TO THIS EARTH FROM CELESTIAL WORLDS, WHICH EXISTED PRIOR TO BIRTH OF THIS PLANET; HOW TRANSMITTED AND RE-DEVELOPED—LIFE ETERNAL—PLURALITY OF WORLDS EXISTING BEFORE THIS PLANET WAS BORN—PLANT LIFE WHOSE SEED IS IN ITSELF, THE REPRODUCTIVE KIND—EARTH BROUGHT FORTH—WATERS BROUGHT FORTH—PRE-EXISTENT LIFE—MAN ONLY CREATED; TRANSMISSIONARY HYPOTHESIS VERIFIED, NOT YET DETAILED—FIRST REFERENCE TO A RACE OF GODS PRE-EXISTING—LIFE DORMANT, CAME FORTH WHEN CONDITIONS WERE RIGHT FOR ITS RE-DEVELOPMENT, ORIGINATED IN OTHER PLANETARY WORLDS; TRANSMITTED TO THIS EARTH FORMS THE NUCLEUS FOR REGENERATION OF NEW GROWTHS—CELESTIAL EXPLORATION OF THE FUTURE TO VERIFY THESE FACTS—OTHER PLANETS INHABITED LONG BEFORE THIS PLANET EXISTED—LIFE THERE SUPERIOR TO LIFE HERE—DIFFERENCES AND ADVANCES DEFINED—REASONS ADVANCED PRELIMINARY TO OTHER CHAPTERS.

The question, whence came the first life on this earth, remains unanswered by science. Scripture tells us that God commanded the earth to bring forth plant, tree, living creature, cattle, or creeping thing on the earth, and the waters to bring forth the fish, fowl, and great whale. But we read that God himself created or made man. This clearly shows that while

certain life existed, and yielded their quota to the earth, man only was a made and altered product, fashioned by God and nature into a form which gradually developed into the present superior being, suited to the work intended for him on this earth.

Now, in order to present my hypothesis as to how and whence came certain life to this planet or earth, it will be necessary for me to go back to its earliest formation, when it was "without form, and void; and darkness was upon the face of the deep," this time being "in the beginning." The earth then was, of course, lifeless, occupying vast regions of space, where no light was as yet reflected to it, a time when its vaporous and gaseous crust or casing had not yet been formed—a time, perhaps, when no air or water had yet reached it. As it whirled through space and became formed, it might well have been a planet hungering for life; and who knows but what to its lifeless form was attracted living reproductive units or germs that bridged the shoreless chasm or gulf separating this planet, or earth, from other planetary worlds which existed in the solar universe, perhaps millions of years before this one was formed at all?

I see no reason to deny that these other planets have life, capable of transmission from one planet to another, life that can pass through infinite space and yet exist. This is like the protoplasm bacteria that we study microscopically, learning that they can become encysted and survive time, cold, and heat—micro-organisms that can live through indefinite periods, and can withhold their germinative force until they reach surroundings fitted to support or maintain new growths and conditions necessary to propagate their kind.

Perhaps this life was conveyed to the earth in solar dust, projected by solar heat, through vapor, electrified atmosphere, radiation or gravitation, into space, and then attracted to a place suitable for its propagation.

If bacteriologists can discover minute forms in nearly everything on earth, why not argue that light and heat and solar radiation, attraction, etc., could provide a force to convey

them from one place to another, where they could in a new form germinate, and further produce their kind? And why not? If billions of pollen grains seek other regions, wafted by winds, currents, or storms, thousands of miles, and exist in places remotely distant from their own, could not these bits of protoplasm reach this earth from other planets, in an early stage of their development, and grow into their present condition?

It is unquestionable that at one time the earth was nearer to other celestial bodies than it is at present, and it is fair to conclude that of all the incalculable germs that exist in the other planets, some could easily come to this earth to regerminate and yield its quota of life's continuation again when conditions were suited to its re-development again.

Today science claims that life exists in some form in other planetary world besides our own; and that there exists also, a unity of living creatures, everywhere, undergoing the same evolution: That organic life is as eternal as matter and energy. It claims that even rays of light yield life; that wind, air, or vaporous currents teem with life-primal living units, spores, germs, myriads of bacteria and other minute organism. Therefore, why could not certain of these pass from celestial to terrestrial habitations, thus transmitting life from one world to another?

Again, science claims that life in these incalculable depths and heights, differs just as it does in our own earth and waters; that life is infinite and varied in everything and place, in the heavens, earth and water; that each has its particular sphere or bounds—more or less limited, it is true. And one is soon convinced that this earth in its earliest formation, passing through space, attracted various successive forms of life, ready to germinate when "God said, Let there be light"; and even the light conveyed to this earth at that time new and increasing growths and forms of life which have yielded by stages the various forms and species or varieties that we now recognize. As "the waters under the heavens were gathered together" still more forms appeared; and as the dry land and waters separated, still more species were brought to notice.

Life on this earth today is not the same as existed in its earliest stages of creation, yet no doubt those were the ancestral forms of present varieties. And there is just as much logic in considering that certain earliest life came from other planetary worlds to this, as there is in the idea that the present forms of life evolved from the earliest kinds, or was transmitted to distant regions on this earth, there to propagate or reproduce its species again as we know.

Even today, we observe this phenomenon, going on right before our eyes. Seeds, grains, pollen, wafted from one region to another by wind and currents, in myriads of forms, incalculable distances, passing from place to place, from one region of this distant earth to another. Hence, to deny its transmission from other planetary worlds to this, in the beginning, is not in harmony with fact or proofs laid at our very door.

If science admits the possibility of the existence of life in other planets, why deny that they contributed to the transmission to this earth certain earliest fertilizing germs, for its first growths at least? The forms thus passed are acted upon by terrestrial attraction, solar radiation, air currents, and vapors, new environment and gravitation—cosmic forces or conditions all contributing to the producing of many varieties from the original ones.

Today, the microscope reveals countless bacteria and other small organisms in everything. A single drop of water, the air, dust, or the sun's rays teem with life. Snow, hail and raindrops display them also. And we are only limited in discovering new forms by the lack of perfect instruments. No doubt, as the years pass, our laboratories will be so completely equipped that there will be discovered new and hitherto undreamed of forms, that will do much towards proving this hypothesis, that the life about us today, did not originate on this planet, but came as fertilizing atoms—infinitesimal, invisible, ancestral mites, "*whose seed was in itself.*" One world thus aided in populating the other, sending forth unto unfathomable space the spores, some of which reach new worlds, there increasing in numbers, and developing into new forms, appropriate to its changing conditions or environment.

Why deny the transmission of life from other planets, when we acclaim that this earth is a baby both in size and age when compared with the others innumerable? Why place the origin of life on this earth, when we know that life existed millions and billions of years before on the other planets? It would be better if we regard the first germs which fertilized this anticipating earth as coming from older regions to newer ones; for is not life as old as energy and matter? And if it is as old, to attempt to trace the origin of life universal is a hopeless task which we must abandon, "*For, thus far shalt thou go and no further*" fitly expresses it. In the same way this planet is doubtless transmitting life in certain forms to new planets now being formed, of which we are ignorant, but which will be evident as time and knowledge increase.

The words "out of the earth grew" things of life, bears this out. "*Let the earth bring forth*" and "*let the waters bring forth*" adds still more to it. While the fact that God made or produced man shows that he was different to all other things, for we must note the broad distinction between those things that are created, and the things that the earth produced or brought forth. We can thus see that only man was really made. Indeed the fact is forcibly indicated by my chapter on the Evolution of Man and the making of woman also. These God formed or made; the others he caused the earth to bring forth, indicating plainly that in the earliest stages of the earth's existence many of these germs of life were undoubtedly already in the earth. When in its primitive condition, ready to germinate and produce, "*after its kind*," when conditions were ripe for its development again, proof of which we find in the words of scripture, which says:

"And every plant of the field, before it was in the earth, and every herb of the field before it grew for the Lord God, had not caused it to rain upon the earth." (Gen. 2-5.)

Is this not absolute proof of my contentions as to transmission, reproductive growth? Hence to seek for origin of life on this planet or earth is indeed an error science will do well to rectify.

Again do we find the words:

"Let the earth and waters bring forth abundantly moving creatures that hath life, after their kind. Living creatures after their kind; cattle and creeping things, and it was so. And God saw it was good." (Gen. 1:20-24.)

Do not the words, I ask, earth brought forth, after his kind, seem to indicate this transmissionary hypothesis, and in its way, verify it? Do they not indicate pre-existence in germ form?

Whereas, when God made man and woman, there is no reference to "their kind." Indeed, the more one looks into this matter, the fact that the earth brought forth plant and tree life "after his kind," points to the pre-existence in the earth of seeds or germs, prior to their being brought forth. While man and woman were created on this earth, distinct and separate, and then brought together, that the unity of two should take the place of one before—as has been outlined in my chapter as to Hermaphrodite Life, and which will be still further dwelt upon as we go along.

Does it not also verify my contention that man or woman, on the other hand, did not exist but was made, procreated, produced as the offspring of God, or the generation of the heavens, for are we not told of his pre-existence in the words,

"Let us make man in our image after our likeness." (Gen. 1:26.)

In this connection let me ask to whom are the words addressed *let us make man*, for I shall later prove to you beyond doubt of a Race of Gods really existing.

Nor must we overlook the fact that the science of astronomy claims that the other planets have certain human forms of life, perhaps far different than that which peoples this earth. Some scientists even go so far as to claim that they are probably peopled by cold-blooded dwarf or giant races, winged creatures or strange sexual characters, long-lived. They are perhaps hermaphrodites or androgynous beings (godly creatures alike to that portrayed as angels and who exist not in the spirit, but in the flesh form. Indeed, we do not know

but that as time goes on, and knowledge increases, we will discover proofs of other populated worlds existing, such as we have not yet dreamed of, and which will prove to us beyond doubt the truths of the Bible as to Heaven itself really existing in space and being inhabited by God or races of them (Superior Beings.) We will know things then that are impenetrable to us now. Just as was the pre-existence of other planets, unknown to us thousands of years ago, which, when first mentioned, was regarded as mythical, proving, nevertheless, that biblical statements as to other heavenly bodies or worlds, to be lasting truths, exactly as is written therein.

Why, then, I ask, do we seek to establish the origin of life? Why not grant its transmission, and that life itself is eternal? Are we not told, "*Thus far shalt thou go and no further.*"

For it is evident in the light of the present hypothesis that the original seed of these earliest plants and trees was in the ground, and that they came from other planetary worlds, being originally conveyed to us on this earth as it passed through celestial space, into close proximity to the other worlds, before reaching its permanent position. We are told that the earth brought forth these things, not that they were made. And the words, "God saw that it was good," emphasizes the fact that life was there, and had really reproduced successfully. In other words, the successive acts of the "six days" were not all creation, but acts with the view to bringing forth life or matter that already pre-existed, but needed new influences to bring them forth—even the waters being used in producing them. "Let the waters bring forth abundantly the moving creature that hath life." In short, there were on this earth at this time, certain forms of life which were in a state of suspended animation, and when the proper conditions appeared, they were revived from their hitherto lethargic stupor, to activity or growth again.

Science will readily admit the possibility of this hypothesis as to plant, insect, mollusk, and even higher animal life which for long periods exist in this state of lethargic torpidity under

certain known conditions, and how long this could be increased under unknown conditions (as to the earth passing through space is hard to determine. The same is true of seed life. It has lain dormant for thousands of years, in ancient Egyptian mummy cases or vessels of pottery; but it only produced "after its kind" when new conditions restored it, and it was re-planted in the earth.

The same holds true of water and insect life. Certain microscopic forms, as has been said before, can encyst themselves and remain in this state of suspended animation for almost an unlimited period, and this power helps to prove this hypothesis. If science admits that other planets are filled with life peculiar to them, and foreign to our forms, they should agree also, that certain, or a few, of these forms should be transmitted from them to us, thus populating this planet, when its condition was suitable to their reproduction.

It is, therefore, logical to assume that of the millions and billions of forms of life that we have with us now, some or many of them did not originate here, but were transmitted by nature or cosmic causes from superior and older worlds. Our world is so young in comparison with these, that we have scarcely begun to know of the planetary bodies which occupy the celestial regions; and those that we have discovered are few, compared with the many that really exist.

If science admits that other planetary worlds have existed in the solar universe for possibly millions or billions of years before the earth, and that they evidently teem with life peculiar to them, even if foreign to ours, I see no reason to disregard the fact that certain of this life could be transmitted from these other worlds to ours, and at an appropriate period, form the nucleus for the regeneration of new growths and varieties to be produced from them.

It certainly seems good logic to assume that out of all the millions of forms of life that are with us now, some or many, if not all, did not originate on the young earth, but came here wafted by wind storms, terrestrial attraction or missionary causes, only to be re-transplanted in this earth and generate, "*after their kind*" anew.

Today archaeological science traces that a sort of this same belief evidently existed with the ancients. Winged creatures are portrayed in most ancient sculpture, both human, animal and other kinds. Heavenly creatures are portrayed *in abundance*. So to with *plant life*. In their rock sculpture are forms that even today do not permit of identification as belonging to this earth at all. Hence we affirm, incorrectly, that they are mythical and absurd, refusing to grant that the ancients had common sense. Yet the fact is, wisdom in those days was in advance of ours now, as to all these things, just as are these mighty ruins of work evidence of architectural skill which we today barely imitate, much less reproduce, and I wish to emphasize right here that our conceit as to our abilities would suffer a severe shock, did we but realize the full intelligence of the days of "*mighty men which were of old, men of renown.*"

Indeed, I wish to emphasize the fact that I claim we have *hardly begun to discover or enumerate* the life that exists in other planetary bodies which occupy the *celestial regions*, and that the few we have discovered represent few indeed in comparison to the *many that really exist*.

Some day, *science* will unitedly concentrate its efforts toward *celestial exploration*. Instruments will be invented that will cause present *solar telescopes* to be regarded comparatively speaking to opera glasses, and then we will be astounded at what we find, for I claim that astronomical science is hardly out of its swaddling clothes. And the time is coming when we will penetrate *space* with *telescopic* (new) *inventions* of a magnitude and power at present undreamed of, and instead of establishing observatories on *mountain peaks*, we will have them at *solar altitudes* that today are regarded as fatal to human life. To my mind I can see the time coming when, instead of exploring *ocean depths* with *divers' suits*, *diving bells*, etc., that the explorer of the solar regions will have their "*acrial suits*," and from regions unthought of, *transmit to this earth* the messages we now send from *ocean depths to its surface*. So far, we have not penetrated more than 50,000 feet of elevation, that is, by *balloon observation*, but the time is coming when 50,000 miles will be as is 50,000 feet now.

Today solar telescopes *can penetrate* the heavenly regions and bring nearer to this earth other planetary worlds that are *millions of miles distant*, but, mark ye, they are but like *opera glasses* in comparison to what is coming when *astronomical science* grows from its present babyhood *to full growth*. For then Nations will take up the work of *individuals* now, and then we may look for a revolution of geographical information (which will exhaust itself), and astronomy instead will be taught in *schools* in its place. Indeed I do not hesitate to say, the time is approaching fast when *mankind* will seek for information from heavenward that today is *sought on earth*. Today even almost witnesses no unknown regions on this earth *to explore*. Even the *North Pole* will soon be reached and become a thing of the past. Then only one thing will be left for science to conquer, and that is, the present *unknown Solar Universe*. Then and not until then will we realize the full depth of the meaning as to the Transmission of Life versus origin, for I predict the day is not far distant when we will discover the abundant proofs of its truths as to life on this planet coming to it from other worlds besides our own, proof of the words:

"I have told ye of earthly things and ye believe not. How shall ye believe if I tell ye of Heavenly things?" (St. John 3-12.)

Even today modern astronomical science is inclined to verify my claims as to other planets being really inhabited by superior races of beings to that which dwell on this earth. While the Bible distinctly sets forth that such is really the case, as we shall soon perceive. For even Mars, it is contended, is inhabited by a human race of superior beings, for with our present feeble telescopes we can plainly observe vast engineering works in a huge system of canals, embracing the whole of its circumpolar continent, for they virtually seem to extend from pole to pole in an organized entirety, each apparently as far as we can, so far, perceive, joining and connecting with each other over the entire surface of its planet, indicating beyond question, a community of interest, and that its people are as one great nation, exactly as scripture so states, and which tells us in plain words, *"That we shall become as one nation of brethren"*

ourselves, and harmoniously strive for that community of interest which we perceive in part and are told by scripture exists elsewhere, a fact we will do well in hasting to accomplish.

Today astronomers contend that there is little doubt but what the "Martians," or inhabitants of Mars, are a most progressive race, as the surface of that planet presents huge series of works, so vast and significantly human, conceived and accomplished, so much so that the most gigantic or stupendous achievements or work of human hands on this earth seem petty in comparison.

Here on this planet of Mars all races seem to be united as brethren, a vast community of non-belligerent, peacefully intelligent race—each working for the common good of all. Dearth of watered portions, lack of oceans, or vast lakes, are the key to the reason for this vast chain, or irrigating, or navigable canals or waterways, which seem to stretch out as a net work, virtually extending from pole to pole of that entire planetary world. Here this one of all planets that astronomical science has studied, seems to possess those conditions, where universal efforts and peace exists, as though massed under one "*God, King of all,*" a region where

"Swords are beat into plowshares, spears into pruning hooks. Where nations lift not the sword against nations. Where they learn wars no more!" (Isaiah 2:4.)

Indeed, all in all, it seems to further my hypothesis that, as planets age, they not only progress, but become closer united in the bonds of unity; peace and good will becomes universal; wars, a thing of the past, that nations outgrow.

Indeed there is every evidence that Mars is a planet a little older than ours, and one which once occupied the position that we now hold. Further, it is believed that we are following in the way that Mars has gone, destined to fill the place now occupied by that planet. That the orbit of the earth will be successively that of all the older planets, which are computed to be millions of years older than us, and millions of miles distant from us.

In all probability these more remote planets were once in the present orbit of the earth, being at that time in the same stage of development. They doubtless had the same sort of growth, and the same species of animal and plant life. Then as the size of the orbit increased, they developed to higher stages, peculiar and appropriate to the existing conditions.

If there is any doubt as to this claim, we have only to go back to the "prehistoric monsters" and creatures of the earth in its earliest stages, and compare them with those of today, to notice that the change is exactly in accordance with the hypothesis. And when the earth is a million years older, it will be occupying new regions, people with new life, new vegetation, new forms and shapes, while the present forms of human and other life will be extinct, or changed to conform to the laws which govern life in the new orbit. Moreover, new planets will be formed, just as ours was formed, and these will take the position now occupied by the earth, having on them much the same forms of life. If we turn to the revelation, we read of such things happening: of days to come when "one king shall reign over all the earth," and "when all the churches and people shall be united in one faith," and that by rearing superior intelligence and knowledge, we will become a more godly race. The words, "Live nearer to God," imply that we shall live in regions closer to proofs of His existence. And where we now deny Him, we will accept Him by reason of being brought into closer proximity with the greatest proofs of His work. For the Book says "Every eye shall see Him; even to those who pierced Him;" that owing to these changes in the orbit of the earth, life will become more permanent (everlasting): "day and night shall be as one"; there shall be "one language and speech" again. The earth will be free from sickness, toil and death, when it reaches the greatest orbit. We will then have the "new heaven" on earth spoken of, because as it reaches these unknown regions, this earth will assume a new planetary form, and the regions it now occupies will be the "new heavens."

Of one thing, however, we may be sure of, which is this: It is no more improper to consider *our life as coming from*

heaven as it is to consider that after death we will go there. It seems strange that, all of our days have been filled with teachings, to regard heaven or hell as an after place. Why not that, reverse things for a while. Then my claim as to early life as pre-existing will not fall short of good logic—instead of mystery. It seems ridiculous to attempt to trace the origin of life on this earth, wherein to save breath we affirm and admit that there are others infinitely superior, larger and older. Indeed, the whole Bible teems with references as to other worlds; the heavens and their occupants; points out their existence, and tells us in its way of their *superior knowledge* and *personality* of the "*Precious things of Heaven,*" (Deut. 33-13.) *Walketh in "the circuit of Heaven."* (Job 22-14). "*That the pillars of Heaven tremble.*" (Job. 26:11.) "*Given them corn of heaven.*" (Psalm 78:24.) "*Do I not fill Heaven and Earth?*" (Job 23:4.) "*Dew of Heaven.*" (Dan. 4-15). "*Army of Heaven.*" (Dan. 4-35). "*Eagles of Heaven.*" (Sam. 4-19). "*Son of man come in clouds of Heaven.*" (Math. 26:24; Mark 14:62.) "*Cometh down out of Heaven.*" (Rev. 13-12). "*Fowls that fly in Heaven.*" (Rev. 19-17). "*Voices from Heaven.*" Dan. 4-31). "*Hosts of Heaven.*" Dent. 4-19). "*Every Creature in Heaven.*" (Rev. 5:13.) Great wonders in heaven; war in heaven. Indeed, there are some three hundred references that, when considered in a correct light, reveal the fact that it is really inhabited by living, breathing occupants and life of every kind. Hence I say, think over hard my hypothesis, that life on this planet or earth came from other worlds to this, and did not originate here.

CHAPTER VII.

ARE THE PLANETS INHABITED?

ASTRONOMICAL SCIENCE IN ITS INFANCY—REASONS TO GRANT OTHER PLANETS ARE INHABITED—POSSIBILITY OF COMMUNICATION IN THE FUTURE AGES—BIBLICAL EVIDENCE THAT OTHER PLANETS ARE REALLY INHABITED—BIBLE MISUNDERSTOOD AND INCORRECTLY INTERPRETED; CAPABLE OF NEW INTERPRETATION—MORE PRELIMINARY DETAILS, ALL SUBSEQUENT TO LATER CHAPTERS.

There is every evidence that the other planetary orbs are inhabited by races and life of no mean order. Astronomical science today claims, and verifies the claim, that the planet Mars is really tenanted by a race of people, known and classed as Martians. They have a most wonderful series of hugely constructed canals, either for navigation or for irrigation, and the telescope, insignificant as it is, reveals the fact that abundant life of various strange forms exists there. And unquestionably the time will come when communication between the two planets will be established, perhaps not in this age of individualism, but in the time to come, when the nation's resources are joined together to further explore the heavens and unitedly strive to advance astronomy. And a new science, "Planetology," will be substituted for some of the other sciences.

Then science will stop scratching the earth for proofs of its age and history, and men will wonder at the ignorance of our day. When the scientific world looks up, a new era will dawn, in which our present ideas will be revolutionized, and possibly, when communication is established with Mars, the inhabitants there may tell us much about the more remote planets with whom, perhaps, they are communicating today. And

if the day comes when this earth can signal to the others who are perhaps further advanced in certain arts or knowledge, the information we obtain might well revolutionize our ideas to a degree undreamed of.

Indeed, as previously stated, the time is not far distant when observatories will be established at aerial heights, to which our present ones are like worm hills to mountains. For in aerial times to be—even a supply of air will be taken up for our scientists' disposition, while they explore the heavens.

Who is there then that shall assign a limit to the discoveries of future ages, or prescribe the boundaries of science's achievements in the ages to come? It will not be long before our instruments for solar observation will be much more powerful than we even dream of today, and in the age of progress, as this earth or planet advances, who can tell but what we will construct maps of the other worlds which today we discern with difficulty, in the great depths of the celestial universe?

We find in the Bible, today, mention of these other heavens, and other earths, but we cannot grasp the fullness and extent of its meaning. Perhaps in the distant ages to come we shall understand fully. These other earths and worlds were once akin to our own, and they teem with life peculiar to them, which has evolved from what existed when they were in the orbit occupied by us now. Further, the forms of life there are doubtless nearer to God and heaven than the races on our earth; and they are doubtless worlds infinitely superior to ours, having life, intelligence and multitudes of more enlightened, virtuous generations than ourselves, always worshipers of God, with whom they dwell in closer relationship than do we.

We are told, too, of new creatures, fowls, birds and animals—in short, new growths of all kinds—even new man, the old being past and gone. "And they shall hunger no more," nor thirst, nor suffer from heat and cold. This is the new heaven referred to, "for the first heaven and the first earth were passed away," probably closer to God and the Holy Cities in which he dwells. This will be a region, doubtless, where "there shall be no death, neither sorrow, nor crying, neither shall there be

any more pain; for the former things are passed away"—this passing being to regions nearer to God.

Further, we find mention in The Revelation of the new holy cities, renamed after the earliest. For example, the heavenly New Jerusalem, with its great walls, its twelve gates and the twelve angels, a city of great dimensions, and one that had no need (Rev. 21: 22-23) of a temple, sun, or moon, because "the glory of God" was sufficient. In other words, the earth, when in its final position, will not be in need of light or heat from the sun; and science bears this out by claiming that the most distant planetary orb, today, has neither sun nor moon.

The Revelation tells us, also, of rivers of "the Water of Life," where thirst is permanently quenched after drinking. It tells of the "tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of nations." It was a land of purity. It is to these regions that this earth will eventually pass, as older planets have already done. The chapters of this Book are too deep for our comprehension, but the time is coming, when as the world grows wiser and better, the Bible will be understood better, and revered more, where now it is misinterpreted and ridiculed.

The whole truth is that the Bible is a science that is today unfathomable, humanity being unable to fully comprehend the deep, hidden truths or mysteries it contains. But by means of the science of astronomy we are to find further proofs of the accuracy of the Bible; and in time, the sciences will be left behind, while men get all their information from the Bible.

That The Revelation is true, we already have many proofs. Science is showing us that the earth is taking new positions with relation to the sun, and says that there is a likelihood that it will eventually reach the orbits now occupied by the more remote planets. These changes are as inevitable as are the constantly noted changes in vegetation, old varieties continually giving way to new ones. Astronomy says that the other planets have different minerals, different forms of life, different seasons and different days and nights. This admits the possibility

of their being inhabited by strangely formed creatures, human and otherwise; that life there is evidently far more lasting and prolonged than on our own earth. We are told in the Revelation, that these creatures are winged, that the harvests are great and are reaped with little labor, and of fruit trees and vines that bear tenfold. This last is not difficult to believe, when we consider what the fruit fanciers have achieved—seedless fruits, fruits of different kinds on one branch. Further, we see new Mexican soil producing five crops a year. Indeed, there is apparently no limit to the possibilities even in our time.

No wonder, then, that we read that the old world is to perish, and a new one to be established—a new world, where dwelleth righteousness. And to such a region will this present world pass, in the time to come, when the earth “has waxed old, like a garment.” And we shall see new and beautiful regions where “there are celestial bodies and terrestrial bodies—and the glories of each differ,” where we shall be under the sweet influences of the Pleiades or of other stellar bodies, inhabiting other regions, in “paths which no fowl knoweth, which the vulture’s eyes have not seen, where the foot of lions or their whelps have not trod.” Very probably all life will gradually change from the earthly form to a spiritual or intellectual form, passing from limited to everlasting life, as the earth nears its heavenly destination. It is obvious that the many references in the Bible to changes to come, mean just such things.

We have too long entertained the belief that our earth is the only inhabited planet. Very probably, however, each of the many spheres that we behold, has its established form of life, and these forms may be superior to ours. Perhaps the conditions there are like to those we read of, where “the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.” We are, indeed, sown a material body, and raised to a spiritual body; that is, we will pass from the earthly to the heavenly kind, from flesh and blood to spirit. We have too long put the wrong interpretation on these things. Even the words “closer to God,”

must be taken literally. We pass as a planet, from our present orbit to those now occupied by others, and from these eventually to the heavens, reaching at last that place which Christ went to prepare for us, and where He awaits us. "That where I am, there ye may be also." However, we must note that we do not go there individually, but as a planet shall we move nearer and nearer to the heavens, God's eternal dwelling place.

CHAPTER VIII.

SECRET OF PLANETARY WORLDS REVEALED.

REASONS TO BELIEVE OTHER PLANETS ARE INHABITED—OLDER AND SUPERIOR FORMS OF LIFE—MAN LOATHE TO ADMIT THESE FACTS, REJECTS EVIDENCE AS TO SUPERIOR LIFE EXISTING BUT ACCEPTS EVIDENCE TO THE CONTRARY—LIFE IN CELESTIAL REGIONS APPROPRIATE TO CONDITIONS THERE—ADAPTATION TO VARIED CONDITIONS—LIFE IN ALL ELEMENTS—OBSERVATION SIGNS OF LIFE NOTED—SCIENTIFIC RESEARCHES BEAR OUT THE HYPOTHESIS—THE GULF BETWEEN FIXED BY SCRIPTURE—COMMUNICATION POSSIBLE, BUT PASSAGE TO THEM IMPOSSIBLE—INFERIOR AND SUPERIOR PLANETS; DIFFERENT GRADES OF LIFE ON THEM—PROGRESS ACCORDING TO AGE OF EXISTENCE; CHANGES OUTLINED—TEMPORAL AND ETERNAL THINGS—FUTURE DISCOVERIES ON WHICH THE BIBLE TREATS AND REFERS TO—DIFFERENCES AND SIMILARITIES OF OTHER PLANETS AND THIS OUTLINED—GRADUAL CHANGES THERE AS ON THIS EARTH—ASTRONOMICAL GEOGRAPHY OF FUTURE AGES—BIBLE, AS YET NOT CORRECTLY INTERPRETED—SIZE OF A CITY OF HEAVEN, AS PER REVELATIONS.

With the exception of the sun and moon there is every reason to believe that the heavenly bodies are inhabited. And further, if we admit that many of them are older than our planet, we may safely conclude that the life on them is superior to that on the earth. The greatest objection to this is man himself, who is loath to recognize a superior being. That is, he is willing to admit evolution, when it refers to development up to his level, but rejects it, when quoted with regard to possible forms superior to him, or pre-existent to him.

It is not hard to imagine forms of life on other planets, when in our little world we have such countless varieties, adapted to meet almost every condition. We need not regard all the celestial regions as inhabited, for we find that not all of our terrestrial regions have life. There are some parts here on our own earth that are absolutely uninhabitable to one race, while another can live and thrive there. The negro, if taken to Alaska, would perish immediately, as would the Eskimo if transported to the Nile, while each lives in his normal conditions, and thrives there. The same is true of the animals in these regions. However, if the change were to be made gradually, the difficulty would be obviated. In the same way, even if the conditions on other planets were far different from our own, and though our own forms of life would not exist under them, nevertheless it is not difficult to imagine that other forms, by process of evolution, could adapt themselves to these conditions and thrive.

It is known today that altitude, with its rarity of air, is fatal to life accustomed to the valleys, just as the opposite is true. There are many creatures that can live both in water and in the air, and even certain fish can exist for some time on land. But in most cases life accustomed to air, cannot live in water, and life accustomed to water cannot exist in air. Certain forms of life exist in strong acids, that would burn or kill ordinary animals. In volcanoes or hot springs of boiling liquids are found other forms. So when we find animation under such conditions there is no justification in denying life on other planets other than our own, or their transmission or reproduction to this earth.

Hence, we may conclude that other celestial bodies have life on them, not necessarily similar to that on our earth, but each fitted by a wise Creator to meet the conditions in which it exists. And having concluded this, our next step is to endeavor to trace the kinds that exist there. Thus far we have no instruments sufficiently strong to show us any forms of life. But we do observe numerous signs that life exists. There are seen on Mars what seem to be huge systems of canals or water-

ways, possibly for irrigation or navigation, or both. We behold what we regard as volcanoes, oceans, lakes and other phenomena, similar to those on our earth. On some of the planets the seasons and days seem to be of different duration than ours. And we see such things at so great a distance, can we deny that the Almighty has power to create and maintain life under such conditions?

Jupiter is the largest of the planets in our solar system, being three hundred times the size of the earth, and larger than all the rest of the planets put together. To deny life to this planet is to deny God's power to render it a fitting abode. This planet we know to have about it numerous satellites, asteroids, and other bodies similar to our own. Science claims that this great planet inhabits a region of calms, with seasons twelve times as long as ours. That it appears to be in a heated condition. This is doubtless due to its absorbing these smaller bodies surrounding it. It is claimed that it has a very limited atmosphere, but this atmosphere may be so differently proportioned as to bear some relation to ours, and certainly appropriate to the conditions existing there.

We find reference to these things in the Revelation, in the ninth chapter. And again, in Isaiah 34:4, we read, "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Further, we find "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Peter 3:10.) As to the new heavens, we read, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Many other passages could be cited as to the great changes that were to come, before the final heaven, rest and peace is found, before we reach the place prepared for us by God, "that where I am, there ye may be also."

In Luke 16:26, we read, "*And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us,*"

that would come from thence." This would seem to further support the hypothesis that the planets are passing through space eternal and will finally enter into the glory of heaven and godly presence.

These words, as quoted, seem to indicate that God has purposely prevented communication between the planets, and is it not a beautiful conception of His infinite power as compared with man's feeble progress? Do not such thoughts uplift one and bring purer thoughts to the mind? Would that more worthy hands were prompted to take up the task that my miserable pen fails to accomplish. Then, indeed, would the Bible be more closely thumbed; and then would God's truth shine forth to humanity as never before.

If we grant superior and inferior planets, it is fair to assume that there are different grades of life to be found on them. And until it has been proven that they are uninhabited, we shall consider that they contain life in some form. As our earth ages, it changes, and the forms of life on it are continually altering to meet the new conditions. The changes on the other planets doubtless occur as do those on our earth. It may be that those that are larger than we are inhabited by forms superior to ours. They may even know of us, and our stage in development. They may be now striving to communicate with us, having developed their art and sciences far above ours. If they are superior to us, they may have higher ideas and ideals than communication with a planet so inferior as we. Certain it is, they are a more heavenly race than we, and of greater wisdom. They may have solved the problem of aerial navigation, and they may be able to draw power from solar energy, and reach other scientific achievements, beyond our ken. They may regard us as the "bottomless pit," described in Revelations 9:1.

As we live, profiting by past experiences, so would they develop by past life, except that as they are so much older than , their advancement is much greater. They have doubtless the steel, oil, smoke and power age, and revel in the for state, where each works for the common good of all.

They have left behind their politics, creeds, and race questions, and are united "under one faith" with "one God, one King, one Lord of all." They are passing to and inheriting the "kingdom of God." They live as brethren in a state of universal peace. *"And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."* (Isaiah 2:4.) "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." (Isaiah 11:6.) "And all the ends of the world shall remember and return to the Lord; and all the kindreds of the nations shall worship before thee." (Psalm 22:27.)

We see today, the change on our own earth, when heathen nations are christianized, and we will doubtless reach the same stage as the older planets, in the generations to come.

There is surely abundant support for the hypothesis that the planets which are farthest from the sun are the nearest to the heavens and God, and that in the time to come our earth will also reach the orbit of the heavenly regions. Each of the planets beyond us has passed through the successive epochs, until its final resurrection, as promised in I Thess. 4:17—"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And in I Cor. 15:51, we are told that we shall all be changed and put on immortality. As this planet advances further towards its heavenly destination, the people will "desire a better country; that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (Heb. 11:16.)

This would seem to indicate that as we progress in the eternal time to come, we shall receive infinitely greater wisdom, "by reason of years of understanding." At that time, "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

It is strange, but science claims that these very conditions exist, or have existed in the planetary worlds during their transit to places appointed; and to this fact would indicate that our earth will pass into the same condition when it reaches the same orbit. The year of Jupiter is equal to twelve of ours. It has no great change of seasons, and perpetual spring or summer apparently rules over it. Under these circumstances we must necessarily find everlasting life. Scripture refers to "the Son of man taking a far journey," (Mark 3:4) which naturally applies to the planet's traveling through space, and carrying with it all mankind. We are told that we are sown, or made, a natural body, and raised a spiritual body, passing from flesh to spirit in the transition from earth to heaven—not, as we think, at death—but gradually, as the earth takes us, meaning that our bodies go with this earth unto the time of resurrection of the living and the dead. We are told that the first Adam was made a living soul, and the last Adam a quickening spirit. This emphasizes the changes we all undergo during these transitory changes.

We find that science attributes to the planets, little watered surface, in accordance with the prophecy that "there shall be no more sea." There is ample evidence, however, that these planets had oceans at first. *It is said that "now we see through a glass darkly, but then, face to face,"* (Cor. 13:12) and these things should present conditions to us in a new light, especially after reading II Cor. 4:18, which says, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." These many passages can well be applied to our present ignorance, for unquestionably what we see in the heavens is but a small part of what actually exists there. But in the time to come, we shall know all; that is, when our planet reaches that part of the universe which is so far distant. All the Bible's mysterious references to other worlds or earths, and heavens, can be well applied to the superior planets that exist, some of which we are slightly familiar with, and others that as yet have not been discovered. Every decade wit-

nesses the discovery of more, hitherto unknown, but which have existed for perhaps millions of years before this earth was formed at all.

Science has proven that the more remote planets have days, months and seasons of infinitely greater periods than ours. It also admits that they have suns and moons of their own, while others are influenced by our sun. They formerly had short seasons, but these lengthened as the orbit of each planet increased, just as our earth's seasons will lengthen. We may grant them vast differences in heat, and in rarity of atmosphere, as claimed by science. But we must not deceive ourselves into thinking that because of these differences the other planets cannot be inhabited. The conditions on other spheres are as appropriate to them as our own condition to our planet.

Science claims that Uranus and Neptune have many similarities. In the same way Jupiter and Saturn resemble each other, also Mars and Mercury. Venus, we are told, has no moon, and therefore no lunar tides. It has a year of two hundred and twenty-four days. The day is only thirty-five minutes shorter than ours, and the globe only a trifle smaller. The heated portions seem to be uninhabitable, but the other zones could well be peopled with active, enterprising men. The polar regions present the most pleasing portions of their globe.

Venus is much nearer the sun than we, while Mars is further. Constant spectroscope and electroscope research reveals the fact that despite the great intervening distance, the climatic conditions on the earth closely resemble those on Mars. Venus, likewise, is similar to the earth. The force of gravity on Venus is about the same as that on the earth, but is sufficiently different to affect vegetation, and sufficient to make it appear to be an altogether different sort of planet.

The evidence is strong that Jupiter, Mars and Venus are inhabited, even to having human beings, not unlike the inhabitants of our own earth. We know that gradual changes can take place, for we know that our own earth was once inhabited by monstrous hideous reptiles, while today, these forms are extinct, their place being taken by new forms.

In view of these facts, we cannot deny nature's adaptive powers. There is abundant proof of it on this earth without going to the planets. The subterranean mole that avoids the sun; the bat and owl who prefer night to day; the volcano fish that exist in the bowels of the earth; the deep sea life that exists under enormous pressure, are all evidence of the adaptability of nature. And with such evidence on our planet, it should not be difficult to imagine further adaptation on other and older planets.

The day will yet come when we will trace the geography of these other worlds and teach the school children of the life and growth existing on these far distant spheres. Even today we have drawn a chart of Mars, showing its continents and oceans, its equatorial and its polar regions. And some day we will describe the flora, and the animal and human life that exists on it. Possibly we shall communicate with them, and duplicate their achievements. Then will we admit that the better country spoken of in the Bible really exists.

Today we have evidence that the moon was once inhabited, and that it possessed oceans and vegetation. And we may yet prove that it once contained the very things that we deny to it now. Our astronomy is still but in its swaddling clothes—an infant—but our ignorance will lessen as our planet and its inhabitants progress and age. And as we enter the regions that we speculate about today, our knowledge of the celestial world will increase. We will realize that we are ignorant as compared with the inhabitants of the older planets, for they have passed through the stages that we have passed through.

We shall finally reach the land outlined in Holy Writ, where there is no hunger, thirst, sorrow nor pain, where eternal and everlasting life is promised to the living and to the dead. And we will then understand that most mysterious place, the "Kingdom of God on High."

We have not yet begun to understand the real truths concerning the heavenly bodies, much less the laws which govern them or their forms of life; and the day is yet coming when the other sciences will subordinate themselves to astronomy, and
I will devote themselves entirely to the study of that science.

We are told that "our days upon the earth are a shadow." (Job. 8:9.) And the argument of the atheist that there would not be room for all in the resurrection, promised at the Judgment Day falls flat under the assurance made in Revelations 21:15, as to the size of the heavenly city. Its size was given as follows:

"And he measured the city with the reed, 12,000 furlongs. The length and the breadth and the height of it are equal." This represents a space of 469,783,088,000,000,000,000 cubic feet. It sets aside one-half of this space for the Throne and the Court of Heaven, and one-half of the balance for streets, which would leave a remainder of 124,198,272,000,000,000,000 cubic feet. Then divide this by 4,096, the number of cubic feet in a room 16 feet square, and the process gives 30,321,843,750,000,000 rooms of the size indicated. Then upon the hypothesis that the world now contains, always has contained, and always will contain 990,000,000 inhabitants, and that a generation lasts for thirty-three and one-third years, which gives a total number of inhabitants every century of 2,297,000,000, assume that the world will stand 1,000 centuries, or 100,000 years, which would give a total of 2,970,000,000,000 inhabitants for this period of time. We then reach the conclusion that if 100 worlds of the same size and duration, and containing the same number of inhabitants, there would be more than 100 rooms of the size indicated for each person.

CHAPTER IX.

THE CESSATION AND RE-ESTABLISHMENT OF SEASONS.

(Light, Signs, Seasons, Days and Years.)

THE ESTABLISHMENT OF SEASONS, LIGHT, SIGNS, ETC., CERTAIN ONES MADE TO RULE ONLY ; THE OTHERS HELD IN ABEYANCE OR STATE OF CESSATION UNTIL AFTER THE FLOOD, SCIENCE SO AFFIRMS—THIS PHENOMENON THUS EXPLAINED—WORDS “SHALL NOT CEASE” MEANS THERE SHALL BE NO MORE CESSATION, BUT PERIODICAL REGULARITY HEREAFTER—A REMARKABLE FACT EXPLAINED.

In Genesis 1:14 we read: “And God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days and years.” We are next told that “God made two great lights ; the greater light to rule the day, and the lesser light to rule the night.” (Gen. 1:16.)

Now, if we read carefully the inference is plain that these established lights *were to be for* “signs, seasons, days, and years,” but that only greater and lesser lights were *made to rule*. The others were to be for time to come. The truth is that the seasons are not regularly or permanently appointed until we come to Genesis 8:22, for here we find these words: “*While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, AND day and night shall not cease.*”

Whoever can deny this must indeed deny scripture, for no man can point out where prior to the flood any seasons are mentioned. There is not a scrap of evidence, biblically or otherwise, to show that any seasons *of summer and winter, cold or*

heat, seedtime or harvest, took place between Genesis 1:14 and 8:22. And science, in its way, endorses this by saying that in the earliest times the condition of temperature was of permanent nature, a perpetual season of semi-tropical temperature.

Thus for the first time in history of man or science does scripture stand in its true light, and reveal to us the astounding fact that it harmonizes exactly with science, when correctly interpreted. It proves beyond doubt that while the lights were established or made for signs, seasons, days and years, *only the two great lights were made to rule*. The seasons of seedtime and harvest, cold and heat, summer and winter were held in cessation, abeyance until after the flood, when *with* day and night, they were not from that time on to cease, exactly as we are told.

Indeed, a search of all the scriptures which intervenes between the first and up to the eighth chapters of the Bible fails to find a single reference to heat or cold, summer or winter, seedtime or harvest. All the evidence points to permanent semi-tropical growths and conditions, until after the flood, exactly as science contends.

This is all the more plainly emphasized by the fact that seedtime and harvest, cold and heat, summer and winter, are mentioned for the first time only in Genesis 8:22. And even here they are spoken of as supplementary to God's previous commands. It is obvious to any intelligent reader that lights do not control the seasons, but they do control time intervals. It is then incontrovertible that the words of Genesis 1:16 plainly establish the fact that *only these two lights were made to rule*, and were all that did rule throughout all the interval of time covered by the first eight chapters of Genesis. It is not till this time that conditions are such as to produce the seasons. This is all the more positive when we see them mentioned here for the first time. We note, too, that they are added to previously existing conditions, as is indicated by the words that they "and" day and night shall not cease (from this time on).

As to the real conditions which established these periods of summer and winter, cold and heat, these I shall take up in a

later chapter, and further astound my readers with the scientific explanations of the phenomena. Hence I ask you to be sure to grasp the facts established in my previous chapters, and in those which follow, doing this most carefully, and if necessary going back and re-reading, in order that you may not fail to see things in a new light, as I review them. For failure to do this, and most carefully, simply means that you will not grasp the solution of the whole. My mention of this, which I urge you of all things to note is for the reason that to skim over this volume as you would a novel will be fatal to its purpose. For this volume of all is too deep for such perusal. Read carefully, and you will find before you have passed through all its pages that it is a vast scientific work such as you little dreamed of, shedding light on subjects treated of in no other volume, with the single exception of the scriptures. And even this is admitted by the Bible to be hard and difficult to understand, for we read: "*As also in all his epistles—are some things hard to be understood*" (II. Peter 3:16), and *Take ye heed what ye hear (or read); with what measure ye mete (how carefully ye read this book) it shall be measured to you (so you shall understand).* (Mark 4:24.)

The words "shall not cease" (Gen. 8:22) indicate that prior to this time these conditions (except day and night) *had been in a state of cessation, held in abeyance.* These words mean that from this time there shall be no more cessation of the seasons. Or to put it in another way, the words "shall not cease," indicate that prior to this they had ceased. Now let us refer to the argument that they could not have ceased unless they had already existed. This is a grand argument, but one that falls flat when we grant that they had had a beginning, proved by the words "let them be for signs and seasons." It is so plain that the seasons had been established, but held in abeyance until the time (eight chapters later) when the words "shall not cease," ends *the cessation, and marks their re-establishment, fully.*

Why this that science contends was the case in the
all the earth was practically, as they assert,

of a uniform temperature, extending even to the polar regions, which we are informed was at one time practically semi-tropical, because no rains had as yet fallen, but that the earth was watered by mists which went up from the earth as scripture relates, exactly. Indeed, throughout that indefinite period, from Genesis 1:16 to chapter 10, it is plainly evident *that seasons of cold, heat, summer, winter, seedtime and harvest*, had been in a state of cessation and that the flood, or deluge, marked the end and changed the words *shall not cease*, applying that there shall be no further cessation of them, exactly as I have outlined.

CHAPTER X.

MORE LIGHT IN STRANGE, DARK PLACES.

FIRST LIFE ON THIS EARTH HERMAPHRODITE GENUS OR SPECIE—
—SEED IN ITSELF—AFTER HIS KIND, MEANING PRE-EXIS-
TENT KINDS—MAN BORN OF GOD, DEFINED AS CREATION OF
MAN—MALE AND FEMALE CREATED HE THEM—NEWLY IN-
TERPRETED SCRIPTURAL EVIDENCE PRESENTED—MORE TO
FOLLOW—READER TO READ THINGS IN A NEW LIGHT—MORE
MYSTERIES REVEALED AS TO A TWO-FOLD SEXUAL BEING OR
INDIVIDUAL—REFERENCES TO FUTURE REGENERATION OR RE-
JUVENATION—EVOLUTION OF SEXUAL CHARACTERS—BORN
AGAIN, DEFINED—READING BACKWARDS.

And now, reader, comes the weirdest, strangest part of all the claims of this work, a theory which for thousands of years has hardly been dreamt of, much less thought upon or studied out, so prepare yourself for that which will even surprise you more than the fact that there was an eighth, ninth and tenth creation, which I shall endeavor to prove really existed and still exists in a way.

Now, if the reader will only turn back to the table of Days, Periods or Ages, to that of the third day, he will find that in this day

"The Earth 'only' brought forth grass, herb yielding seed, fruit, trees yielding fruit, after its kind, whose seed is in itself." (Genesis 1:12.) And further, still,

"Living creatures, cattle, creeping things and beasts, after his kind." (Genesis 1:24.)

"God created man in His own image: in the image of God created He him; male and female created He them." (Genesis 1:27.)



THE CREATION OF EVE (FROM ORIGINAL PAINTING). THE AU
THOR CONTENDS THAT EVE WAS BORN FROM ADAM, WHO
AS A SON OF GOD, WAS AN "ANDROGYNOUS BEING,"
AS OUTLINED IN THIS VOLUME



VEGETATION OF THE EARLY PERIODS OF THE EARTH'S HISTORY.

Now, to the ordinary reader, the last words, "Male and Female created He them," seems to refer to both man and woman being created, but the truth really is, separate woman, a true or real female, was not even thought of at this time, and not until long ages afterwards, even long after dust-made Adam appears, does a real female or woman appear separately. And, even then, she was made or separated from bone of his bone, or flesh of his flesh, as you know.

Now, reader, does not all this really mean that the first creation of man referred to and probably the second, also, if not all life, was of an *Hermaphrodite Kind*, a body or one being, who possesses the parts of generation of both male and female in one, so that reproduction can take place without union of two individuals, in short, a being or person, in which the two sexes, male and female, are united in one individual or person?

The very words, "*after his kind*,"—"whose seed is in itself"—"*male and female created He them*," seem to indicate and prove this fact.

Now, let us look further to scripture and science for a reply, as to what these things really mean, and be it as it may, it will prove some astounding revelations.

Nor must the reader overlook the fact that in all things are two sides to hear, my object being to present both these sides. Let the results of the arguments speak for themselves. I am simply presenting evidence, not passing judgment, remember, giving only the truths without prejudice, fear or favor; hence, as scripture sayeth:

"*Listen to the words of the wise, and their dark sayings.*" (Proverbs 1:6.)

"*Ask ye now and see if man doth travail with child, Wherefore do I see every man with his hands on his loins as a woman in travail.*" (Jeremiah 30:6.)

Let me ask the reader: Do not these words, travail, the archaic definition of which is *childbirth*, mean, does it refer to, or bear relation to the fact of my hypothesis, that originally man was an hermaphrodite creature, a dual being, two sexed, a superior body? For as we go deeper into this subject, and re-

view further Biblical scriptural proofs, with scientific discoveries as to the past, we will be amazed at further references and proofs such as we perhaps little dream of now. Hence, let me repeat:

"He that hath ears to hear let him hear."

Yea, before we enter these astounding subjects and shed new light, let us not overlook such biblical references, which for ages have been overlooked, erroneously ciphered or passed by as inexplicable, or incorrectly interpreted, such as

"It is not good to marry." (Mat. 19:10.)

"We are not born of fornication." (John 8:40.)

"His seed remain in him." (I. John 3:9.)

"Even seed in his own body." (I. Cor. 15:38.)

"Born not of corruptible seed." (I. Peter 1:23.)

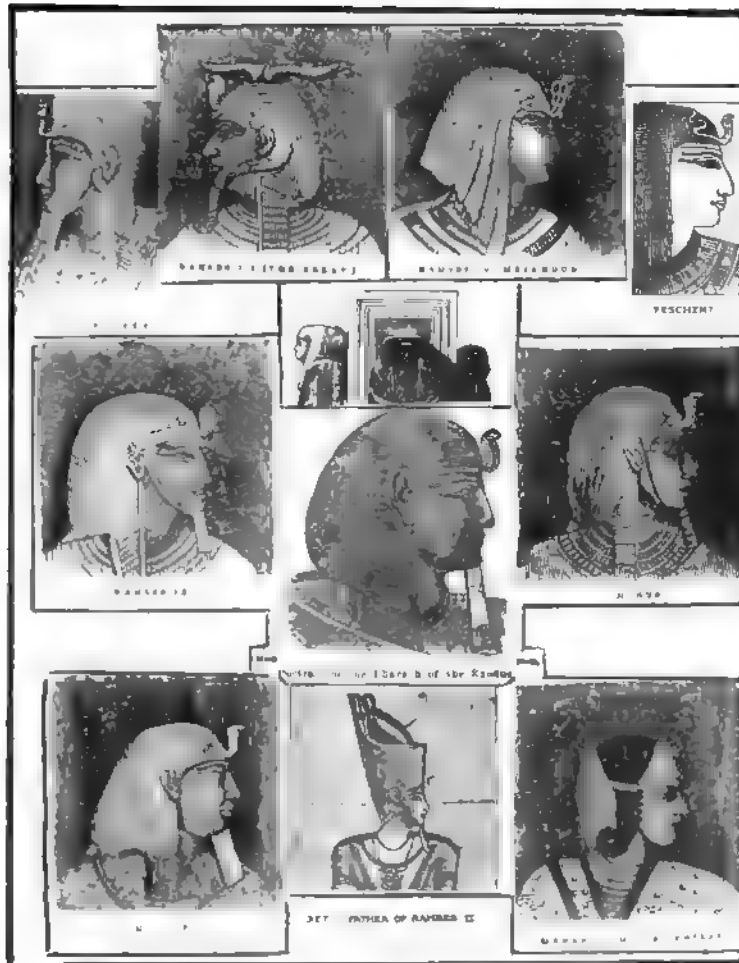
"Born of God versus Born of Woman."

Neither let us pass over the words of Matthew 2:15, which so plainly say,

"And did he not make one, and wherefore (why one?) that he might seek a godly seed."

"God giveth it a body as it hath pleased Him, and to every seed his own body." (I. Cor. 15:38.)

Connect these passages, reader, with the fact that even to-day we have these Parthogenisical Genegenisical gammiparous internal germination, forms of life *in abundance*, such as aphids, plant life, hermaphrodite, mollusk, worms, tape worms, each segment of which has a *complete set of sexual* reproductive organs, and corporate other forms of life. Neuter sexes (no sex), we can begin to see light on strange subjects, indeed that are to be compared to the following table:



REPRODUCTIONS OF MOST ANCIENT SCULPTURE SHOWING THE PARTLY ANDROGYNOUS FEATURES OF THE FAMOUS PERSONAGES OF THAT TIME. THESE ARE ANCIENT KINGS AND WERE IT NOT KNOWN THAT THEY WERE HISTORIC MEN THEY WOULD HAVE BEEN THOUGHT TO HAVE BEEN WOMEN. THIS ILLUSTRATING AT THE MOST EARLY PERIODS MALE AND FEMALE WERE IN ONE PERSON OR INDIVIDUAL AND SO REMAINED UNTIL THE DIVISION AND THE MULTIPLICATION OF SEXES AS OUTLINED IN THIS VOLUME. NOTE ALSO THE MUMMY CASES SHOW THE SAME FEATURES AND CHARACTERISTICS.



1. MUMMY OF RAMESES II KING OF EGYPT. ABOUT B. C. 1350
(PROBABLY THE GREAT PHARAOH OF THE OPPRESSION
OF THE JEWS) 2. WOODEN COFFIN OF RAMESES
II (MUSEUM AT GIZEH)

Man—Born of God a Celestial Creature or Androgynous Being (Dual Sex).	Earthly Man.—A Terrestrial Creature, Born of a Woman (Individual Sex).
Godly seed (seed of love).	Mixture of Seed.
Seed in Itself.	Born of Fornication.
Incarnate.	Conceived in Sin.
Reproduction of its Own.	Short lived.
Everlasting Life.	Ungodly Seed.
Regeneration.	Necessity of Rejuvenation.
Rejuvenation.	Necessity of Regeneration.
No Fornication.	An unholy body.
A Holy Body.	Lusts after Flesh.
Without Lust after Flesh.	

“Listen to the words of the wise and dark sayings.”

“Despise not prophesyings; prove all things; hold fast that which is good. (Thes. 5:20, 21.)

Bear these scriptural references in mind, reader, and follow on.

MORE MYSTERIES REVEALED AS TO THE TWOFOLD BEING.

There is no question but that we have put too narrow rather than too broad a construction on the words of scripture or its parables. We are told, for instance, of the “regeneration of man.” Might this not mean a change from the present sexual state to the condition existing “in the beginning?” Regeneration means the renewing of lost powers. It has been claimed that this refers to a change from a natural to a spiritual state. But it might refer, equally, to a reversion from a sexual to a hermaphrodite state, or from earthly man to “sons of God” from a period of short life to one of long life, such as was lived by the patriarchs—a rejuvenation as it were.

Even today there are many cases of rejuvenation. Instances of fecundity at advanced age are by means rare. To regain lost vitality is a recognized power. If we read Genesis carefully, we see mankind passed from a stage of long life to

one of short. And there is no reason to doubt that the same gradual transition could be reversed, being in this case, a passing from a lower to a higher stage, and future man, by higher ideals, will regain his former condition, exactly as scripture promises. Life was shortened by reason of evil, and could correspondingly be lengthened by reason of good.

“Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? (Jer. 30:6.)

“How long wilt thou go about, O, thou backsliding daughter? For the Lord hath created a new thing in the earth. A woman shall compass a man.” (Jer. 31:22.)

There is no reason to believe that if the sons of God could by evil fall to the level of the sons of men, the sons of man could not by the reverse process be raised to the sons of God. Men can regenerate, just as they degenerate, and can become a superior race, by the same gradual transition by which they became inferior.

The whole difficulty is that we read the scriptures in the wrong light. We have too long placed our literal construction on passages that have deep meanings. The words “restitution,” “rejuvenation,” “born again,” mean that in the time to come, nations now evil will become good, and that full perfection that was lost in Eden will be restored.

If we read the Bible backwards, particularly Genesis, we will see things in a new light. Begin with the Tower of Babel, the confusion of speech, and the scattering of the people. Then pass to Noah, a just and perfect man in his generations. Thence to the state of the world prior to the flood, including the wickedness, and the men of renown. Thence to where “the sons of God came unto the daughters of men.” Thence to the days of the patriarchs, and Adam, his fall, the Garden of Eden, Paradise, the sons of God, and the first creation, in which man was blest, and had dominion over all the earth. These existed, as did Adam before the fall, in a state of divine perfection, a physically perfect, Godly race. They were the

“sons of God,” made “in his image,” “male and female, created he them,” into that state of everlasting life where every herb, tree, and fruit of the earth was as meat, and when man had dominion over every living creature that moveth upon the earth. This was surely a state of perpetual bliss, and is the condition to which men will return when rejuvenated, “things which must shortly come to pass.” (Rev. 1:1.)

CHAPTER XI.

THE SONS OF GOD VERSUS SONS OF ADAM OR PRE-ADAMITE AND ADAMITE RACES.

THE DISTINCTION OF THE TWO RACES DEFINED—PRE-ADAMITES AN EARTHLY RACE OF CELESTIAL ORIGIN, THEIR TWO-FOLD SEXUAL NATURE—HERMAPHRODITES OR ANDROGYNOUS BEINGS; INTERVAL BETWEEN THEM AND ADAMICAL RACES—ANCIENT BABYLONIAN RECORDS VERSUS BIBLICAL RECORDS—ANCIENT TRADITION AS TO A RACE OF GODS REVIVED—THE GODS AS THE PROGENITORS OF MAN—WHAT SCRIPTURE SAYS WHEN PROPERLY INTERPRETED—THE MIXTURE OF THE TWO RACES, OR THE AMALGAMATION OF THEM—THE RESULT OF THE AMALAGAMATION—REFERENCES TO MIGHTY “MEN OF OLD”—SONS OF GOD VERSUS DAUGHTERS OF MEN—CHILDREN BORN TO THE UNION OF THE TWO RACES; RESULT, COMMON LEVEL OF ALL—AVAVISTICAL REVERSIONS NOW—PRESENT HERMAPHRODITE MAN BUT A VERSION, SHOWING WHAT MAN ONCE WAS—EVIDENCE AS TO THESE THINGS—ANCIENTS BELIEVED THAT THE EARLY PROGENITORS OF MAN WERE THE GODS—CELESTIAL HUMAN BEINGS WHO GAVE BIRTH TO EARTHLY MEN—THE GODS AS THE ANCIENT PROGENITORS OF MEN; THEIR REFERENCES TO RACES BEFORE THE FLOOD AND NOT AFTER; THEIR TWOFOLD SEXUAL CHARACTER PORTRAYED—ADAM NOT THE FIRST MAN—ADAM A SON OF GOD—ADAM THE SECOND CREATION, NOT THE FIRST—EVOLUTION OF SEXES—ADAM EARTHLY OFFSPRING—THE FIRST RACE A SUPERIOR OR DIVINE RACE; THEIR DOMINION OVER ALL THINGS—ANCIENTS HELD TO GODS AS A SUPERIOR RACE OVER MAN; A VEGETARIAN RACE UP TO THE TIME OF THE DELUGE—REFERENCES TO A RACE OF GODS IN THE BIBLE—ANCIENT GODS NOT MYTHICAL, BUT FOUNDED ON

FACTS—LEGEND WHICH CONNECT THE GODS AS CO-EXIST-
ENT WITH MEN OF OLD—PORTRAYAL OF COMPOSITE BEINGS
IN ANCIENT SCULPTURE—RECORDS OF ANTIQUITY ALL POINT
TO SIMILAR EVIDENCE—SCRIPTURAL EVIDENCE TO VERIFY
THESE CLAIMS.

In this chapter the reader's attention is called to Genesis 1:27, 29, which refers to the creation of man "in the image of God." "Male and female created He them (Pre-Adamites) in distinction to the creation of the later creation of man "formed of the dust of the ground" (Adamites) described in the next chapter. The first creation was in the sixth epochal days, while the second was in the eighth, a difference in time of probably two thousand years.

The earliest Babylonian records indicate that there were really two races. Tablets found in recent research show that the first race (sons of God) were a lighter, superior race, while the second (Adamites) were darker and were believed to have been the fallen ones. In verification of this Genesis distinctly states that the sons of God did exist in the pure state until long after the second were created. In Genesis 6:1, 3 we read of how the sons of God (Pre-Adamites) corrupted and amalgamated themselves by intermarriage with the daughters of men (Adamites), and thus further spread the evils which had commenced with the Adamites. This wickedness was finally punished by the great flood.

There is every reason to compare these ancient traditions with biblical records. The sons of God are not mentioned from the time of their creation until long after the individual history of Adam is reviewed. It is true, male and female were mentioned in connection with the first creation, but this male and female was one person, as explained in a previous chapter. Nearly two thousand years pass and the sons of God probably increase in the same proportion as the sons of Adam. Genesis 2:4 refers to the "generations of the heavens and earth," which include all the creations. Genesis 5:2 we read of the generations of Adam, thus separating the two creations. The next

reference we have is the sixth chapter, mentioned at the first of this chapter, "*And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*"

"And the Lord said, My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." (Gen. 6:1, 2, 3.)

Now does this not indicate a mixing of both races; that is, a superior with an inferior? Thus more evil was brought into the world, necessitating that statement quoted in the third verse above. It is obvious that the word "man" refers only to "the sons of God," for the others are termed "daughters of men." The words "when men began to multiply," means the Adamites only. Certain it is, the first verse of the sixth chapter refers to the Adamites, and the second verse to the Pre-Adamites, showing plainly the difference between the two races.

If further proof is wanting, read the next verse:

"There were giants in the earth in those days; and also after that when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." (Gen. 6:4.) This implies that the mixture of a superior and an inferior race produced a grade between the two. And this race caused the world to grow worse, ending finally in destruction, except for Noah, who was "a just man and perfect in his generations."

It is true that Adam is referred to in scripture as the "first man," but this is because the sons of God were androgynous beings, and not men in the modern sense. They were not, as has been suggested, angels, but were a superior earthly race, having dominion over everything that moved. (Gen. 1:29.)

In deed, the more we consider these two creations, distinct of man, we are the more convinced that the first creation were the superior beings. As androgynous beings, their bodies were insensible to external pleasures or lust. Each was sexually complete, and capable of reproduction. They were in a state, mentally, normally and physically above the other creation.

They were above temptation until temptation came in the form of association with an inferior or changed race, due to the advent of woman. Adam was originally a "son of God," but was the first to fall, becoming the father of men, through the fact that woman was brought to him alone, working a change in his body, as it did later with the sons of God. In brief, the fall of Adam was responsible for the fall of all humankind, or for the change that brought all men to a common level.

We occasionally find a case of atavistical reversion, where an individual exhibits a tendency to depart from the form of its immediate ancestors, and give evidence of hermaphrodite instincts. This would seem to indicate that the race was at a remote period of hermaphrodite form. Even science argues that these men are endowed with unusual preceptions and mental ability, indicative of that possessed by the superior ancestry so remote that modern reversions are termed freaks of nature.

In further support of the hermaphrodite hypothesis is the fact that prior to birth, the foetus has practically no sex, and for a certain period, scientists contend that sex in this state cannot be determined, except by predominating vitality of seed, as explained elsewhere.

"Ask ye now, and see whether a man doth travail with child. Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? (Jeremiah 30:6.)

"Thus speaketh the Lord God of Israel, saying, write thee all the words that I have spoken unto thee in a book." (Jer. 30:2.)

"How long wilt thou go about, O thou backsliding daughter? For the *Lord hath created a new thing in the earth, A woman shall compass a man.*" (Jer. 31:22.)

Even the ancient idea of the ancient deities or gods of old, Prior to these was that each presided over some special interest on earth, or had something to do with other worlds or planets. These gods were portrayed as having certain unity between them, capable of infinite extension and varied application. Innumerable legends concerning these deities portray them as di-

vine personages of twofold characters, semi-human and supernatural origin. The planets were portrayed and they were even named after certain of them. True, we regard them as mythical, but the truth is, they were not; but instead the ancient progenitors of the ancients themselves and represented the antiquities of remote periods which dated back as far beyond Babylonian, Assyrian, Chaldean, earliest empires as from us to them. The truth is apparent, that the ancients were simply regarding the evidence of the race of gods (Pre-Adamites) in the same light as we regard the Adamites, or people after the flood. Their references pertain to people before the flood.

Indeed, in the most ancient crude sculptures or drawings we find many instances of familiarity with these conditions, sketches of male and female in the one person, being very common, we note, both in its application to human and animal life. As if in further corroboration of this, too, early science seems to indicate that in the remote periods such cases were not rare, but common; that is, as far as the present is concerned. Hence, what they were "in the beginning" tens of thousands of years ago is indeed hard to determine, but that great changes have been wrought, due to evolution of all things in life, new conditions, new racial growth, etc., and the ages of time. Of this much we are certain:

"It is the glory of God to conceal or change things." And to the honor of kings to search out a matter.

Ninety-nine out of a hundred biblical readers when asked who was the first man, will reply, Adam, regardless of the fact that the Bible distinctly states in Genesis 1:26, 28, that mankind was created long before Adam's time. The subject has been considered at length in a previous chapter, showing that these people were the "sons of God," referred to in the sixth chapter of Genesis. At this time they came unto the daughters of men, indicating that they had now evolved from a double sexual character to a single sex (male). They were hermaphrodites, or androgynous beings previous to this, but now were like to modern men. For this reason the length of their days was shortened, this change not being in accordance with God's desired law.

Now, in the next verse, we find reference to the giants of those days, implying that the "sons of God" were a race mentally and physically perfect. Their union with the true female produced a generation of unusual offspring, which exceeded those of the ordinary human unions. Ancient history refers to men of great stature and we read of their creation in the words "The sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose." This would most surely indicate that there were large numbers both of the "sons of God, and of the daughters of men." And the previous chapter which refers to man "in the image of God" and Adam, as a man, bespeak two races, one Pre-Adamite, and the other an Adamite man.

Now the very fact that the Bible treats of Adam individually, in the second and third chapters, and to his generations in the third and fourth, shows that there were vast numbers of the Adamite men, for Cain founded the city, Enoch. Indeed, the fifth and sixth chapters of Genesis are evidence of the enormous population of the earth, although only the principals are named. This same spirit runs all through the Bible. Principal characters, and not individuals are mentioned.

The mention of the "sons of God" show that these had increased largely, although up to the time of the sixth chapter, they are not mentioned as existing at all, since the command to "be fruitful and multiply."

It seems evident that the first creation were a superior race to be held free from toil. Hence, the creation of the earthly Adam was really the production of an inferior race, and they were to till the earth while the Pre-Adamites were held free from such labor. There have not been wanting ancient traditions to show that Adam was of a red or brown skin, while the Pre-Adamites were a white race. And the union of the two made them as one flesh, with such variety of color as we now see. The word Adam means red or earthly, for Adam was made of the dust of the ground, and was dark. It is certain, too, that the dark races are inferior to the white or to the brown, which is a variety of the two. The most ancient

Babylonian, Assyrian, and Egyptian records indicate that there were always two races, one vastly superior to the other, the inferior being slaves.

We find, too, that the wicked son of Noah, with his descendants was cursed and commanded to be "a servant of servants to his brethren." This happened after all men were equally flesh. We also draw new light as to why God was displeased at the "sons of God" for mixing with the "daughters of men," God's purpose being to keep them segregated. But the "sons of God," by lowering themselves, brought about evil thoughts and wickedness which moved God to destroy the earth, exemplifying nature's horror of mixed breed.

Granting that the two races existed, the one superior to the other in every way, it is obvious that an amalgamation of races would not be desirable. There was meant to be that distinction which is advocated throughout the scriptures and practiced by modern Christian races, who follow these laws.

The merging of two races was undesired, and as a result of it, "the wickedness of man was great upon the whole earth." By it was the standard of man lowered and the pure blood existing in the two races ceased. God then repented that he had made man. Therefore, he destroyed the three races that the world could commence again with the generations of Noah, who "was just and perfect in his generations."

Granting this, we are face to face with the fact that the origin of the three races which preceded the flood, corresponds somewhat to the three races which followed the flood, constituting the three types of the second division of the human family. This would unite the evidences supplied by the great modern monuments, sculpture, and paintings, which indicate the undeviating character of the existing types of mankind, which have been employed as so powerful arguments in favor of the permanence of types or races which have existed from the most remote periods.

It would also shed light on the original of the three races of the second division, for we find that after the flood, Cainan, the son of Ham, was cursed, as was Cain, the son of Adam.

Cain went down to the "Land of Nod," as Cainian went to Ethiopia.

The first division of the human race was on one language and speech, and the speech of the second was not changed until the building of Babel, and the scattering of nations. Thus the history of the two great divisions of the human race, Pre-Adamite and the Adamite presents these analogies, by which some have claimed that Genesis repeats itself. But in reality there were two races, or types, which descended from a common origin. And there is a certain unity in the human race, any divergence from which can be traced as varieties from the common stock, and not separate creation, except for the first division which covers ante-diluvian times.

The periods of time are separate and the accounts of Genesis so long regarded as mythical, are now read in a new light. It is established, first, that there were a superior and an inferior race, and that there will probably be this. The wisdom of the scriptures is infinite, and is eternally based upon truths. The science of the Bible is in absolute accord with modern science when broadly and correctly interpreted. Its seeming errors are the result of our inability to penetrate its depths.

We must cease to seek for links between man and brute. We must have higher ideals, and must explore the solar universe for proofs which will bring mankind to a closer understanding of the words "in the beginning." And we must further correct the old chronology of the Bible. My hope is that master minds will aid me in this work. Then, indeed, will a new science be created and much of the mystery will be solved that we have so far been unable to decipher.

If further proof is wanted that a Pre-Adamite race known and termed "Sons of God" really existed, we find it in the fact that the ancient Babylonians named many of their gods after the elements, the wind, rain, fish, earth, fire, thunder and various living creatures. These we can connect with the reference in scripture to the fact that the Sons of God had "*dominion over the fish of the sea, and over the cattle, and over*

all the earth, and over every creeping thing that creepeth upon the earth." (Genesis 1:26.)

This we can well interpret to mean that this superior race had dominion or control over all things of life; that they unquestionably understood their language, their signs, and their peculiarities. This is further proved by the beasts of the field being brought to Adam for naming, and by the tempting of Eve by the serpent in the garden. For it is certain that at this time, prior to the flood, the "fear and dread" of man was not on the animals. That is, all through the first seven chapters of the Bible, mankind lived in a state in which he was not feared by the animals, and they were subject to his dominion, and entirely within his control. There was a certain understanding between them, if not an attachment.

It was a condition superior even to the present close friendly relations between domestic animals and their masters. This is in perfect harmony with scripture, for this race of gods were strictly vegetarians. There were no meat-eaters, fishers and hunters until after the flood. And it is safe to assume that the same would have been true of the Adamite as of the Pre-Adamites, had it not been for Adam's fall. The Pre-Adamites, however, were superior to the Adamites until the time when the two races mingled, finally amalgamated and became as one as per Genesis 6: 1-4.

We must not pass over the earlier chapters of Genesis so easily; but we must read them over again, to see things in their proper light. Then we will see plainly that even the Adamites would have been almost equal to the Pre-Adamites, had Adam not fallen. It seems clear that God intended that there should be two races, the first, a race of superior dual beings, called gods, and the second, of men and women. If positive proof is wanted, read Genesis 3: 5, which says: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, *"and ye shall be as Gods, knowing good and evil."* This absolutely verifies the assertion that a race of gods really existed, and that they were known to Adam and Eve, who yielded to temptation in order to become as one of them. They were of

course, grossly deceived; and instead of becoming the equal of gods, were cursed by a superior creator, the Divine Father of all.

It proves, too, that the Babylonians, in their worship of ancient gods, were in reality worshiping the distant ancestors of their own race, not the mythical creatures that we consider them, but were a real, living race of men that once existed, and the information regarding them was transmitted to the Babylonians by the generations of Noah. And to all Christendom I repeat, read over the Bible, explore its depths, hearken to its words, and there will be a revival of Christianity, and a recurrent of the power, glory, grandeur, and perfection of Babylonian days, "days of mighty men," "men of renown," or days when "men began to call upon the name of the Lord." When science stops scratching the earth, or advancing theories of man's descent from anthropoid apes, then, I say, will come such an era as the world has not known since the days when "the people were as one," and began to "build them a city, and a tower whose top may reach unto heaven." (Genesis 11.) And not until then will God's curse be taken away from humanity, and his blessing be substituted.

We find later that the ancients believed that the days of the race of gods were to come again. "*And the people gave a shout, saying, It is the voice of a god, and not of a man.*" (Acts 12:22.)

"*The gods are come down to us in the likeness of men.*" (Acts 14:11.)

Surely these things ought to convince the most prejudiced atheist. If not, let him follow on. As it is written "*For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.*" (Isaiah 28:10.)

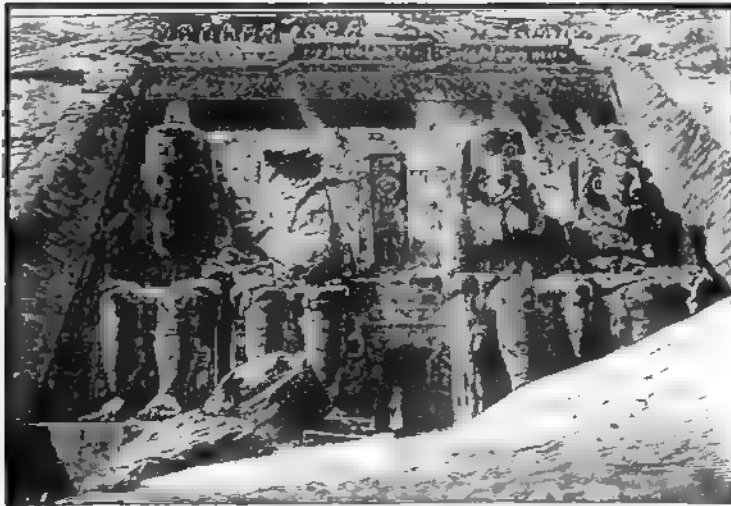
Hence, reader, follow on—

"*For the inspiration of the Almighty giveth men understanding.*"

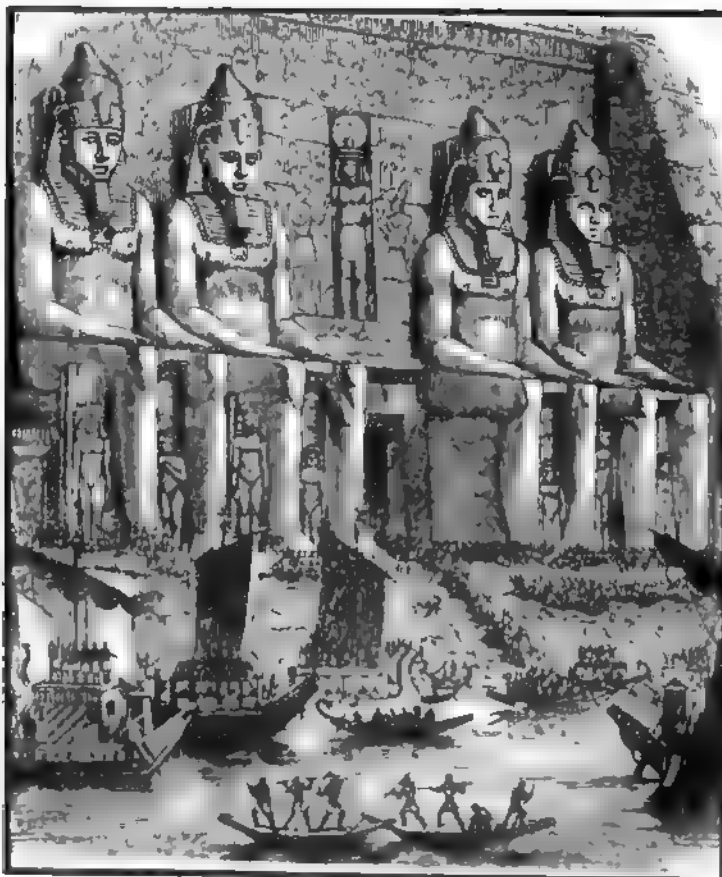
Nor must we overlook the fact that every nation of the ancient world had in some form symbolic representations of these gods. Referring back to the records of that great hidden

past, they were truly exaggerated, but nevertheless leave to us distant memories of what they thought they believed. The sun was the Apollo of the Greeks; the Osiris of the Egyptians, the Ammon of the Libyans, the Saturn of the Carthagians, the Adonnis of the Phoenicians, the Bael of the Assyrians, the Moloch of the Ammonites, the Dynossus of the Arabians, the Mithras of the Persian, the Balarus of the Gauls. The planet's satellites are portrayed in scripture as human figures, most faithfully. The Babylonians, Assyrians, Chaldeans, Egyptians, held sacred the seven planets, arranging them in the very order that modern science today classifies them in rotation, to the order of their distances from this earth. Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna. Days and hours were devoted to these gods. Even Brahamical astronomy, likewise Chinese, Hebrews, Mohammedans, Christians, the sacred numbers, of seven, the seven days of Genesis, weeks, months, the distinct phrases of the moon, its quarter revolutions, signs to zodiac.

Eternal life, rejuvenation, wisdom, elements, are represented as are sacred clean beasts, serpents, tree of life, sacrifices and every divinity is faithfully portrayed. Legends hewn in sculptured stone of almost every great event of scripture, from the Garden of Eden to the Tree of Life; ark deluge, Tower of Babel, mighty men of old, or slaves to his brethren; Hittite, Amorite, Gergeshite, Israelite or Ethiopian, portrayed faithfully as for scripture study. Supreme gods are vividly pictured as co-existent beings with man, and how in the face of such evidence which for thousands of years has been unearthed from the sands of time. We can deny the truth of any part of the Bible that is, indeed, hard to explain, for looking back as far as we can there is a sequence of events that presents striking parallelism to and for each other that in itself corroborates scriptural history. Even in the Babylonian accounts of creation we find depicted the evidence indicated that before the creation of man this planet was inhabited by a race of composite beings, in which a twofold sexual character is plainly portrayed (gods and demi-gods), and large as are the treasures



ANCIENT VIEWS OF EGYPTIAN AND INDIAN TEMPLES ERECTED
TO THE GODS.



**THE ANCIENT ROCK HEWN TEMPLES ERECTED TO THE GODS
(INDIA)**

of the past or oblivion, much more is buried in silence than has been or will be recorded. Rightly interpreted, all science and our kindred sciences are in harmony with the most venerable records of scripture, and the Christian today may with confidence defy atheistic scientists, point out biblical errors not man-made.

In even the ancient traditions of Mongolians, and, in fact, all Oriental nations, we find references to the existence of a race of Gods. All seem to trace their *descent further back of a Darwin ancestry*. The ancient Chinese contended there was a god of heaven who first came to this earth from the celestial regions, then followed a god of the earth, god of man, and lastly, man. The names of these gods according to Chinese literature were Pwang-Koos, Tein Wong, Le Wong, Jim Wong and Lee-Hi. This verifies in its way Lord God of all, God, man in the image of God, Pre-Adamites and Adamites, and indicates that there was really a race of gods who had over them the father that begot them and who was himself subject to a supreme god of all the heavens. Even the ancient Greek records show their belief as to their remote progenitors being the god "Titan," termed Son of Heaven and God of Earth. So, too, with Babylonian, Assyrian, Chaldean, and Egyptian records. What does it all mean, this reference to divine personages, deities or gods, which we have so long regarded as mythical? Of one thing we may be sure—they were not considered mythical in those days, and why should we, in the face of the words of the Bible itself, which absolutely verifies their existence, and no one can deny this who will read over the Genesisical references to them. If we read Job. 1:6 and 2:1 we find even still more, for in both of these verses it repeats

"There was a day when the sons of God came to present themselves before the Lord."

The highest authorities and scholars today admit that all names in ancient times refer to dual and plural beings and denote generally groups, tribes, families, races, or peoples, rather than individuals, except where named strictly in the singular sense, and it follows analogous to our modern practice of naming

racés. Geographically, proof of this is evident to any one who will glance over genealogies as per scripture—and the multitude of references—such as Jebusite, Amorite, Hittite, Girgassite, etc., etc., every one of which refers to or denotes a race. We have too long held to that old preconceived opinion. It is a duty we owe ourselves to go over these things again and shed new light on these old subjects. I have not made a single statement in this volume that is not in exact accordance with scripture itself. The entire Bible verifies the existence of a Pre-Adamite race, hence to affirm to the contrary or regard them as in any way mythical is contrary to its teachings, for all through the Bible we find references to sons of God versus sons of man. In Job 35:7 we find reference to "*When all the sons of God shouted for joy.*" and how in the face of all the evidence and citations made in this volume as to their existence we can regard them as mythical personages is inexplicable.

This in brief presents clearly the contrary fact that the ancients, while recognizing the pre-existence of the superior race of men (Pre-Adamites), made the serious error of considering that they were *real gods*, instead of man, analogous to our error of considering there were no Pre-Adamites or that as scripture says "*The fool hath said in his heart there is no God.*" Psalms 14:1 and 53:1). As if to further verify the ancients' error as to their belief that the Pre-Adamites (sons of God) were real gods, we find the equally fitting passage of scripture which says to them "*I know that the Lord is greater than all gods, for in the thing wherein they dealt proudly He was above them.*" (Exodus 18:11.)

Let it be understood, reader, that the Bible positively repeats over and over again and verifies the existence of a living race of gods, or men-called or termed gods, sons of God, etc., but there the error of the ancients was made regarding them as in the same light as the equal of the real, true, heavenly God, or Lord God, Father of all.

It also proves beyond question that ancient man at first worshiped the memories of this race of gods, Pre-Adamites, and later fell to worshipping idols, or following the practice of

idolatry, regarding them as the equal to the only divine Creator who was before them, causing and incurring the wrath of the Lord for the practice.

I am well aware that many today deny the existence of a living God then as now, regarding Him wholly as a spirit, but if we turn to biblical anthropomorphic and anthropopathic representatives of God as per the Bible we find every evidence that he was a living human form with breath, speech, face, eyes and every characteristic of man. I mention this to offset that universal atheistic belief that God is but an imaginary being, or that a race of men called gods was equally so. It is on par with the belief that Adam was the first and only man, an error due to the misreading of the words "*and there was not a man to till the ground.*" (Genesis 2:5.)

This, however does not apply to the fact that man did not exist, but that the pre-existent race was not intended or fitted for labor of this kind, and we turn to Genesis 1:28. This is impressively evident for we are told they were to have "*dominion over all things*" as a superior race, while the Adamites were an inferior race having no such dominion, but rather the contrary—was dominated.

CHAPTER XII.

PRE-ADAMITES VEGETARIANS STRICTLY—ALL MANKIND EQUALLY SO UNTIL AFTER THE FLOOD—HUNTERS, HERDERS, NOMADS INCREASE.

We must not overlook the fact that the Pre-Adamites were strictly vegetarian, and when one takes into consideration the infinite varieties of these foods it is easy to see how they were well provided for, having, as they did, abundant foods of the choicest, purest and most nutritious varieties.

The earth at this time was a mass of luxuriant tropical verdure. There had been no flood or other disaster to destroy this abundant life. Men were not meat-eaters, and therefore animal life had no "fear and dread of man." Man and beast lived entirely at peace, the former, with superior intelligence, dominating the latter.

"And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of the tree yielding seed; to you it shall be for meat.

"And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so." (Gen. 1:29-30.)

Following this state of life, which kept up until after the flood, we find vegetation was destroyed, all of it, by this flood, and the eight souls that survived went forth into a newly formed world, that in comparison with their previous dwellings, was barren. It thus became necessary to supplement the vegetable foods with other kinds, and flesh was authorized as food, in conjunction with fruits. Hence, man at this time passes from the herbivorous to the omnivorous state, and as a result becomes a hunter.

Even the scientists affirm that the natural food of man is

vegetable, and that meat is in many cases positively harmful, and lacks the healthful nutritious qualities. Well can it be said that we are slaves to a depraved unnatural appetite, and the stimulating qualities of flesh foods. Indeed, were all the eating meat consumed, we would find the world much better, physically, mentally and morally. For in proteid foods the heat units exceed even those of flesh, while in the matter of purity there is no small difference between the two, statistics proving that there is hardly any meat that is not tainted with some sort of disease. In fruits there is seldom a taint, and where there is, it is generally not communicable to man.

We note in scripture this transition from the vegetarian to flesh-eating state, for (Gen. 9:2) the "*fear and dread of man*" comes upon "*Every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.*" All this after the flood, mind you.

Now we note that men became husbandmen, planting vines and gardens. They became hunters, herders, or nomads, as is laid down in Genesis 9:10. It is thus evident that a great change came into all other life as well as man, at this period, and that such conditions existed, as have continued up till the present time.

Hence, if we will only stop long enough to consider clearly the epochs prior to the flood, it is easy to see the changes that took place as a result of that change. So enormously different are the conditions, that a thousand volumes could not exhaust that subject. Indeed, we will have to re-write history, when based upon these astounding facts. The task is so great that my feeble pen is incompetent to attempt it, for it is a science in itself, needing many superior minds and hands. For by granting this volume's hypothesis, we must go back ten thousand years before the four thousand of history. What incalculable channels are thus laid open for debate and investigation! They are simply endless, and surely place the Bible in a new light that is in itself astounding, and in a work of this kind, brief as it is, it can only be the starting point for others to follow more broadly than these pages can.

CHAPTER XIII.

TRUE HERMAPHRODITE MAN—ORGANS OF BOTH SEXES—PRE-
DOMINATION OF ONE SEX OVER THE OTHER IN PARTIAL HER-
MAPHRODITISM—EMBRYOLOGY SHOWS PRESENT TRACES EX-
IST—SEX REVERSION—RUDIMENTARY ORGANS IN PRESENT
MAN TRACEABLE TO HIS ONCE DUAL SEXUAL NATURE—
MORE EVIDENCE OF EVOLUTION IN THE FUTURE—REMARK-
ABLE PASSAGES OF SCRIPTURE AS EVIDENCE—THE ALLEGOR-
ICAL BIRTH OF ADAM AND EVE EXPLAINED—SCRIPTURE—
ANCIENT LANGUAGE; WRITINGS VASTLY DIFFERENT—ALIE-
GORICALLY EXPRESSED—DESCRIBED BY RESEMBLANCES—
CAPABLE OF VARIOUS MEANINGS OR INTERPRETATIONS—
SHORT WAY OF TELLING A LONG STORY—REVERSE OF OUR
METHODS, LONG WAY OF TELLING SHORT STORY—INFEREN-
TIAL KNOWLEDGE THEY CONVEY—BROAD CONSTRUCTION OF
BIBLE'S VERSUS NARROW INTERPRETATION INCORRECT;
BIRTH OF WOMAN FROM ADAM AN EXAMPLE—THE VARIOUS
INFERENCES PORTRAYED—GODLY SEED—SECRETS UTTERED
BY SCRIPTURE—BIRTH OF CHRIST DEFINED AS PARTHU-
GENESIS.

Going deeper into the subject of hermaphrodite man and his possession of the characteristic organs of both sexes, we have already observed that in this condition there is generally a predominance of one sex over the other, whereas in the original true hermaphrodite this is not the case. It is my further contention that even in the positive sexes, such as we have today, there are rudimentary traces of this once dual being. This is verified by scripture, which says:

“Nevertheless, neither is the man without the woman,
• *neither the woman without the man.*” (I. Cor. 11:11.)

This can well be verified by a study of embryology. For

there it is observed that every foetus passes through a stage where it is not possible to determine what the sex of the individual is to be. That is, the genital organs up to a certain stage in their development are alike in the male and the female. Further, if an individual loses certain of these organs, the tendency is for that person to lose the natural characteristics, masculine or feminine, as the case may be.

Thus we have with us today many cases of sex reversion. It is said that old women become masculine, and old men, feminine. And it is frequently noted that children betray characteristics that are peculiar to the opposite sex.

Even today it is proven that in man there is a rudimentary womb, as there are other organs, that proclaims his evolution from a dual sexed character to the positive single sex that he now possesses. It is a matter of records that hermaphrodites have given birth to young of their own kind. Wonder not, then, that the truth is stranger than fiction. *"And because I tell you the truth, ye believe me not."* (John 8:45.)

We can regard this rejuvenation as referring to our transition again to our original state. *"That they all may be one again."* (John 17:21.)

"That they may be made perfect in one." (John 17:23.)

"For the man is not of the woman; but the woman of the man." (I. Cor. 11:8.)

Is not this proof that man is born of God, an androgynous being, while woman is born of man? Are we not told in plain words that man is "the image and glory of God?" (I. Cor. 11:7.) While woman is the image and glory of God.

Anyway we regard this we find support for the hypothesis that man was a different and dual being until woman was created, born or separated from him. This was done to increase the fertility of the human race. The Pre-Adamites were a Godly race, and the Adamites earthly. We must not overlook the fact that the first race was made or created in the superior image and likeness of God, while Adam was an inferior creation. Prior to his appearance, we are told of the "generations of the heavens and of the earth." (Gen. 2:4.) Adam was not

made until after this period, and belonged strictly to this earth, hence, was terrestrial and not celestial born.

"Thus the heavens and the earth were finished, and all the host of them." (Gen. 2:1.) Do not the words "all the host of them" refer to certain of the celestial hosts of heaven being transmitted to this terrestrial earth? "*As is the earthly, such are also that are earthly; and as is the heavenly, such are they also that are heavenly.*" (I. Cor. 15:48.) This seems to me to plainly define the difference between the heavenly hosts, and the earthly hosts. Again, in Hosea 12:5, we are told of the "Lord God of Hosts," which is applicable to either earthly or heavenly hosts. In I. Corinthians 12:14-46, we find reference to the unity of the original body, and in verse twenty-five (25) we read that *There should be no schism in the body*. By turning to the definition of schism, we find that it refers to a separation or division. Where once the body was whole, it was cleft in twain. But it shall become whole again, and this prophecy may be regarded as meaning that there will be a regeneration of those parts that are now not found, and we shall be as we were before, "*one flesh again.*" This is further emphasized by John, 8:41-42-44, which says:

"We be not born of fornication; we have one Father, even God.

"If God were your Father, ye would love me; for I proceedeth forth and came from God; neither came I of myself, but he sent me.

"Ye are of your father, the devil, and the lusts of your father will ye do." (John 8:41-42-44.)

I repeat we must not pass over these all important, ominous words, or their vast depths of meaning such as:

Seed in Itself.

After His Likeness.

After its Kind.

In His Image.

After His Kind.

Seed Remaineth in him.

and countless similar references, each of which are differently expressed and these hitherto deemed misunderstandable or inexplicable, and I adjure my readers to ponder, reflect and

dwell upon them. In relation to my hypothesis are we not told in first Corinthians 15:38:

“*God giveth it a body as it hath pleased him, and to every seed his own body.*”

Again in Ezra 9:2 we are told of the *Holy seed having mingled with the people of those lands.*

This is made all the more apparent when we refer all these things back to the words of Genesis, which so plainly refer to the division of sexes, in which I contend we are told that, after the birth of woman (Eve), that henceforth the two sexes shall make them as one flesh. Or as the Hebrews put it, *The entire man (or two make one)*, meaning and implying that man and woman shall henceforth, from this time on, be as *one was before*. Man and woman therefore, the first time, became jointly the complete being, when together (*that I contend man alone was before*). And I ask the reader to not overlook or pass by these claims without due deliberation, for it is a fact that medical science will verify that man today has in his anatomy rudimentary organs which can well be attributed to his once *twofold sexual body*, verifying in its way that he once was a superior *twofold sexual character* and that until woman was born *from him* there were no two sexes, making clear the words Man is born of God, or a godly race (*Divine Celestial Beings*), while woman was born of man in an earthly state or terrestrial (earthly born) individual.

It is my contention that Genesis, second chapter, when read in a new light, plainly and allegorically expresses the fact that Adam was the son or child of God, the offspring or child of a celestial human being, of a twofold sexual character (inferior because earthly born), i. e. secondary to the gods, that as an androgenous being he conceived and brought forth *woman, Eve*; and that the allegorical creation of woman, separation of Adam's rib so expresses that Adam gave birth to a more positive sex (female) than he was and that these two beings being brought together at first did not realize this sexual change between them, hence the words, *They were both naked and not ashamed*, that as time passed temptation came

to them and in order to become as the equal of the gods that pre-existed them and who were their superiors, see the words, ("Ye shall be as gods" Gen. 3:5), they yielded to temptation to do evil, or a series of evils, and that among those evils was fornication or contact between these two sexes, hence the words *and they knew they were naked and were ashamed*, refer to their discovery of the difference of sexual characters which existed between them, as a result woman's punishment was that her conception should be increased—man's (Adam's) discontinued, and he made to *labor* by the sweat of his brow instead. And I repeat, we must with true scientific spirit, re-read the Bible in the new and broader light of interpretation that this volume calls for, instead of that narrow way that we have in the past.

Again we must bear in mind that in the days of the inspired writers of the scripture, language was far different than either in the middle or mediæval ages, and the subjects were pictured largely in an allegorical manner. That is to say, they were described by resemblances, capable of expressing various meanings or interpretations, or a description of one thing under the image of another. *A short way of telling a long story.* A figurative treatment of a subject not expressly mentioned. This we learn was the ancient method of hieroglyphic sculpture and language, even this was expressed largely in symbolic form.

Today, however, we have for the most part, reversed the custom, and language really represents *a long way of telling a short story*, almost the opposite of what it was in the most ancient times. Yet since the Bible was written we have not yet changed its words and story to correspond with our present non-allegorical expressions or interpretations. Hence the object of this volume is to largely correct these errors, and to place the scriptural passages and allegories in a new way to the reading and thinking public. This is exactly what we are told to do by the Bible itself.

"Precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." (Is. 28:13.)

The true meaning of the word precept is the inferential

knowledge which it broadly conveys. Hence to consider these allegorical precepts as literal is an error that when added to the vast series of other such as I shall point out, proves to us that we are reading the Bible wrongly, giving a too narrow interpretation to its passages. For the more the precepts, the greater the mental faculty demanded to intuitively assimilate the ideas expressed. Take, for instance, the creation of man—the Pre-Adamites, or that of the Adamites, or more especially, Eve. These are all allegorical, hence we must place an allegorical interpretation on them, which is exactly what I am trying to do in these pages. I contend that the words,

“And the rib, which the Lord God had taken from man, made he *a woman, and brought her unto the man.*” (Gen. 2:22) *and then closed up the flesh*, pertains to the fact that the woman was born to hermaphrodite or androgynous man. This is borne out by the words “*She shall be called woman, because she was taken out of man.*” (Gen. 2:23.)

Further, the inference is plain that the word rib refers to a very important part of Adam's organization, sexually, or the supernumerary part of him. This is all the more apparent and comprehensive when we bear in mind today. in the human anatomy, science traces out certain other supernumerary organs, rudimentary, such as mammary glands, milk glands, breasts and teats, extra kidney, etc, and innumerable other rudimentary organs, which all in all seem to confirm that from a supremely organized entirety was taken away a part thereof necessary to make from a twofold character what would become two single sexes, *that the twain should become as one was before.*

This emphasizes the transitory stages of the true evolution of two beings from one. Certain it is that this one chapter of Bible, or for that matter the whole book of Genesis, is the most scientific book of books, in the history of literature, covering as it does not only indefinite chronological periods, but incalculable scientific subjects as well. And I repeat, so inspired do I feel that I could issue volume after volume on these subjects which are simply inexhaustible. And ye who read these pages

and grasp these infinite subjects, let me urge you to bear in mind that part of scripture, which says:

"And when this (epistle) is read, cause it to be read by others." (Cor. 4:16.).

"That they also may search the scriptures as to whether those things were so." (Acts 17:11.)

"For I have written a letter to you in a few words." (Heb. 13:22.)

"Ye see how large a letter I have written unto you with mine own hand." (Gal. 6:11.)

Indeed, even the single word "Genesis" itself implies vast meaning. It represents generation, beginning, production, procreation, creation, formation, origin of all things. That is why I say the whole of Genesis is the most scientific book of books in the history of literature when correctly and broadly interpreted, covering not only indefinite chronological periods, but incalculable other scientific subjects. I know we term it as but the writings of Moses, and that he alone was the author of it, but this even is incorrect, for the truth is it was divided between several sources for the first tablets of stone

"Were the work of God, and the writing thereon was the writing of God graven on them. (Ex. 32:15-16, and 34:1-4.)

In Malachi 2:10 we read: ***"Have we not all one father?" Hath not one God created us?"*** Who is there then, in the face of all this evidence, who cannot read correctly the astounding proofs and contentions of this volume? I know that for thousands of years the Bible has been read differently, but does that prove anything? Do we not see clearly that a living God created man just as we today create children? Man was once the son of God, or "offspring of the living God," i. e., from a race of gods, and now is from an earthly father. If I am wrong in this, so is the Bible, and who is there who can disprove Bible truths?

I know many will insist that I read wrongly. But stop and consider. Is it not possible that I should be right, and the wrong? Do me the justice to hear the evidence, remem-

bering that it is all from the Bible. For thousands of years it has been claimed that God is but a spirit, but this is a fallacy. God is living, existing today, but not with us in person, as formerly. We have now his spirit, power and influence where once was his living, breathing body.

Malachi 2:15 reads "*And did he not make us one? Yet had he the residue of the Spirit? And wherefore one? That he might seek a godly seed.*" These words bring much light on the claims I have made, inasmuch as they refer directly to the first creation of man of a twofold sexual character. But they have not generally been so interpreted. Yet with all this evidence there can hardly be any doubt but that this is the true understanding of the matter. In all these quotations the reader must bear in mind that they are given verbatim, and that the Bible is my entire authority. If I am wrong, the Bible is wrong with me.

If we desire further reference to this holy seed, we find it in Ezra 9:2, which reads, "For they have taken of their daughters for themselves and for their sons; so that the holy seed have mingled themselves with the people of these lands." And again, in Hosea 1:10, there is a reference to it, "And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall be said unto them, *"Ye are the sons of the living God."*

"Listen, then, and I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13:35.)

Now, if we read this chapter, and the one preceding it, the 12th, we learn that it was here that Christ denied that Mary was his mother, and defended the mystery of the Holy Ghost. For we read:

"While he yet talked to the people, behold, his mother and brethren stood without, desiring to speak with him.

"Then one said unto him, behold, thy mother and thy brethren stand without, desiring to speak with thee.

"But he answered and said, Who is my mother, and who are my brethren?"

"And he stretched out his hand toward his disciples, and said, Behold my mother and my brethren!"

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." (Matt. 12:46-50.)

Are these parables yet plain? If not read my preceding chapters again. For as men are inspired to write, so must men be inspired to understand. For "he that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.)

Thus far I have revealed to you the secret of the Holy Ghost, or the "Father, Son and Holy Spirit." For we must not overlook the fact that *Christ was born of the Virgin Mary, who had not known man*; but that He was conceived by the Holy Ghost. If I have not yet made this plain regarding the Holy Ghost consider my reference to the twofold being. Are we not told the reason for Christ's speaking of these things in parables, by the words,

"Therefore, speak I to them in parables; because they, seeing, see not; and hearing, they hear not; neither do they understand."

"And in them is fulfilled the prophecy of Esaias, which saith, By hearing, ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." (Matt. 13:14.)

"That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13:35.)

If we but read Matthew we are told that Mary "was found with child of the Holy Ghost" before Joseph and Mary had come together, although they were espoused. We read further that an angel (or messenger) of the Lord appeared to Joseph, saying,

"Fear not, for that which is conceived in her is of the Holy Ghost." (Mat. 1.)

Hence the child Joseph was of the Holy Ghost, and was named Emanuel, "which, being interpreted, is God with us." (Matt. 1:23.)



CHRIST BEFORE PILATE.



ECCE HOMO! BEHOLD THE MAN. ANTONIO CISERI. AFTER THE PICTURE IN THE NATIONAL GALLERY, ROME.

I have before laid stress on the fact mentioned in Hosea 11:9, referring to God not as a man, but as a dual being, who bare offspring which were sons of God, before woman was created. Referring further to Ephesians, 2:15-16, we read of *the breaking down of the middle partition between us* "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for *to make in himself of twain, one new man*, so making peace:"

"And that he might reconcile both unto God in one body again.

"That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts." (Eph. 4:22.)

"And that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. 4:24.)

"*And to make all men see what is the fellowship of the mystery from the beginning of the world hath been hid in God, who created all things by Jesus Christ.*" (Eph. 3:9.)

Let me ask what these references mean as to the past. Sons of God, perfect man, one father of all. Father, Son and Holy Ghost, offspring of living God, Godly seed, Holy seed, Sons of living God. What is the mystery of the child of the Holy Ghost, the old and new man, and numerous other citations? For example, we read:

"*For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*"

"For inasmuch then as *we are the offspring of God*, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17:28-29.)

It is thus evident that references to the Holy Ghost can well be regarded as pertaining to the twofold once dual state which existed in man, the residue of the spirit, godly or holy seed. In other words, Christ was the Son of God, conceived through the Holy Ghost through God, the Father, through the medium of a woman of the earth (Parthogenesis). Read on, now, and I will unfold mysteries such as you never dreamed

of before. I will turn the prehistoric into the historic. I will make science consider the Bible truths as they never did before. I will cause so-called historic periods to be forgotten, and termed a misnomer or error. And instead of turning the light away from man, I will turn man toward the light.

Why use such a word as prehistoric? If we have records from the beginning, all periods are historic. So far not a single scriptural mistatement has been proved, since man-recording epochs commenced. And since this is so, why not claim that there were none in times prior to this as well?

Indeed, the only errors found are due to man's misinterpretation of words and phrases, and the fact that man is loathe to admit himself wrong and the Bible, right. Is it not a crime to reject God's ways and works and to accept our own theories instead?

Theories of prehistoric times but turn the light away from the pages of history to those of a blank book. On these pages man chooses to write his own interpretations of things, thus deluding himself and the rest of humanity.

Today I maintain the spirit of God does what God himself would, and did do in times past—inspire me to understand and read the Bible in a new light and to write what I read for you. Perhaps that same spirit will move you to understand and see it, as I see it now. Perhaps I can better explain this by saying that the spirit of our Father in heaven prompts us to do certain things just as our earthly fathers prompt or encourage us to certain right action. There are today in the life and soul of man, inborn, we may say, the instinct to certain acts of our parents and their parents. We are influenced unconsciously to do as they do, just as "the stork in heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." Hence, God, who decrees the end, appoints the means. It is the impress of the Creator interwoven with the frame.

These words ought to convince you. If not, I can point out to you a thousand more if you desire it. Forty years of re-

search have given me over ten thousand quotations to prove my claims, and if the world asks for them they are in the Bible. You have all the evidence, if you but seek it. All I can do is to point you to it. Deny it as you may. God and the Bible still exist, while nations come and go.

, The trouble is that we have read and re-read the Book without realizing its true intent. It has been a mystery, and when this mystery has been explained, we refuse to believe it. When man denies the words and works of God and Christ, he will deny anyone else's work. The whole Bible teems with incidents, ever since God made the first man in his own image or made Noah, whose ancestral father was Adam, a son of God.

We must not close our eyes to the fact that in ancient times it was customary to name families from the mother's side. A man could have several wives and concubines, for further production of his sex. I shall go into these facts in another chapter, and for good and substantial reasons they will be evident. I would not mention it here, only that I desire to point out that the sexual strength of mankind was at one time inferior to that of the female, and that contrary to long entertained opinions this inferiority resulted in a preponderance of males, as laid down in my chapter as the *Secret of Sex*.

Later, we shall consider why this was so. Indeed, some of the rarest scientific gems have been contested for years only to fall flat as investigation proceeded, and caused reversion of opinions. In the past, most of the mooted theories have been accepted and eventually proven, while the positive opinions have had to be rejected. To reverse some of these opinions is the object of this book. And, if the reader is sufficiently broad-minded not to jump at conclusions, nor belittle scientific and scriptural evidence, I promise still more *Astounding Revelations*.

CHAPTER XIV.

THE DISCOVERY OF MORE MISSING LINKS.—A NEW AGE OF REASON DAWNS.

A NEW AGE OF REASON DAWNS.

WARNING TO READ SLOWLY AND CAREFULLY; TO WEIGH EVIDENCE SUBMITTED WITHOUT PREJUDICE; TO RESERVE DECISION UNTIL ALL PROOFS ARE DISCUSSED, AND REFERENCES CITED—THE AMALGAMATION OF THE TWO RACES CITED AGAIN—ADDITIONAL REFERENCES AND CITATIONS—THE TRUE CAUSE OF IDOLATRY—THE ERROR OF THE ANCIENTS—OUR WRONG CONSTRUCTION ALSO—15,000 YEARS, NOT 4004 B. C.—TO READ OVER ANCIENT RECORDS IN A NEW LIGHT OF INTERPRETATION WILL REVEAL THE FACT THAT THE SO-CALLED RACE OF GODS WAS NOT MYTHICAL, BUT REAL—GROSSLY EXAGGERATED THE TRUE CAUSE OF DISBELIEF IN THEM—THE DAYS OF OLD AND THE DAYS OF MIGHTY MEN WHICH WERE OF OLD REFER TO THOUSANDS OF YEARS BEFORE THE FLOOD—SCRIPTURAL REMINDERS OF THINGS THAT FORMERLY WERE, BEING FORGOTTEN—ITS REPEATED MENTION OF OLD TIMES WHICH WERE BEFORE US AGAIN CITED AS TRUE EVIDENCE—THE WORDS “BEFORE US” REFER POSITIVELY TO THE DAYS OF THE GODS OR PRE-ADAMITES, BEFORE ADAMITICAL TIMES, AS WELL AS TO ANTE-DILUVIAN PERIODS, BEFORE NOT AFTER THE FLOOD, AND THE FIRST NOT SECOND DIVISION OF THE HUMAN RACE.

And now, reader, let me urge again to read slowly—reflect, for I shall dwell now upon subjects in a new way, such as perhaps you little dream of as yet, which shall be offered as proofs of my claims.

If we turn to Genesis 3:5, we find these words embodied in that verse:

"In the day ye eat thereof, ye shall be as gods, knowing good and evil."

Here then is a direct reference, promise or temptation, that gods *really did exist*, and are not mythical at all, as we are prone to believe. And if we proceed to Genesis 4:14 we find the words of Cain saying unto the Lord:

"And it shall come to pass that everyone that findeth me shall kill me."

This is further emphasized by the Lord, who said:

"Set a mark upon Cain lest anyone finding him should kill him."

Now, reader, let me ask: If a Pre-Adamite race did not exist, who was there to find Cain, for at this period Adam, Eve and Cain were the only three *persons of the Adamitical race* living?

Who, too, I ask, do the words "*Ye shall be as gods*" refer to? This we will prove beyond doubt was a pre-existing Pre-Adamite race called and known or *termed as gods*, "*Sons of God*," a numerous race of men, superior beings, earthly inhabitants brought forth from divine fathers, for when we turn to Genesis 6: 1-2-3-4 we find these words:

"And it came to pass when men began (Adamites) to multiply on the face of the earth and daughters were born to them (Adamitical daughters). (Gen. 6:1).

"That the sons of God (Pre-Adamites) saw the daughters of men (Adamites) that they were fair; and they took them wives of all which they chose. (Gen. 6:2).

"And the Lord said, My spirit shall not always strive with man, for that he is also flesh, yet shall his days be one hundred and twenty years." (Gen. 6:3.)

There were giants in the earth in those days; and also after that, when the "Sons of God" (Pre-Adamites) came in unto the daughters of men (Adamites) and they bore children to them, the same became mighty men, which were of old, men of renown. (Gen. 6:4.)

Do not these verses prove my contention? When read over in the new light of truth reveals to you that *this was the amalgamation* of the two races (Pre-Adamites and Adamites) into one race, an evil which resulted in the incurring of the wrath of God and in the resolve to destroy man, "*For it now repenteth me that I have made them,*" as per Gen. 6:5-6.

Again and again in scriptures do we find overwhelming evidence and references verifying the fact that a race known as gods, or sons of God, once existed and, were it necessary, pages of references to them could be cited similar to the following:

"The Gods that have not made the heavens and the earth, even they shall perish from the earth. (Jer. 10:11.)

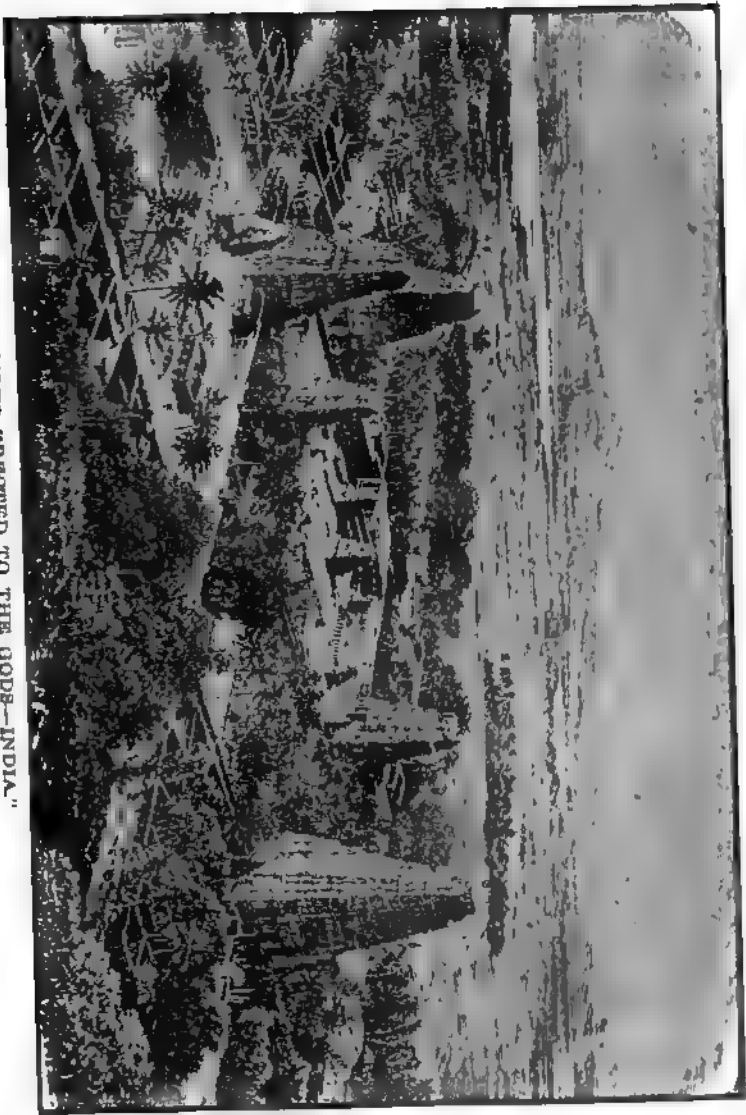
Again in Ex. 20:3 and Deut. 5:7 we find a repetition of the words:

"Thou shalt have none other gods before me."

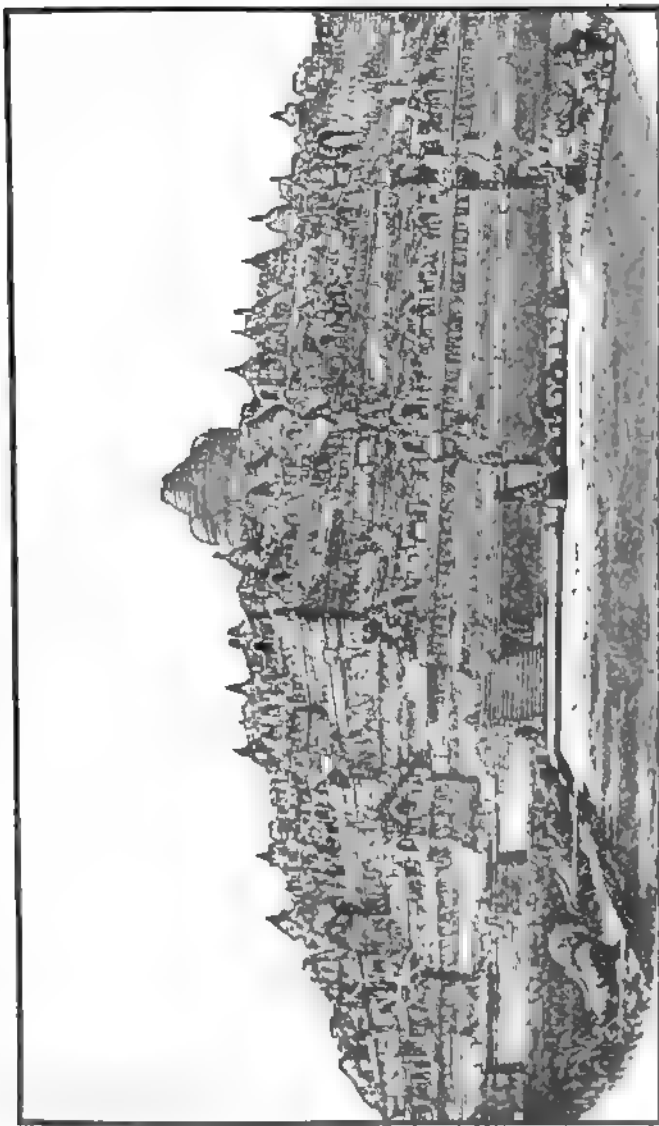
While the Bible teems literally with citations such as "*Only living God,*" "*Lord God of all,*" etc., references which fitly apply to the fact that the Lord God, Father of all, only survives. Hence to worship or even consider as *gods* those that *had ceased to exist originally*, was the true cause of idolatry.

Perhaps I can put it plainer this way, i. e., that the ancients made the mistake of considering this once existent Pre-Adamitical race (sons of God) as real gods, the equals of the Lord God, the Father, or Creator of them, regarding them as heavenly or divine beings instead of a superior earthly race, just as do many of us err in considering that there was no man or race of men before Adam. Indeed the key to all is or lies in the fact that a race of gods, earthly, did exist, not mythically, or legendary, but actually produced offspring of divine fathers that were pre-existent.

Further, I would mention the fact that the ancients even considered as gods, the patriarchs, Adam, Seth, Enos, and their sons, the Egyptians even picturing them as the ten gods, under various other names. It is well known that Nimrod was considered a god, as was Tubal Cain. The ancient picture has him as Vulcan at the forge, and as the god of fire and metals. There are further the gods of the planets. The Greeks had



"ANCIENT TEMPLES ERECTED TO THE GODS--INDIA."



GENERAL VIEW OF THE ANCIENT RUINS OF A "TEMPLE OF THE GODS." BARA BUDA JAVA, ONE OF THE LEAST KNOWN AND EXPLORED REGIONS

statues of their gods, derived from ancient ceremonial forms, as we from pictures. The ancients pictured their great men and termed them gods. We picture our great men, but call them men. We must not, therefore, deny the ancients the privileges we reserve for ourselves. The Bible expressly states that the Sons of God existed in real life, just as our own great statesmen, now dead, but held in memory by pictures and records.

We have too long put the wrong construction on the pictured gods of the ancients. They were termed gods, but were in reality the Pre-Adamites, who were on the earth in its early stages. They lost their superior characteristics when they incurred the wrath of their Creator, and were destroyed with man, as told in the Bible. Even the descriptions of the world, the ancients have pictured on their tablets, and have written thereon that even the second race, the Adamites, were superior personages who glorified in their strength and wisdom the words of God, referring to the Pre-Adamites.

Indeed the evidence is overwhelming, even the Bible refers to the sons of God and the sons of men at this time (prior to the flood), and a striking fact is that (after the flood) only men and sons of men are mentioned, which further proves that the sons of God had ceased to exist as a race, a fact because of prior amalgamation with Adamites and finally the destruction of "all except Noah and those who were with him in the ark"—eight souls in all.

From this time forth, only certain men, such as apostles, were endowed with the divine spirit. It is true that the ancients regarded some of their kings as gods, but this was only as a tribute to them, in memory of the past. Nimrod is an example.

Where we err with reference to the "sons of God" is in regarding them as heavenly creatures, instead of an earthly race of men. And if we regard them as men, these chapters will appear in the correct light. This will undo much of the mythical absurdity that we attribute to such things. We are wrong when we consider that scriptural history begins with Adam. We must recognize a race existing ages before Adam. And when we recognize these people, and allow the proper ages for

creation, we find that fifteen thousand years have passed since the beginning of creation. Besides this calculation, science's millions and billions of years will fade away, except with relation to other planets. For the words "in the beginning" apply only to this world, and not to the whole universe, of which we are a small part. It will be well for geologists to agree among themselves as to the date of this beginning, tracing it from Biblical records, which in every way, from the standpoint of the epochal day, agree with science's great epochs, except as to their wild and extreme guesses as to the age of this world. They must turn to the Bible, and recompute their epochal days, which from our standpoint could not be twenty-four hour days until the sun appeared.

Then, and not till then will scientific research compare with divine records, and verify truths which are now regarded as impossibilities. Nor must we overlook the fact that all the ancient nations' cosmogony was based on the belief that the gods were the progenitors of their races, and held their descent from supernatural beings. Even Babylonian accounts of the creation discovered in scriptural tablets, now in the various museums, indicate that before the creation of man, the world was inhabited by a race of composite beings, in which the two sexes seemed united—a race of gods without women. In ancient scripture, winged creatures, half man and half beast, are portrayed, half man, half woman (dual beings).

We have too long considered as mythical the Babylonian and Assyrian worship of so-called deities. And if we will look back not too hastily, we will find that the history of it all lies in the fact that a Pre-Adamite race of superior men did exist. We must read over the ancient records of the past, burying deep the ape or beast or savage theory, and trace our existence not from Adam or the Adamites, but from a Pre-Adamite race as laid down in Genesis 1:26, three thousand years prior to the creation of Adam, as per table in a previous chapter. Hence I say, read over Genesis and consider well the proofs of a Pre-Adamite superior race as the offspring of divine parentage. Go back thousands of years beyond or before the days of most ancient Babylonian, Assyrian or Chaldean art or sculpture.

Trace not the events since their time, but long before. Trace not human events or sculptures of four thousand years ago, but infinite ages, double or treble to that regarded as earliest times. Turn the light on that great unsearchable past and allow to the unreadably Babylonian sculptures an antiquity referring to events not as four thousand years ago, but four thousand years or more *before* their time, and the curtain of obscurity which hides the great past will be drawn aside and truths stand forth that will amaze both Christian and scientific world.

Today our museums and those of the nations of the world can barely hold the records of that great past. They are filled to overflowing with sculpture that portray events which form part of their own records "*in those days.*" But we must not forget "*the days of old,*" untold generations which ante-date Babylonian existence, reaching back thousands of years before the flood, to those "*mighty men which were of old, men of renown,*" for it is plain the generations of men in those days were gatherers of records of the long past just as we are in relation to Babylonian. Then, and not till then, will the records of human history, evolution of man, be read right and the words brought home.

"There is no remembrance of former things. Neither shall there be any remembrance of things that are to come with those that shall come after. Is there anything whereof it may be said, see this is new? It hath already been of old time which was before us. (Eccles. 1:9-10-11.)"

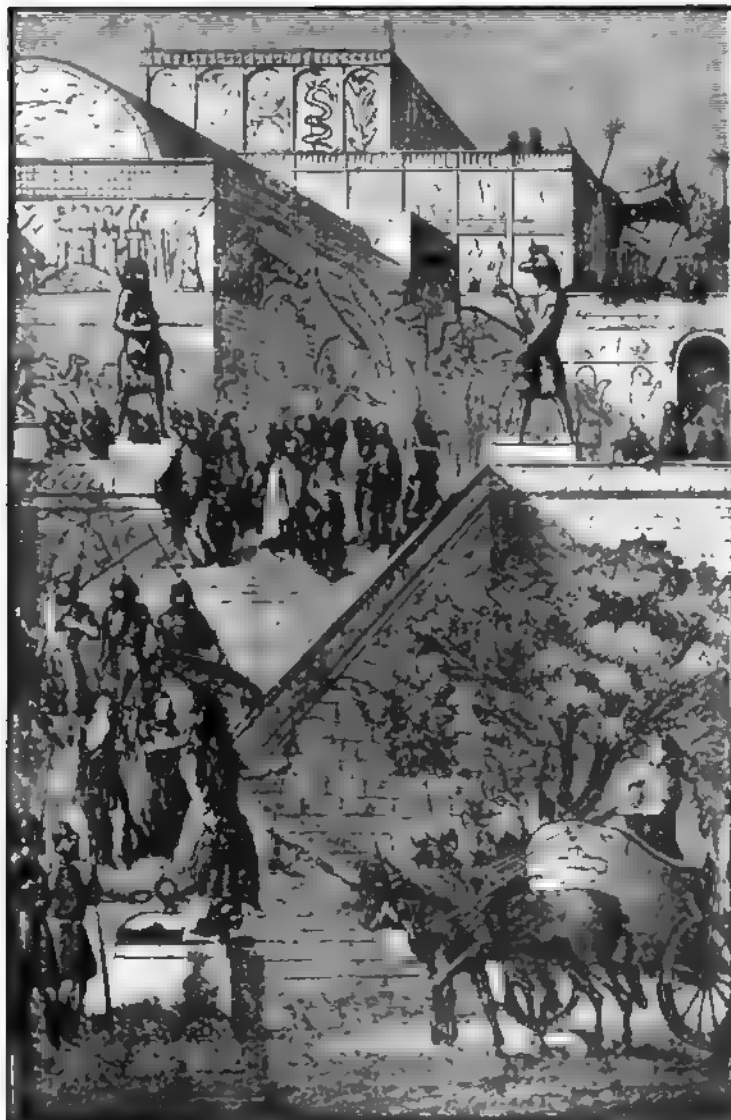
CHAPTER XV.

GENERATIVE LIFE IN THE EARLY AGES ; ORIGINALLY HERMAPHRODITE, THEN PARTIAL, THEN OVIPAROUS, NEXT VIPAROUS—SIMILAR EVOLUTION DEFINED AS TO HERBIVOROUS, OMNIVOROUS AND CARNIVOROUS STAGES—DITTO WITH CELESTIAL, TERRESTRIAL, AMPHIBIOUS OR AQUATIC—CELESTIAL CREATURES PORTRAYED IN SCRIPTURE—VERIFIED BY ANCIENT SCULPTURE—EVOLUTION TODAY—A FEW FORMS CITED—PENGUINS, FLYING FISH, BATS, SEA SUCKERS—SCIENTIFIC DEDUCTIONS AND FACTS REVIVED—CELESTIAL CREATURES VERSUS TERRESTRIAL—CREATURES OF LIFE SELF-PRODUCING AS REGARDS EGG LAYING—BUT A STEP TO SELF-FERTILIZING OF THEM—AT PRESENT REQUIRES TWO SEXES—NOT ALWAYS SO—EARLIEST LIFE SELF-FERTILIZING AND SELF-PRODUCING BOTH.

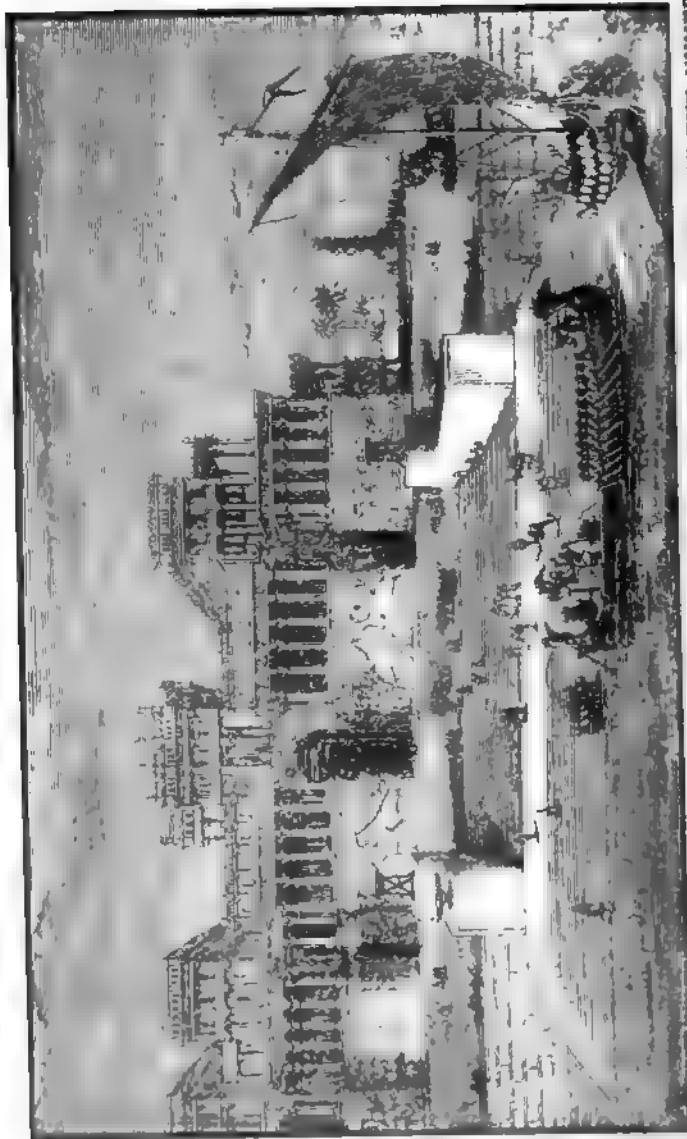
I would also direct particular attention to the fact that science affirms that even the monsters of the earlier ages, when we begin to trace them, were oviparous, that is, egg-laying. Granting this, we may still assume that long prior to this, infinite ages ago, the eggs were hatched inside the body, this being a step towards partial or spurious hermaphrodite life, while from this to true hermaphrodite life is easy. In this fashion we can describe the descending scale of life to be based on the following table :

I. True Hermaphrodite generation—in which the organs of generation are the ovitestis, having at one and the same time the function of the ovary and the testis, and being capable alone of producing offspring without external fertilization. "Seed in itself."

II. Partial Hermaphrodite generation—in which an egg is formed and hatched within the body—internal incubation—



IN THE COURTYARD OF AN ASSYRIAN PALACE.



ONE OF THE MANY ANCIENT PALACES OF NINEVEH (AS RESTORED FROM VIEWS OF THE NUMEROUS RUINS).

necessitating contact from without, between male and female—although the sexes were not yet entirely separate, or positive. “After his kind.”

III. Oviparous generation—eggs formed in the body of the female fertilized either in the body or outside, necessitating external incubation, and short contact between male and female. “After their kind.”

II. Viparious generation—bringing forth offspring alive, as in most of the present species—necessitating long contact between two individuals of positive sexes, as now. “After each of their kind.”

This is all the more apparent when we learn that even today we find in the various forms of life species representing each of the above classes. Hence, we can well infer that life has been, as it is now, passing through these various conditions, by successive stages of true evolution, just as they passed through hermaphrodite, oviparous, viparious generations, or herbivorous, carnivorous, and omnivorous stages, as previously described, a similar evolution somewhat to what is going on today, in various other forms of life.

Further, if we grant this transition (and we must grant it), there is no reason to deny similar evolution *from celestial to terrestrial forms of life*. We have life that can exist in water and in air, and could we not also have life that could exist both under aerial and terrestrial conditions? If then, this can be, we can surely grant that all life did not originate on this planet, but was transmitted to it from other and older worlds, exactly as intended. It will pay to consider these things. We have today existing in quantities, birds that are part fish (penguins), fish that are part birds (flying fish), mammals that can fly (bats), terrestrial creatures that periodically grow and lose wings, and hosts of similar peculiarities. Why, then, deny that the celestial regions can have forms capable of living in two elements, and thus transmit life from one region to another? Today, as mentioned above, there are animals having both lungs and gills, and are therefore capable of both aerial and aquatic respiration. And we can similarly concede to certain

forms the power of the universe, and to retain its life and power of development after being transmitted to other elements, changing later to conditions necessary on the one planet alone, such as forms of dinosaur, or, as science will affirm, many extinct species galore.

Why not reason these things out logically? In ancient sculpture we find such strange forms as winged bulls and lions, and countless other creatures that are no to be found in our time. And instead of regarding them as mythical, as we have been wont to do, we might well consider that the people who left these productions had a greater grasp of the conditions of early times than we who are supposedly so far in advance of them, as scripture says:

“With the ancient is wisdom; and in length of days understanding.” (Job. 12:12.)

“Hast thou marked the old way which men have trodden?

“Which were cut down out of time, whose foundation was overflowed with a flood?” (Job 22:15-16.)

Take for instance the “dragon” of scripture. The primitive conception of this creature was that it was a reptile, mammal and fish, and always winged. By the Chinese today it is regarded as a divinity, and constitutes empirical emblem. We have in scripture various descriptions of this monster, and the extinct *Pterodactylus* comes the nearest to the prevalent conception.

Its use as a heraldic emblem in ancient and mediæval times among the Scandinavians and the Greeks and Romans harmonizes with the ancient portrayals of the extinct monsters which originally came from celestial worlds to this terrestrial one. It is similar in a way to the Egyptian crocodile, which is a sacred beast. The ancients even named one of their constellations “Draco,” and claimed that there are other winged beasts which came from celestial regions to this terrestrial earth.

In Zoology we find lizards classified as belonging to the genus *Draco*, and they represent in diminutive form what the creature may have been in the early ages. The scriptures teem

with passages referring to these strange forms, some of them having as many as six wings. Isaiah 6:2 refers to the seraphim with six wings, Ezekiel 1:6 to other forms having four wings, and these are identical with those pictured by the ancients, and the following verses of scripture divide a few of many others:

“Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

“And every one had four faces, and every one had four wings,

“And their feet were straight feet; and the soles of their feet were like the sole of a calf’s foot; and they sparkled like the color of burnished brass.

“And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

Their wings were joined one to another; they turned not when they went; they went every one straight forward.

“As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an angel.

“Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.” (Ez. 1:4-11.)

“And I heard also the noise of the wings of the living creatures that touched one another.” (Ez. 3:13.)

“And the sound of the cherubim’s wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.”

We are told, too, in Genesis 2:4, that these were the *generations of the heavens and the earth*, and the inference is plain that the generations of the heavens aided in first transmitting to this earth its generations. True these species are now extinct, but that is not an argument for remote antiquity. In our time we have had occasion to note many of these extinctions which have taken place almost under our very eyes, within the scope of our personal memories, much less tradition.

Practically in our days we have witnessed the extinction of the gigantic moa, dodo-auk, menatee sea-cow, buffalo or bison, Labrador duck, species of grouse, and infinite other forms of life; so, too, with flora and botanical species. The American Indians testify that their forefathers hunted in America the great mammoth, whose bones are found in the bogs or peat beds of America; they have been found at a depth of only eighteen inches of soil right in Michigan. So deer, elk, moose, all are doomed unless our laws preserve them to us. All things considered, then, where is the necessity for figuring on remote periods especially when we get down to such ominous figures of millions and billions of years. Are we not stretching our imagination too far? Even today we witness great changes in a few generations. Cities have been destroyed by water, winds, earthquakes and fires, in a few hours. Rivers have changed their course and vast changes effected in whole coast lines in our time. Only a few hundred years ago American Indians paddled over in canoes the present sites of some of America's greatest cities all over the United States. In a few years' time we see what was a swamp for ages now a-thriving town. Hence, when we really consider the magnitude of vast geological reformations, 15,000 years seem ample to base our figure of time upon. All in all, when we look the right way, remote antiquity fades, but when we look the wrong way incalculable antiquity becomes necessary, so much so that figures can hardly express them. Hence, if we allow the abnormal condition as to the flood, deluge, glacial ages, as to the true cause of the reformation periods or epochs 8,000 or 10,000 years ago, it is not hard to perceive how, in a few years, these great incalculable changes could be brought that otherwise would take millions of normal years to effect. In brief, allowance for these reformation epochs brings antiquity to our very doors, and as for evidence, it is at our very feet in the *dust and relics* of these periods, which are far from being so very distant as we term them. If we grant that racial changes were perhaps more rapid than recent or later ones, why not grant that same law to geologic changes or reformations. This

old earth has been slumbering on for thousands of years, practically quiet, but because of this it is not to be affirmed that it was always so. Because the map has not been reformed two or three times in our time, it is not to be taken that it was never so. We have had a few good evidences of the "*Power of God to change things*," and we cannot deny that he did so before as His words teaches us. That is why I re-echo the Bible is true, unless science can prove it false, and for 4,000 years *all science* has been unconsciously proving its truths, even while trying to do otherwise by seeking to find out things their way, instead of seeking to learn of God's way and the ways of old.

Simply because scripture refers to a series of strange forms of life (such as we find pictured also in most ancient sculptures, by the way), why deem them as but absurd creatures of a foolish or imaginary mind; or as allegorical only? Hence, I say why not that they refer to creatures of other celestial or planetary worlds, besides ours?

I am well aware that these were revealed to the prophets in visions. But I urge you to remember that these visions were representatives of the celestial regions, or God's kingdom, as they were later in the Revelation. But because it was commanded that they be written and described, it does not in any sense imply that they were absurd, mythical, ignorant or foolish references. The fact that the wisdom of the ancients did not so regard them speaks volumes in their favor, and in favor of our present hypothesis that the creatures spoken of were originally celestial. We have no more right to assume that these are mythical, or absurd, than to regard other heavens and earth as non-existent also. We would much better say that we have failed in our interpretation of them. That is why this volume has been written, that we may see these things in a new light, and re-read our ancient history.

Even the ant family, bees, and other insects teach us many lessons of value, and present to our notice extraordinary analogies in support of the hypothesis of this volume, as to the evolution of sexual characters. For example, the male ant develops four wings, while the female has them only during the

mating season, and the neuter ants (barren females) are destitute of them. Even the male ant becomes useless, sexually, after impregnating the female. Scripture says "*Consider her ways and be wise.*"

Hence, when we observe these multitudinous forms of nature, today, why not reason out what might have been in the most ancient past? In my time I have seen, in Arctic and Antarctic regions, millions of creatures that possessed these varied natures—penguins, part fish and part fowl; sea-elephants, part fish and part animal; birds, part aerial and part earthly (albatross) that could with difficulty raise themselves from the earth, but that were at the same time kings of aerial flight. There are others that were equally at home on land and in water, while others were strictly aerial.

In torrid regions I have beheld tree-climbing and fruit-eating crabs, caught flying-fish, and typical sea-snakes (Congor eels) the size of a boa constrictor, and harpooned whales. Five years of my life have been spent in whaling, sealing and hunting leopards and sea-elephants. I have been in regions where animals showed no fear or dread of man. I have been in the lands extremely different from these torrid ones. I have gone from the land of perpetual bloom to that of perpetual desolation. I have searched out the world's foremost museums of antiquity and have read and studied the works of the foremost historians and scientists, including that *Book of all books, the Bible*.

In brief, forty years of my life have been spent in the preparation of this volume. Were I to quote the authorities that I have used, I can safely say that it would require another book the size of this to do the matter justice. It is then in order for me to say that I do not omit the credit due to the many authorities which I have consulted. I have proceeded on the basis of the scriptural assertion that "there is nothing new under the sun," and if I have inadvertently trespassed on any man's work, or walked in his trodden path, it is only to the end that I may broaden the field of knowledge, and that he may share with me the credit for all.

What my eyes have seen that was in all things good, I have committed to my mind and heart, and later to paper, that I might submit to you my inmost thoughts for you to criticise, and then condemn or approve. To me it has been, and is yet, an exhaustless labor of love, limited only by my means, and the few years given me to transcribe it. Hence, I ask you to accept it in the same spirit. My mention and repetition of these things is not made from an egotistical or apologetic sense, but that I may convince you of my sincerity, and my honest efforts to place the Bible before the reading public in its true scientific light. And should it be that I shall receive the condemnation of the scientific world, I shall be as happy as though it were their approval, inasmuch as I contend that all my writings are based upon the words of scripture and God. These words antedate my work or any other work of men.

If this volume meets your approval, all I ask is that you broaden its sphere of usefulness by applying to it the words of scripture, which say, "Let the seed bring forth fruit."

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness :

"That the man of God may be perfect, thoroughly finished unto all good works." (II. Tim. 3:16-17.)

Wonder not, then, that I say that if more of such subjects were discussed in our churches there would not be so many vacant pews, or sleepy-eyed mortals, tired out from that ding-dong over the same subject, which can well be termed surface-skimming, and that over a book which is intended to go much deeper than we have so far aimed at. For, broadly interpreted, the science of the scriptures is indeed astounding, and the honor of kings is to search out a matter. Certain is it these references fitly refer to celestial life, which is of forms unknown to us, yet referred to by that passage of scripture which says :

"I told you of earthly (terrestrial) things and ye believed not; how shall ye believe if I tell you of heavenly (celestial) things?"

Even today science has proved this remarkable fact, that there are infinite forms of life that are born with their egg-forming functions within them, that the *production of eggs* goes without the aid of *two sexes*. In brief, I will say that there are infinite creatures that are *self-producing as regards egg-laying and forming*, and that even the human female is *self-egg-producing* in this respect, hence it is but a short step from being *self-producing to self-fertilizing*, which as now, although it requires the assistance of the male or opposite sex, might well have been *In the Beginning* the work of one superior nature, such as I have outlined prior to the division or making of *two sexes from one*.

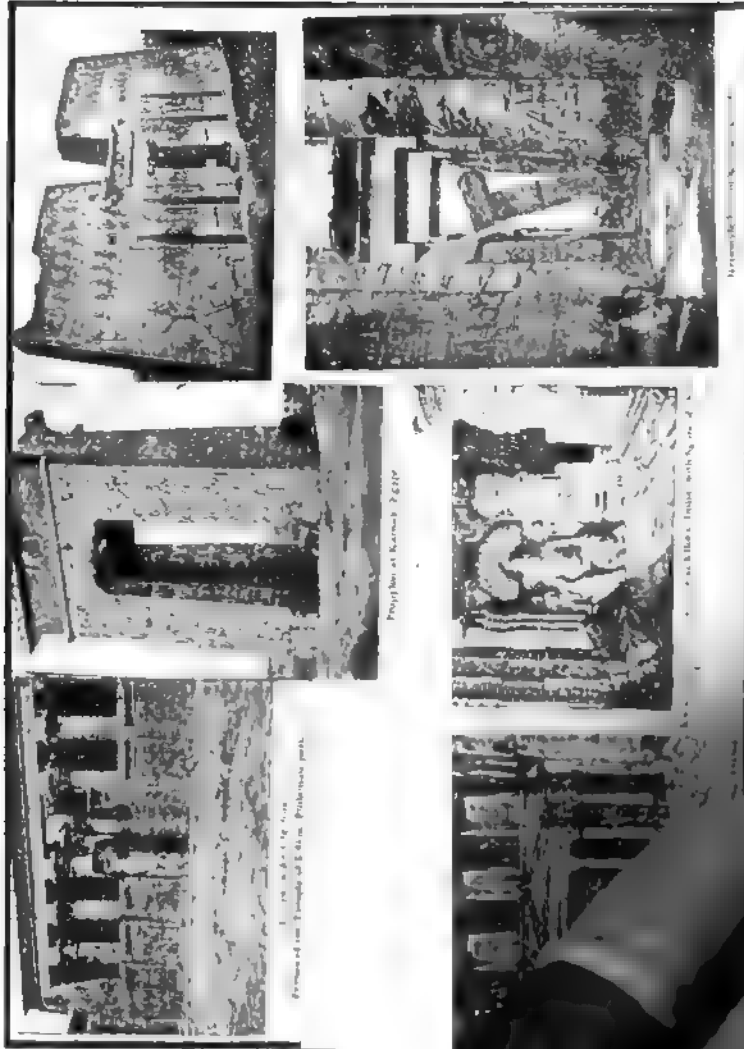
It is not what the conditions are today that we must go by, but the conditions *at the beginning*, whether it be 15,000 years or 15,000,000 that is what this work is based upon, and I repeat, we have no right to upset the hypothesis of this volume on present conditions as we find them now. We cannot grant evolution and then deny it all in the same breath. Hence, I say again, do not pass over too lightly the science of the Bible, which really dwells on these things and which is a mine of information as to even other things as well.

It is perhaps needless to call the attention of the reader to those species or forms of life which we have with us today, that are capable of reproducing *lost part*, or even reproducing themselves. Take even worms, mollusks, even tape worms, *every link or segment has it itself the complete sexual organs of reproduction*. There are too, other forms of life that have within themselves reproductive germinal powers. Botanical life is full of such phenomena of nature. We have infinite similar forms in almost *every department or genus of science*, which bestows on them unexplainable names and titles that have no place here.

Science even claims that hermaphrodite human beings could at one time reproduce their *own kind* (hermaphrodite also) which is my entire claim, i. e., *that they did do at one time*. They also verify that there are species of life that are fertilized *once in a lifetime only*, aphids, bees, ants, etc., etc., also forms



1. STATUE TO THE GODS MEN NON.
 2. RUINS OF THE CITY OF THEBES.
 3. TEMPLE OF EDOU, EGYPT. SPEAKING STATUE.
 4. INTERIOR OF ASSYRIAN PALACE.

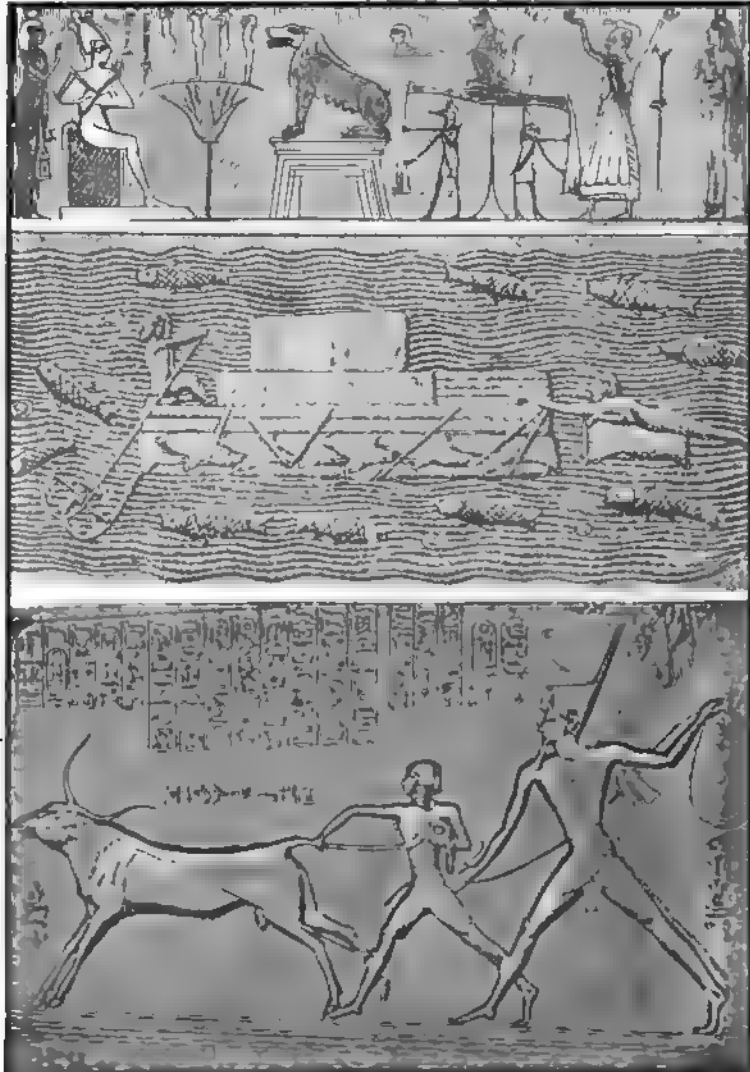


VIEWS OF ANCIENT ARCHITECTURE.

of water life. Hence, it is not hard to conceive that this is a short step from the powers of self-fertilization, self-reproduction or reproduction of species from an original stock which has two sexes in one, exactly as I understand the mosses.

Even the word "them" is the plural of "he" or "she" without gender, indicating neither *male* nor *female*. In this sense, hence, correctly interpreted, refers to the fact that when God was created a number of beings of an androgynous nature, after the image and in the likeness of his own image, and that the words *male* and *female* were not yet applied to a number of beings of a twofold nature, as I have outlined of which there will be more to say further along. Even the act of copulation is not generally by pair, to join together two *instases*, but rather that supplementary they may by conjunction create an increase of functions hitherto possessed by the single being.

So, too, with menstruation. This
female in certain orders of life,
is but a normal flow of reproductive
is a continued process that occurs.
Normally, in woman, this occurs
in a lunar month. When
it, a solvent substance
with as much as
and w
on the
all

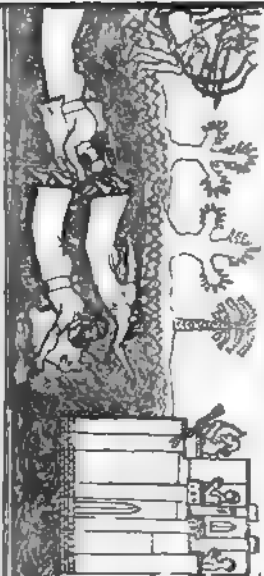


REPRODUCTION FROM ANCIENT SCULPTURE SKIN RAFT BOAT (INFLATED). ANCIENT LASSO THROWER, ETC.



-SEE KING IN BATTLE; DEPICTED ABOVE—HEAD POSITION OF KING SYSTEM.
 Size, 3 ft. 1 in. by 7 ft. 8 in.

-POINTER OF BATTLE; KING OF KING ABOVE. Size, 3 ft. 11 in.
 by 7 ft. 1 in.



-POINTER OF BATTLE; DEPICTED ABOVE. Size, 3 ft. 10 in. by 7 ft. 4 in.



-LIFE POSITION OF THE KING OF A BATTLE.

CHAPTER XVI.

FURTHER PROOF AS TO THE EXISTENCE OF A PRE-ADAMITE RACE. SONS OF GOD VERSUS SONS OF MEN.

ARCHAEOLOGICAL DISCOVERIES VERIFY THE HYPOTHESIS THAT EARTHLY MEN WERE BORN OF DIVINE FATHERS, KNOWN OR TERMED AS GODS OR A RACE OF SUPERIOR BEINGS TERMED GODS OR PART GODS, DEMI GODS OR SEMI GODS—TRADITIONS AND LEGENDS, ALTHOUGH GROSSLY EXAGGERATED, BASED ON FACTS—ANCIENT DISCOVERIES OF TABLETS VERIFY ALL SCRIPTURE AS TO GENESIS'S FIRST CHAPTERS—ALL POINT TO A RACE OF GODS REALLY EXISTING IN THE VERY EARLY PARTS OF THIS PLANET OR EARTH HISTORY—EVIDENCE THAT THEY REFER BACK TO NEARLY 10,000 YEARS BEFORE THE FLOOD—TWOFOOLD SEXUAL CHARACTERS OR COMPOSITE BEINGS DEPICTED IN SCULPTURE—INVARIABLY REPRESENTED AS ABOVE ORDINARY EARTHLY-BORN MEN OF CELESTIAL ORIGIN, RUDELY DEPICTED BUT YET BASED ON TRUTHFUL RECORDS—THE INEQUALITY OF THE TWO RACES SET FORTH IN GENESIS—ADAM AND ADAMITES THE SECOND RACE, NOT THE FIRST—SUPERABUNDANCE OF BIBLICAL EVIDENCE AS TO THESE FACTS—EVEN THE WORD "GOD" IS IN THE PLURAL, NOT SINGULAR—15,000 YEARS, NOT MILLIONS OR BILLIONS—OTHER CREATURES AND LIFE OF CELESTIAL NATURE—WONDERS OF ANCIENT BABYLONIA OR BABEL—ANCIENT WORSHIP OF ANIMALS—ORIGIN OF SUCH WORSHIP TRACED BACK THOUSANDS OF YEARS BEFORE THE ANCIENTS' TIME, TO ANTE DILLUVIAN PERIODS OR MEMORIES THEREOF—EVENTUALLY BECAME HEATHENISH.

For thousands of years archaeological sciences the world over have been unearthing vast sculptures and hieroglyphics,



DANIEL INTERPRETING TO "BELSHAZZAR" THE HANDWRITING
ON THE WALL—"MENE MENE TEKEL UPHARSIN" THOU
ART WEIGHED IN THE BALANCE AND FOUND
WANTING.



THE DISCOVERY OF MOST ANCIENT TABLETS BURIED FAR BE-
NEATH THE RUINS OF BABYLON BY LEDYARD.

tablets of stone that today form the principal contents of the world's principal museums of antiquity. These, all in all, seem to indicate, when deciphered, that the ancients commonly believed that distinguished men were born of earthly mothers, but divine fathers. In the "Chaldean Account of Genesis," published in 1876, under the auspices of the British Museum of Oriental Antiquities, this fact is particularly mentioned. From this we conclude that the Pre-Adamites were married to the Adamite woman, producing sons who became famous and were worshiped as part gods, while others were considered gods, who, ages before, had built great cities prior to the time when the Adamites and Pre-Adamites came together. The sculpture is evidently done from memory of past events, and from tradition handed down from family to family. And while they are grossly exaggerated, they seem, nevertheless, to be based on fact.

It is recognized that the Babylonians, Assyrians, Chaldeans, and even the Egyptians and Hebrews, had each their tablets, depicting the creation, the fall of man, the deluge, the Tower of Babel, and other common stories. Thousands of these are to be seen today in museums of antiquity, and hundreds of volumes have been written deciphering these tablets as they are unearthed from ancient ruins. From ten to fifteen thousand tablets have been found in one place. Those tablets of baked clay or sun-dried brick in those days took the place of the rolls of papyrus, or the parchment, which did not exist at that time. In the royal libraries of Assyrian palaces, such as Babylon and Nineveh, these tablets of stone were as common as are books today in city libraries, while sculptured pictures were even more common. These tablets describe the most ancient history, almost word for word, like the accounts of Genesis.

We must remember, too, that from the most ancient ruins, remotely distant from each other, with an interval of thousands of years between them, have been dug out tablets that bear striking resemblance to each other, and which verify each other's facts. They refer distinctly to the existence of gods

(sons of God), before earthly man appeared, and to a previous sinless state of the world. They also depict the fall of man, the conflict between good and evil races, deluge, Tower of Babel, dispersion of nations and other events, portrayed biblically, even to the existence of a "race of gods," which the scriptures also really verify, but which man considers mythical.

Some of these tablets were brought from Babylonia to Assyria, and hence indicate an antiquity of at least four thousand years. And as they refer to events of creation days, it is obvious that they refer to events that took place perhaps thousands of years before their construction, and were no doubt compiled from still more ancient tablets, rediscovered by these people. Indeed the ancients were prone to delve into the past more than into the present. Their palaces were veritably full of antique collections as to the history of the world before their time, and no doubt date back thousands of years before even their time—or at least refer back to equivalent periods—we also find.

In addition to this these tablets invariably refer to the two-fold sexual characters (man and woman in one body). They also depicted men and beasts with two faces, or wings, the two-fold principle being pictured throughout, and particularly with reference to the gods. This is made all the more striking when we come to consider the nature of them, for they are invariably represented not as ordinary men, but as gods of sun, moon, and stars, or other divisions of nature and that they are portrayed as real beings who had certain "*dominion over all things*," which when viewed in the right, or new light, thrown on this subject, distinctly verifies or corroborates the existence of a Pre-Adamite race.

These deities would seem to lead directly to the "real personages," and to have direct reference to divine beings and earthly ones. All the planets, and many of the constellations are represented proving them familiar with astronomy. Light and dark races, superior and inferior, are pictured separately and together, proving that there were two great divisions of the human family, that is, the sons of God, was the first race.

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." (Gen. 2:4.) And next, the sons of men, "generations of Adam." These people seem to be portrayed with absolute truthfulness in the ancient records of the Gods. If the reader will read over the first ten chapters of the Bible, following it by this explanation, which I believe to be the key to these chapters he will read the Bible in a new light.

There is nothing to disprove these remarkable statements. Today we have different degrees of intelligence. There is the white race, as compared with the Fiji Islander. The natives of Australia with their development, are as gods beside the Fiji. And there is no reason for denying the Pre-Adamites, compared with whom we are as ignorant savages, today.

Certain it is, Genesis distinctly sets forth the inequality of the race of the first and second creations. We must not skim over these underestimated and most important chapters of the Bible, but in this new light, no matter how prejudiced we will of necessity admit these remarkable truths. It is beyond question that the men of the first creation were of extraordinary intelligence and power. The words, subdue the earth, and "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," prove it beyond question.

We have too long regarded Adam and the Adamites as the first race. The time has come to recognize that race of godly men (the gods of the ancients) as really existing. We must re-read our scriptural history, and on the "*Here a little, there a little more*," grasp the hidden meaning of its whole. Then will the light shine on its hitherto considered mythical pages that will astound not only science, but christendom; for mark ye, reader, ye have not yet seen the proofs I intend to submit. Hence, bear in mind the words, so oft repeated in scripture and worthy of repetition here, equally so:

"He that hath ears to hear, let him hear."

Nor must I omit mention of the many references of scripture as to "*False Gods*." Is this not an endorsement that there

were *real gods* at one time. Even the words, "*Thou shalt have no gods but me*" shows in itself that they existed after their Creator. Again, the words "*No gods before me*" refers to their being after. There is a superabundance of scriptural evidence that a *race of gods existed once*, but that they perished because they fell and became as men, and it was the memory of these gods that led to idolatry. The Babylonian races recognized two principal races, "Darker or Light Race," as far superior to the Adam or dark race, which really refers to Pre-Adamites and Adamites, or to the memories and traditions of them. There is hardly any question but that the traditions as to the superior race being sons of God, or Gods. Even the word God is plural, denoting a race rather than an individual. Indeed the whole history of scripture and science too affirm the existence of a Pre-Adamite race. The monuments of the ancients fairly teem with such references that the world's commencement and habitation dates back far beyond the time of Adamites, and if we go back to 10,000 years B. C. it will be an easy matter to reconcile Biblical events to sciences' contentions, and if not, there is still opportunity to go back even to correct our dates so as to conform to Biblical records still more, and if we grant that early changes were more rapid than exist at the present time or recent periods, the necessity of millions and billions of years will fade away as do *roses at the North Pole now*, for the Bible is unquestionably true unless it can be proved absolutely to the contrary.

As to the fact whether or not there is a heavenly abode, we are told in Eph. 3:14-15 that there is. That other life exists there also we are to infer by that mention of "cherubim," which was placed in the Garden of Eden. The ancients even regarded the cherubin as one of the *sacred creatures of a celestial nature* and form of life. In Dan. 3:25-28 we are told of a "Son of God" being the fourth person with Shadrach, Meshach Abednego.

Even in Daniel 2:10, we find references to the fact of the pre-existence of a race of Gods, for it says:

"There is none that can show it before the King except the Gods, whose dwelling is not with the flesh."

These verses refer to one of the sublimest chapters of human history, that human wisdom, language or history cannot duplicate since, and it refers to events in places that today we explore and see proof as to the truth of its words, that these very words portray events that happened in the golden kingdom of a golden age. Babylon, its metropolis, towered to a height never reached by any of its later rivals. Situated in the garden of the East; laid out in a perfect square sixty miles [96.5+ kilometers] in circumference, fifteen miles [24.125 kilometers] on each side; surrounded by a wall three hundred and fifty feet [106.68 meters] high and eighty-seven feet [26.51+ meters] thick, with a moat, or ditch, around this, of equal cubic capacity with the wall itself; divided into six hundred and seventy-six squares, each two and a quarter miles [3.6+ kilometers] in circumference, by its fifty streets, each one hundred and fifty feet [15.24 meters] in width, crossing each other at right angles, twenty-five running each way, every one of them straight and level and fifteen miles [24.125 kilometers] in length; its two hundred and twenty-five square miles [362.1+ kilometers] of inclosed surface, divided as just described, laid out in luxuriant pleasure-grounds and gardens, interspersed with magnificent dwellings this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder. Never before saw the earth a city like that; never since has it seen its equal. And there, with the whole earth prostrate at her feet, a queen in peerless grandeur, drawing from the pen of inspiration itself this glowing title, "The glory of kingdoms, the beauty of the Chaldees' excellency," sat this city, fit capital of that kingdom which constituted the golden head of this great historic image. Such was Babylon, with Nebuchadnezzar, youthful, bold, vigorous, and accomplished, seated upon its throne."

For thousands of years we have wondered at the animal worship of the ancients, and many theories have been advanced as to why ancient Babylonians and Assyrians worshiped and held sacred certain forms of animals, fish and fowls. They even punished with death any who molested these crea-

tures, regarding them as divine. They sometimes even erected temples to their memories, embalming their bodies when dead. In these cases, the whole nation participated in the ceremonial sacrifices of their departed deities. Some of their temples have sculptured statues of these animal forms, and hieroglyphics, describing them. Even today, in Asia, we find sacred cattle and other animals. Those who worship them cannot explain why they are held sacred, except that they hesitate to depart from customs handed down to them from their ancestors.

Volumes could be written on this subject did time permit, but suffice it to say that records of this animal worship may be found in large numbers in all of our great museums. Among these forms of sculptured designs we notice particularly that not only were certain forms held to be divine, but certain days and seasons were held sacred to them. Also the heavenly bodies and certain plants were worshipped. We cannot as yet satisfactorily penetrate these pictures, but there are certain aids in classifying them. They are in the following order:

Table of mystic symbolic forms or rites.

I. Certain days, nights, seasons or years were held sacred.

II. Certain plants, seeds, fruits, trees, serpents, graves were held sacred.

III. Certain temples erected to heavenly bodies.

IV. Certain forms of fish, fowls or seemingly mythical creatures were held sacred.

V. Certain cattle or animals of various kinds were held sacred.

VI. Certain supposedly divine beings in the form of men were held sacred.

It will be observed that the order followed in this table corresponds with that of creation, as outlined in Genesis. That is, they are directly in harmony with scripture. Genesis 2:4 refers to the days of creation. Genesis 7:2 reads: "Of every clean beast thou shalt take to thee by sevens, the male and his female; and the beasts that are not clean by two, the male and his female." Then in Genesis 8:20 we find: "And Noah builded



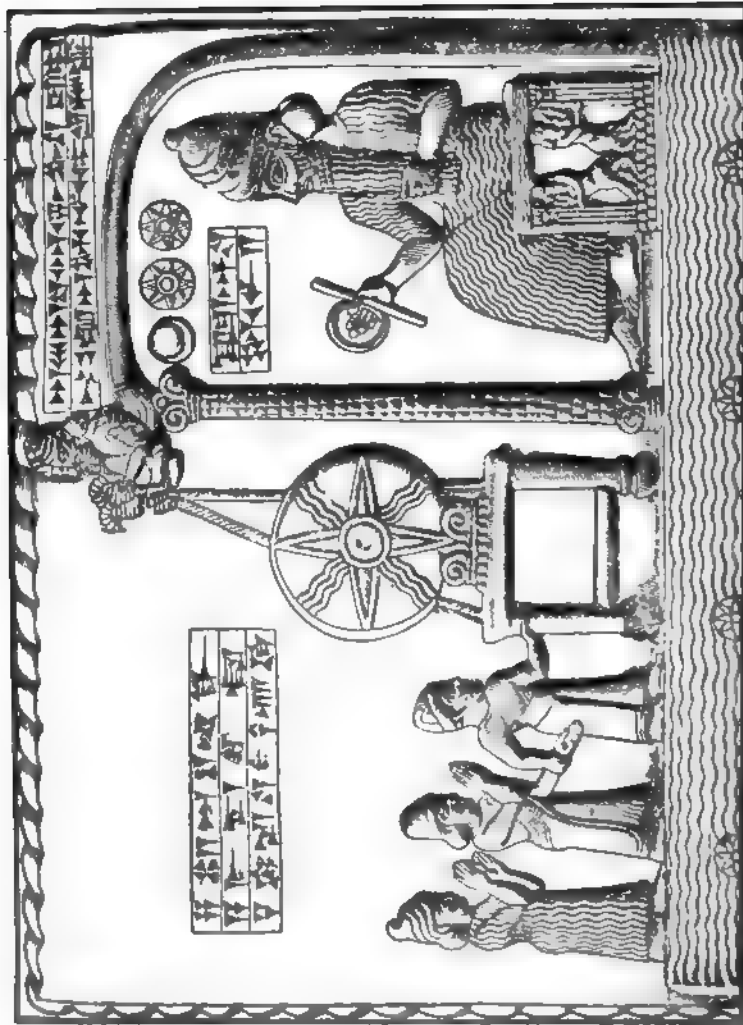
"PARTIAL VIEW OF THE CITY OF HAHYION SHOWING ONE OF THE MANY TOWERS OR ALTARS
(TEMPLES) DIRECTED TO THE GODS."

stituted, and idols of molten metals, brazen animal forms, and graven images were worshiped. There were even certain forms of grave worship, emblematic of the Garden of Eden. Temples were erected to these, as there were later to the heavenly bodies. With some tribes, such forms as the golden calf took the place of the living forms. The worship of Bael comes next, and then the mythological gods of the Babylonians, Assyrians, Syrians, Greeks and Romans, all of which can be traced to the old customs.

In fact, all these heathenish customs can be directly traced to the events of scripture, before and after the flood.



THE FAMOUS STATUE AND TEMPLE ERECTED TO "BUDDA," THE
GOD OF INDIA



"ANCIENT BABYLONIAN SUN GOD." FROM SCULPTURE DISCOVERED AMONG THE RUINS.

CHAPTER XVII.

THE AMALGAMATION OF THE SONS OF GOD (PRE-ADAMITES) WITH THE ADAMITES, AND THE RESULT.

**BIBLICAL EVIDENCE AS TO THE AMALGAMATION AGAIN CITED—
EVIDENCE OF A NUMEROUS RACE—THEIR EVENTUAL AMAL-
GAMATION—SONS OF GOD NOT ADAMITES PLAINLY EVIDENT
—GENESIS THE MOST SCIENTIFIC OF ALL BIBLICAL CHAP-
TERS WHEN READ CORRECTLY, IN THE PROPER LIGHT—MAN
THAT IS BORN OF WOMAN VERSUS BORN OF GOD, OR MAN
WHEN A DUAL SEX—ADAM A SON OF GOD, BUT THE FATHER
OF MEN—THE DIVISION OF THE SEXES—TABLE OF CREA-
TIONS AFTER THE 7TH DAY, EPOCH OR PERIOD; UP TO THE
FLOOD AND SECOND DIVISION OF THE HUMAN RACE.**

We must remember that in the most ancient sculptures of the Babylonians, Assyrians and Egyptians, we find it pictured in hewn stone that there was a race of huge men, before Adam's time, referred to as the gods. Instead of being a mythical race, they were unquestionably a superior race of men.

"And it came to pass when men (Adamites) began to multiply on the face of the earth, and daughters were born unto them." (Gen. 6:1.)

"That the sons of God (Pre-Adamites) saw the daughters of men (Adamites) that they were fair; and they took them wives of all which they chose." (Gen. 6:2.)

"And the Lord said, My spirit shall not always strive with man, for that he is also flesh; yet his days shall be an hundred and twenty years. (Gen. 6:3.)

"And there were giants in the earth in those days; and also after that, when the sons of God (Pre-Adamites) came in unto the daughters of men (Adamites), and they bare chil-

dren to them, the same became mighty men which were of old, men of renown." (Gen. 6:4.)

Here is proof positive that there were a great numerous race of men before Adam; a race that for some time kept aloof from the Adamites, but who *eventually amalgamated* with them. "For that he is also flesh," means that the sons of God were now an Adamitical race. There is additional verification in the book of Deuteronomy, where we read of people "great, and many and tall," "giants." (Deut. 2:10-11.)

I am well aware that theological students claim that the sons of God were Adamites. But this in the face of the evidence that I submit is not in harmony with scriptural science. It is also contended that they were a heavenly race. But that, too, is disposed of by the Bible, and is only on a par with the theory that Genesis is mythical. I insist that the books of Moses are in truth equal to any other part of the Bible.

We are further brought face to face with the astonishing fact that the union of the sons of God with the Adamites produced the "mighty men like those of old." And here we have the ancestors of the ancients, who for the five thousand years that we can trace them, were second to none in arts, sciences and achievements. Such a union no doubt produced the brown races, and it is but a step from them to the black, who were the sons of Ham.

Certain it is that here is the secret of the three great races. The ancient sculptures all indicate that the race of gods had the features of the white race, while the ancients themselves seem to have been of the brown color. The Ethiopians were as they are today, black. Granting these things, we find legend transformed into history, and modern science united with scripture.

"Man that is born of woman is of few days, and full of trouble." (Job. 14:1.)

The question to follow here is, what about man who is born of man? We are allowed to infer that he was long-lived as proven by the patriarchal generations. We are even told that Adam was a son of God. (Luke 3:38.) It is certain to

anyone who is informed, that he was not the first, for when God made man in his own image, they must have been the sons of God; while when He formed Adam, He made him of the dust of the ground. He was, however, a son of God, because God made him.

The whole matter is clear to those who are studious and who go below the surface. We must, indeed; read Genesis in a new light and from this time forth grant the existence of a Pre-Adamite race of men as existing before the time of Adam, beyond doubt; and as for proof, who is there now that has the key to this long considered mystery that can doubt it. If so it be, let him but read of the amalgamation of these races, as is so plainly evident in Genesis 6: 1-2-3-4.

And now, a word as to this mention that the sons of God came into the daughters of men. What does this mean except it be that those remaining partially androgynous beings or hermaphrodite men in those days, became also finally and totally changed, or all absorbed in that present condition (total division of the sexes)? That is, two races were amalgamated. This, I think accounts for and answers that oft-repeated question as to what became of the first creation of man. The very words, "*for that he is also flesh*," seem to prove it, and as if to further prove these things, we find that they must eventually have become changed even in disposition, and temperament. This is indicated by the words, "took them wives of all they chose," hence, God's promise that yet (meaning in the time to come, of course) all men's days should be numbered or limited to one hundred and twenty years.

Now, what have we here in this verse, but God's definite promise that all man's life, *they being all now flesh*, should be shortened to one hundred and twenty years, and in the very next verse we find this:

"There was giants in the earth in those days, * * * *
mighty men which were of old, men of renown." (Genesis 6:4.)

And all this, reader, transpired in what I term the ninth period, or age, which was long before the flood even, only in the days of the generations of Adam, the period when time

was infinitely a period of greater length, even than the generations of Noah, which follow after, as we shall see—times that were as an age in comparison to the days of mankind since then, much less now. From now on, owing to changed state, man's sinfulness and wickedness begins, and God resolved to put an end to this creation, and all life, except *Noah, who was a just man and perfect in his generations*. (Genesis 6:5-9.) God therefore, caused the flood, destroyed the earth, its cities, remember, and all that therein was, everything except that which went into and forth from the ark, and these that did go forth formed what I claim was the tenth creation, as per table appended herewith, which I repeat, for my reader's better information.

TABLE OF CREATIONS AFTER THE SEVENTH DAY.

Eighth Day, Period or Epoch, an age of growth, new creations, development, etc., including dust-made (Adam) man, true woman (Eve) also more beasts of the field and fowl of the air, etc.

Ninth Period, Epoch or Age, the generations of Adam and his sons and their sons by stages pass from hermaphrodite beings, and developed into a race of male sexual characters—akin to woman (true female) and, right here, reader, I wish to state and claim that woman (female) is today of a more decided sexual character than man—God's promise of death to all humanity to be visited upon them in time, the growth of the world and its wickedness, great cities, remember, unto Noah's time and leading up and after the flood.

Tenth Period, Epoch or Age, in which Noah and his generations and all life that went with him into the ark, finally emerge and re-populate the earth, and where history commences, from now on, with the generations of man, which continue up to the present time.

And now, reader, note what transpires in this tenth creation: first the fear of dread was visited upon all the beasts of the earth, fowl and moving things, all life created so far (this fear could not have existed before); second, delivery of all

creation of life, made into the hands of the generations of man now. (Genesis 9:2) and next, that "*Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.*" (Genesis 9:3.)

Here, then, mankind becomes carnivorous in a way (flesh or meat eaters); for the first time the blood of life was required to be shed (Genesis 9:5) and the generations of Noah prospered, every one in his own tongue, after their families, in their nations. Wickedness was at an end, and

"By these was the nations divided in the earth, after the flood."

Following this comes the confusion of speech, the scattering of nations, and God's promise

"That while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8:22.)

Now, reader, what have we here but a continuation of the changes which I have been telling you all along existed from the earliest periods, an age which was in reality the historical period of time, in the days of the ancestral generations of present man, Noah's sons and their sons, Shem, Ham and Japheth, from whom we all descended, as we shall see.

CHAPTER XVIII.

GOING DEEPER INTO THE SUBJECT.

A MINIATURE CREATION OF SEMI-HERMAPHRODITE LIFE—ITS VARIOUS EVOLUTIONARY CHANGES, EPOCHS AND SUCCESSIVE STAGES—EVOLUTION OF SEXUAL CHARACTERS FROM TRUE HERMAPHRODITE TO SPURIOUS, THEN TO POSITIVE SEXES—THE DEFINITION OF THE WORD HERMAPHRODITE—ITS APPLICATION TO VARIED FORMS OF LIFE—SCRIPTURE CITED AS TO IN THE BEGINNING—MALE AND FEMALE BEING IN THE RACE AND DOES NOT REFER TO TWO PERSONS, BUT A PLURALITY OF PERSONS—SO, TOO, WITH PLANT LIFE, “SEED IN ITSELF” REFERRING TO HERMAPHRODITE PLANT LIFE EVEN—ITS EVOLUTION TO THE SEXUAL CHARACTER OF POSITIVE SEXES—DIVISION OF SEXES FROM A TWOFOLD TO SINGLE SEX CHARACTER—SCRIPTURE EVEN AFFIRMS THAT WOMAN WAS NOT IN EXISTENCE AT THIS PERIOD; THAT IS, AS A SEPARATE SEX—MORE LIGHT ON THIS SUBJECT; MORE SCRIPTURAL EVIDENCE AS TO THIS FACT—TWO CREATIONS OF MAN BEFORE WOMAN (EVE) WAS BORN OR TAKEN OUT OF MAN—ADAM’S WORDS VERIFY THIS SEPARATION—MAN’S RUDIMENTARY ORGAN’S PROVE HIS ONCE TWOFOLD SEXUAL CHARACTER—THE TWO TO BE AS ONE FLESH WAS BEFORE—THE RESULT OF THE CHANGE—EVOLUTION OF TWO SEXES INSTEAD OF ONE, OR FROM ONE COMES TWO—KNOWLEDGE OF GOOD AND EVIL DEFINED—FIRST LIFE GRADUALLY SUSCEPTIBLE TO SUCH CHANGES—TRANSFORMATION OF SEXUAL CHARACTER DUE TO ADVENT OF WOMAN; THE UNION OF TWO NECESSARY TO BRING FORTH CHILDREN AS A RESULT—WOMAN’S DESIRE BECOMES TO HER HUSBAND—MAN TO RULE OVER HER—PRIOR TO THIS THESE CONDITIONS DID NOT EXIST—THE GENERATIONS OF THE ADAMITES UP TO NOAH—

THE ADAMITES AND PRE-ADAMITES BECAME AS ONE RACE—ALL BECAME, AS A RESULT, FLESH—BECAUSE OF THIS EVIL DAYS ARE LIMITED.

Peculiarly enough, if we will take a common glass aquarium, such as is used for gold fish, and fill it with water and plant life (water grass) such as is used in aquariums, a few clean shells, stones, gravel, and sand, and place it in a sunshiny, exposed situation in a room (without fish or life, except that which, nevertheless exists in water or plant life, even if invisible to the eye) and leave it alone for a few weeks or months, we will gradually observe all sorts of life and moving things, tiny creatures, appearing from both water and vegetation, living, moving creatures of all sorts and forms, shell-fish, wrigglers, both in its depth and on its surface, which gradually become visible to the naked eye alone, and which seem to reproduce, as if their "seed was in itself." The truth is, however, such life is in both water and plant, water grass mentioned, only at first invisible to the eye, but in time, if conditions are favorable, they grow, thrive, are fruitful, multiply, exist, and become easily recognized by the naked eye alone.

Now, strange to say, at first this life, we so readily can see, seems to exist in this water and vegetation all in peace and harmony with each other. But, later, as more life comes into this little aquarium world, we note a change. They now seem to become restless and antagonistic to each other. Good fellowship and harmony seem to cease, and gradually they are observed to wage war with, for and against each other, and as soon as food is exhausted in that water and plant life, limited as it is, they seem to be all trying to get out and get away. And failing in this, they commence to prey upon each other, or become carnivorous, where, a while before, they were seemingly vegetarian only. After a while, this life gradually dies out, water and plant life dies and becomes stagnant life, and from this comes another creation again, suited to it, and so on to the end.

This seems strange to anyone not familiar with such things,

but if anyone doubts it, it can be put to the test in any household, and proof will not be wanting. The reason I mention this simple fact is because it represents a miniature creation: water, light, earliest shell, rock, stone, sunlight, a period of rest, then growth, development, multiplication, finally a desire to scatter abroad, then lack of harmony, conflict, degeneration into a savage state, and finally the end of that creation, when a new one takes its place, if conditions are suited to it.

We also note, if we stop to think of it, that our miniature creation seems to have its various epochs also, the first being the longest, and gradually these periods become shorter and shorter, unto the end; in other words, there are various creations and periods, succeeding each other, and, although slow at first, life becomes finally fruitful, and multiplies by successive stages, from the vegetarian growth to the carnivorous and from the peaceful, flourishing, simple, happy state, to the savage, degenerate and final extinction, unless they can seek new fields of conquest, by scattering abroad to new regions also.

Now, strange to say, we find in all life of the early creative age or period, certain hermaphrodite kind of species at first, each with the sexual characteristics of both male and female united in the one body or apparently so. Science admits this to be true, particularly in the early forms of life, and it is a well known fact that even in human life these characteristics or traits exist also. Again, science admits that there are other individuals or forms of life of varied characters in which one sex is developed more than the other, and still more, in which one sex exists only, with but a faint trace of rudimentary asexual organs, and again others in which there are two distinct sexes, which appear to have evolved from one, which by science has been classified into respective differences or orders, classes, termed as follows: *true hermaphrodite, partial or spurious hermaphrodite, true male, true female, or positive sexes.*

In the true Hermaphrodite species reproduction can take place without the union of two individuals, that is to say, they are capable of fertilizing themselves, or of self-impregnation, have organs of reproduction, similar to testis and ovaries,

equally developed or nearly so, just as do certain plants have pistil and stamen, perfectly developed in the one and same plant, the words pistil and stamen referring to the botanical name for male and female organs in floral life. Thus, we have in various forms of life a series of remarkably peculiar and varied sexual characters, as well as bodily or constructional differences, traceable to all early or creative life, particularly so, and in Matthew 19:4 we read, as if to impress this fact on your mind, these words:

"Have ye not read, that He which made them at the beginning, made them male and female?"

We find also in further support of these facts that the first creation of life in the third day, plant, grass, herb and tree life, had "seed in itself" (Genesis 1:11), hence must have been most certainly reproductive of its own kind, just as we have them with us today, still. Now, in the spurious kinds, strange to say, it seems as if these at times showed marked differences or inclinations to be at divers times more male than female, and again at other times, more female than male, gradually evolving as it were, from the asexual to the sexual, hence, my belief that at one time in the remote ages of earliest creation, all life was hermaphrodite (the two sexes united in one), and that in time these forms of life so created underwent a slow, gradual process of redevelopment, evolution, or change, reconstruction, so to say, becoming more male than female, until gradually they evolved into different sexes, a time of which was known, or called by science, as the division of sexes, from the sexless to the age of sex difference.

Bearing on this subject, strange and weird though it may seem, I shall here quote again a few verses of scripture, which may or may not throw some light in these dark places. On this subject, as to the first of mankind, I hold that there was an earthly race made in the days after the earth and waters brought forth the moving creatures abundantly after their kind.

The question now is, was or was not the first creation or earliest forms of life and mankind the true hermaphrodite creation, androgynous beings (one sex), and from practically this

one sex did there evolve gradual division of the sexes or was there a distinct creation of two sexes as in everything now? Biblically, we learn and know that there were two distinct creations of man before woman (female) was separately created, and we are told in the very words of the Bible that when God first *created man in his own image, male and female created He them*, that woman (female) was not yet even thought of, for she does not appear as a separate creature for a very long period after this. And the truth is brought home all the more forcibly to us, when we consider other things that follow after.

It also seems obvious that the word "them," refers to a race or kind, especially so when we consider woman was **not** made in the beginning, it is evident by the following words of scripture:

"For the man is not of the woman. But the woman of the man." (I. Cor. 11:8.)

"Neither was the man created for the woman; but the woman for the man." (I. Cor. 11:9.)

Continuing, I ask, what means these references *seed in itself*. Bring forth abundantly, after his kind; winged fowl after his kind. The earth brought forth living creatures, cattle, creeping things, after his kind (Gen. 1:27), and that furthermore, man followed in turn in that very same order or day of creation, and next that God said unto them: "Be fruitful, multiply and replenish the earth." (Genesis 1:28.) These things I mention to prove that all creation so far was of an earthly nature, and not the so-called or termed and generally believed heavenly kind.

That the Bible speaks of and refers to other strange sexual characters we know, because in Matthew 19:12 it says: "*There are some eunuchs, which were so born from their mother's womb; others made eunuchs; still more who made themselves.*"

Hence, pass not too lightly this Hermaphrodite first creation of man. Again we find that to them, as meat, was only given.

"Herbs, bearing seed which is on the face of the earth,

and every tree in the which is the fruit of a tree yielding seed, to you it shall be as meat." (Genesis 1:29.)

Thus if this was a race of Hermaphrodites, they were also what we would call or term vegetarians, herbivorous, plant and fruit eaters only. And, as if to still further impress this fact upon us, we find too that to the beasts of the earth, fowl and creeping things, only green herbs were given as meat also. (Genesis 1:30); hence, all life must have been strictly herbivorous, up to this time or period, or that there was no carnivorous, flesh-eating kinds until a far later period, even the time after a new creation of beasts, animals, fowl.

Indeed, it seems the further we go into the matter and the deeper we study things, that when God first made man, after his kind, that this kind of a man was a far different creature than the present man, and certain is it again that there were two distinct creations of man before separate woman (Eve) appears, whom as we know, was made from bone of his bone, flesh of his flesh, exactly as stated, and so called by Adam, himself (Genesis 2:23) which reads as follows:

"And Adam said, this is now bone of my bone, and flesh of my flesh; she shall be called Woman, because she was taken out of man."

All of which seems to support my theory that man prior to this was an androgynous being (Hermaphrodite race), living by himself, proved by the words, "It is not good for man to live alone," and I certainly see no reason, why, when we find every instance of certain Hermaphrodite species of life existing now, even at the present time, we should not entertain the belief that in the most early periods "in the beginning," for instance, all was not so or nearly so, and that the present state, difference of sexes, or age of sex difference or divisioning sexes is the result of evolution, development, growth, necessary change and time.

Now, reader, who is there among you, who can explain why mankind today has breast nipples, developed teats, rudimentary milk glands (even showing milk existing in them), if there are still hermaphrodites with us today in various forms

of life, capable of self-fertilization or impregnation, who do not pair and who do at divers times still produce? I see no reason why we should not consider or believe that in the early creative periods all life, or nearly all life, was not so, or that there was not a race of such people, men or man, as stated, "whose seed was in themselves after his kind," at least until a third creation, in which a true female (woman) is brought into life of man, as a helpmeet and who, eventually, coming into the life of man, existing and remaining with him, gradually evolves the sexual race of two beings, instead of the one, as before.

"And the twain shall be as one flesh."

Meaning that the two shall be *as one was before*.

And if so, why not too the plant, tree, insect, fish, animal life, as well as human of this first creation was at this time hermaphrodite also, "in the beginning," at least, as stated before. Even after the second creation of man was made, we find in Genesis 2:20, "but for Adam there was not found a helpmeet for him," and in Genesis 2:18, "*It is not good for man to live alone; I will make a helpmeet for him,*" seems to prove the whole truth that such a state of affairs really did exist. Because a true hermaphrodite race or man (two sexes in one) could live alone, in all the name implies, producing if at all, "*only after his kind,*" independently of each other, leading a solitary life, without any feelings, desires, sympathies in common with each other, without society, love, necessity of speech or language, enjoyment, interest, companionship, community, or progress of the kind which can be enjoyed by only mutual sexes, at least.

"Whom God hath joined together, let no man put asunder."

The sexes being thus combined in one, even if they did numerically grow, would have no relationship, except as brethren, from a supreme Father; in fact, as stated, nothing in common with each other that could be regarded as a sexual helpmeet in any sense of the word. Again, too, the words imply that man was simply in the creative state, or development period. Twice had man been created or formed, and even after

the second time, when Adam was created, other great changes seem to become necessary. Hence, the true female, the first positive sex, is created, and independent of Adam-made man becomes a separate creature, as a probable helpmeet for him in the future to be.

Now, let us see how this, the very creation, advent, or introduction of woman (true female) would affect an hermaphrodite man, for we must not lose sight of the fact mentioned in Genesis 2:22, which says "The Lord brought her unto the man." It certainly seems as if she was brought to him for affecting a change that was necessary. Here, science comes to our aid, and proves beyond a doubt or question, that whenever and wherever a new growth exists in its early creative state or life, that it is then most susceptible to changes of environment, surroundings, condition, etc., and that such changes in all things of life will, in time, radically effect or evolve new, different, sometimes superior and better growths even. In other words, science proves that an androgynous being (true hermaphrodite) can pass or develop by stages to the single or true sex in time, according to conditions or natural laws, which govern such things.

It is then obvious and logically fair to assume that by this same process of evolution, change, surroundings, growth, time, etc., a radically different change came over Adam-made man and his nature after woman was created as a helpmeet for him, and it also seems that these very words prove the fact that this second creation of man was still imperfectly developed, until woman's advent to help him. Neither must we close our eyes to the fact that life was at this time practically everlasting, that is, there was no death created as yet. Life was not yet perfect, matured or grown. It all seemed to be in a way in the creative state, development or formation period, age of most early primary growths, not fully formed or matured, so to speak.

Again it is evident that the second form, or issue of man was formed because of certain imperfections of the first or unfittedness for the work desired, and also that this first creation

of woman (positive sex), Eve, was now progressing or maturing also. They were, we may say, young, inexperienced, plastic in mind and body, susceptible to changes and new conditions, made necessary in all the name implies, and, in a way, they were also densely ignorant as to their future and surroundings, even, proven by the words of scripture which say "*And they were both naked and not ashamed*" (Genesis 2:25), a state which I should say is similar to that which we find in innocent or undeveloped children. And as if to prove that all this happened in the most early period of their primitive ignorance or simple existence, we learn that "the serpent was more subtle than any beast of the field which God had made." (Genesis 3:1.) and generally, this conclusion is considered by most readers to mean that he was the most cunning.

But the science of Light in Dark Places claims differently. For the truth is that such a word has a far deeper, broader meaning, and like many other words of the scripture, means far more than the single word subtle seems to indicate (just as did Day, for instance). I hold it to be applicable to anything of easily altered, undeveloped form in all life, which in its early stages, is susceptible to influences and changes, possible only in its prior, early growth or development, which at a later date, after full growth or maturity, would be practically impossible of change. This is a period when early traits become fixed habits, and finally permanent inherited qualities, expressed in the saying "as a twig is bent, so will the tree incline or grow."

That they certainly were in a true state of simplicity is also shown by the fact that all these things happen in the very early periods of their life. They have no knowledge of good or evil. "Their eyes were not opened and they were not wise." (Genesis 3:5-6-7.) That they were not able to judge or care for themselves is also proven by the fact that "God planted the first garden of Eden for the man he had formed, and put him in it for to dress and keep it" (Genesis 2:8), telling him even what and what not to eat, and saying:

"But of the tree of knowledge of good or evil, thou shalt

not eat of it, for in the day thou eatest thereof thou shalt surely die." (Genesis 2: 16-17.)

Now, do not these last words indicate that here was a period of practically everlasting life, such as I claim existed in those days, for here Death is mentioned for the first time, in the way of a warning, or lesson of obedience? And, reader, you must not forget that this last citation of scripture refers only to Adam, for at this time woman was not created yet.

It also seems to indicate and prove my argument of early growth and development and unlimited time, simply because if life was practically everlasting at this stage, it certainly took ages to develop to anything like maturity. Indeed, even a verse in the Bible at this period seems to cover a long time, instead of a succession of rapid changes and growth that it seems to indicate to the ordinary reader, especially.

Indeed, reader, I wish to impress upon you the fact that all the rest of the Bible put together does not actually cover a period of time equal to the first few chapters of Genesis alone. Following this, even, before woman is created, the Lord God formed a new creation of beasts of the field now brought them to Adam.

"To see what he would call them, and whatsoever Adam called them, that was the name thereof." (Genesis 2:18-19.)

This, so as to fit him, Adam, for the life before him, in which he, as the future ancestral head of other generations of man to come could transmit to them the art of language, taught by God to him. Certain is it, he was in many ways being taught all the things which come into the early life of man. God had even made the Garden of Eden for him, and he was placed there, told how to dress and keep it, what and what not to eat, and later, when Eve appeared or was created, God brought her unto Adam, and we find Adam named even her, certain proof, it seems to me, that God even taught Adam words in the language of man, and these other things, training him, in fact, so that he could transmit such information and instruction to the generations to come.

Reader, what a beautiful chapter of pre-historic history

this is, a strong link in my chain of evidence. For here is the first test of Adam's being by a divine Father, taught or made able to use a language of words, creatures being brought to him, that he may fittingly name them, the very words "*Whatsoever Adam called every living creature, that was the name thereof*" ought to burn the truth, force, meaning and intent deep into the memory of every living Christian man or scientist who reads these lines, and change his opinion of things concerning Bible truths, even though he be an infidel of the deepest hue; a still further proof, also, that from now on, as before, each single verse of Genesis is equivalent to a chapter elsewhere, as we shall see.

Nor must we overlook the fact that everlasting life was promised on condition that man remain good. These seemed to be a primitive or original state in which it was intended to hold man free from toil, disease, sickness and death; a state of innocent simplicity in which a conscious moral existence or knowledge of right or wrong had not yet begun. Following this, true woman, the first positive female sex, is created. Ages pass and she becomes with Adam in turn informed. They live together in the Garden of Eden, are tempted, and fall from grace. Enmity is placed between seed, where there was no enmity before. The serpent—then, a beast—being subject to change (subtle) was evolved into a reptile (peculiarly enough, science finds today traces of rudimentary feet in the serpent's anatomy). God multiplied "woman's sorrow and conception," "cursed the ground for man," made him to eat of the herbs of the field, and created death. He clothed them in coats of skins, drove them forth from the Garden of Eden, and forced man to *till the ground "in the sweat of thy face" until unto dust he return.* (Genesis, Chapters 2-3.)

Now do not all these facts indicate and prove that Adam, all this time, was by contact with the true female positive sex, undergoing a gradual process of evolution, change or re-development, I will say from the hermaphrodite to the age of sex difference, so as to be akin or equal to the woman who was

created as a helpmeet for him, so that the union of the two sexes could bring forth children, "to increase, be fruitful and multiply," pursuant to God's will, and to that part of scripture, which says:

"I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." (Genesis 3:16.)

It seems to me this is another proof in my chain of evidence, inasmuch as the inference is plain, that prior to this conception had never taken place; indeed, woman's desire seems not to have been to her husband, or he, Adam, had not matured or developed to that state of a true sexual being, until about this time; not so, however, with the woman; she had long been his wife, in fact, the entire third chapter of Genesis is devoted to showing in brief that they had been together a long time and the fact certainly is and remains so yet, that woman matures a long time before man even today, as we know, and it certainly appears that God created woman to this end, as a helpmeet for him, to bring or change him to that state, wherein they should both be positive sexes.

And now, reader, note what transpires now that Adam has matured and grown, changed or become wise, for it is evident also that he has practically changed into a positive sex, almost, if not quite, a true male, for in Genesis 4, the first verse, it says: *"And Adam knew his wife and she conceived and bare Cain."* Later, another son (Abel) and later still, another son (Seth), in all three sons. Memorize this fact that she bore him three sons (she was younger than Adam) for all these facts should be impressed on your mind, reader, in order to prepare you for what is to come later, in my chapter on sex production.

So much, then, for womankind, is there in these two last paragraphs, and yet they cover an age of time, for, as stated before, and repeated now, all the chapters of the Bible put together do not cover that equal period of time mentioned in Genesis alone, a period where life and growth were practically everlasting, remember, a time when each verse now means as

much as a chapter elsewhere—for, although the curse of death has been pronounced on them—the time had not yet been appointed, as to just when life was to end or death commence, as we shall see.

Peculiarly enough, too, the events which transpire or follow on after this, prove themselves. Cain was cursed, went out from the presence of the Lord (grew wicked), dwelt in the Land of Nod, knew his wife, who conceived and bore him a son, note the fact, and that son was called Enoch. Afterwards, a city was even built, called Enoch, after him. (Genesis 4:17.) We also find that the people of these days became so far advanced that they were artificers of brass and iron, handlers and builders of harps and organs, dwellers of cities, owners and herders of cattle, tillers of the soil, and that then men began to call upon the name of the Lord (practice high religious arts). (Genesis 4:18-26.)

That it was still a period of practically everlasting life is seen by the fact that Adam lived in all 930 years before he died, and to further impress this fact of long life on the reader's mind, I append herewith a table as to the generations of Adam, and their age, and later still, I shall give for further comparison that of other generations which follow.

TABLE OF AGES—GENERATIONS OF ADAM.

Adam	930 years	Jared	962 years
Enos	905 years	Enoch	367 years
Mahalaleel	895 years	*Lamech	777 years
Seth	912 years	Methusalah	969 years
Cainan	910 years	Noah	950 years
*Father of Noah.			

Bear in mind also that not until

"And it came to pass that man began to multiply on the face of the earth, and daughters were born to them, that the sons of God (Pre-Adamites) saw the daughters of men (Adamites) were fair, and took them wives of all they chose." (Genesis 6:1-2.)

We find that the Lord said:

"My spirit shall not always strive with man, for that he is also flesh, yet his day shall be one hundred and twenty years." (Genesis 6:3.)

CHAPTER XIX.

EVOLUTION OF SEXUAL CHARACTERS.

SCIENTIFIC TRUTHS AND DEDUCTIONS—HERMAPHRODITISM IN THE UNBORN CHILD—AMBIGUOUS DEVELOPMENT—DOUBTFUL SEX—PARTIAL REVERSIONS TODAY IN EVIDENCE—SECONDARY ORGANS OF GENERATION—INTERNAL AND EXTERNAL EVIDENCE—HERMAPHRODITES TODAY PASSING FOR MEN—BEARDED AS PERSONS, THEN FEMALE AND MALE ORGANS OF GENERATION REPRESENTED—IGNORANCE OF THEIR TRUE SEXUAL CHARACTER NOTED—MASCULINE AND FEMININE REVERSIONS—THE HUMAN EMBRYO HAS A DOUBTFUL PERIOD OF SEX TODAY—MORE EVIDENCE FROM OTHER FORMS OF LIFE ALSO—OTHER REPRODUCTIVE SPECIES THAT REPRODUCE THEMSELVES—SELF-FERTILIZATION—FERTILIZATION WITHOUT CONTACT WITH OTHERS, AND FERTILIZATION BY CONTACT—PRE-HISTORIC MONSTERS NOT STRICTLY POSITIVE SEXES—INTERMEDIATE FORMS—MAN A SUPERIOR AND SUPERNATURAL BEING; SEPARATED BY A WIDE GULF FROM THE ANIMALS—MAN THE OFFSPRING OF GOD, ORIGINALLY—WOMAN BUT THE OFFSPRING OF MAN—MAN'S DESCENT FROM HIGHER NOT LOWER FORMS THUS VERIFIED—GENERATIONS OF OTHER OLDER PLANETARY WORLDS—THE FIRST TO PEOPLE THIS EARTH—A YOUNG PLANET IN COMPARISON WITH OTHERS—A NEW LIGHT ON GENESICAL CHAPTERS, IF WE SO READ THEM—BIBLICAL CITATIONS THAT FURTHER VERIFY THESE THINGS—MAN ORIGINALLY NOT OF WOMAN—PARTHOGENESIS, OR BORN OF A VIRGIN EXPLAINED—NOT A MIRACLE, BUT A REVERSION TO ITS ORIGINAL FORM OR TYPE—STRANGE SUBJECTS THAT CONFIRM THESE TRUTHS AND PRESENT NEW LIGHT TO THOSE OF A STUDIOUS NATURE—TRUE SCIENCE WILL ALWAYS CONSIDER FIRST EVIDENCE—A STEP NEARER THE ORIGIN OF MAN, AND THE MISSING LINK.

Although not generally known, yet it is a scientific fact, that in the stage of development of the human foetus there is a point of time, falling about the eighth week up to which the embryo child may develop either the reproduction organs of a male or to reproductive organs of the female. Hence at this period, even today, the unborn child may be considered hermaphrodite. In the vast majority of cases the future development or growth is carried out on one line of sex or the other. But in a small number of cases today there is an ambiguous development leading to various degrees of hermaphroditism or doubtful sex. The primary indecision, so to speak, affects only the ovary or testis, or the common ridge (germinal) out of which either may develop, and it is apparent that hermaphrodite today is a partial reversion of sex backward toward what *man originally was* before the division of sexes, or separation of sex, whichever it may be termed.

The uncertainty of this one organic sexual ridge sometimes leads to actually the formation of a pair of ovaries and a pair of testes—or to *an ovary on one side and a testis on the other*; but even when there is no such double sex in the essential organ (as in the majority of hermaphrodites today) there is a great deal of doubling and ambiguity entailed in the secondary or external organs and parts of generation. Those parts which are rudimentary or obsolete in the male but highly developed in the female, and those parts which are rudimentary in the female but highly developed in the male, tend in the hermaphrodite creature to be almost equally developed, and all of them badly, for in many cases the external organs of one sex go with the internal organs of the opposite sex, or vice versa, yet in middle life feature, voice and disposition incline toward being decidedly masculine. Thus hermaphrodites are generally heavily bearded (often exhibited as bearded women) and there are thousands upon thousands of them existing today that pass for men, even among their friends, who remain densely ignorant of their true sexual character, and it has been well said that every human body almost shows signs of masculine or feminine traits which predominate over the sexual character it repre-

sents, hence feminine men, or masculine women, are in evidence almost everywhere.

It is thus evident that even today the sex of the human embryo has a doubtful period, and that as indicated, about the eighth week it is apt to become male or female, or revert to its original condition, hermaphrodite, or partially so; hence this subject is an important one when considered in the light of evolution of man from the condition from which he originated, for it is easy to see how a race could, by gradual stages, involve to a race of two sexes—from one, as I contend, only true hermaphrodite life can reproduce themselves, and it can well be said that all life in the very early stages of creation was of this kind, both plant, insect life and animal or human, that is, in the first stages of its existence, and thus produces its own, or makes and generates its own offspring *after their kind, in its own image or likeness*, because united in the one superior or complete body was the dual sexual nature, without contact from others of its kind, yet upon contact with others could be fertilized by them. Even today we see evidence of this. There is life that can produce its own by its own generative organs fertilizing itself, or by others upon contact. Pollen, brought to plant and tree life from outside, will fertilize such life, or in the absence of it it can fertilize itself if essential; the same way with life in the water. Currents bring to species of life in water the fertilizing germs without actual contact of the sexes, or may be transmitted by contact, as is well known. Hence, what it was *in the beginning* is hard to determine, yet it is evident we cannot judge by what it is now, unless we refuse to accept evolution or time's wondrous and marvelous changes. Today all nature seems to abhor self-fertilization, and yet when we look about us and see growths existing for ages that reproduce themselves, and which has practically everlasting life. Take for instance life in the period of fern growth. These are reproductive bodies that bear spores, or shoots. They germinate without any process of fertilization, hence are not to be classed or compared with seeds, and so on with infinite forms of varied life of all kinds, "*whose seed was in itself after their*

kind," and if the reader will only refer to illustration of plant life in the early or ancient form periods, he will notice these constructions plainly indicate the species produced *after its kind*, by its own spores, shoots, etc.

Nor must I omit the mention of the scientific fact that prehistoric monsters of the dinosaurious and other species of amphibious life in those ages were not positive sexes, did not produce living young, but that these huge monsters were egg-laying, ovoviviparous, which is intermediate, between oviparous and viviparous ones, i. e., they that bring forth alive; all of which supports my contention that first life passed by stages from single self-reproducing to a two-fold sexual producing kind, or from self-fertilizing to where fertilization was distributed between two individuals, the two to become as one was before.

Perhaps as an argument against this hypothesis will be urged that fanatic theory that God's power and wisdom were so infinite that no such changes were necessary. But no one can read Genesis, or for that matter, the whole Bible, without admitting that thousands of changes were rendered necessary by God himself. The destruction of Sodom and Gomorrah was a change from his original plans—this and other changes being due to the fact that man disregarded God's word and laws. And if we admit such changes later in the Bible, why deny them in the beginning?

Today scientists are inclined to ignore the Darwinian theory of evolution, because they have been unable to trace the vast interval which separates men and beast. In short, they are as far as ever from finding the "missing link," and the prospects of finding it fade more and more under the researches of both anatomist and physiologist, who find the similarity between the two is one of physical condition or resemblance only, whereas there is an immeasurable gulf or abyss between them, made by man's intellect, which places man as a distinct order, and separate creature by himself. Hence the doctrine of common origin of man stands on a firmer basis today than ever before.

Consider the law of "Hybridism." Animals and even plants belonging to distinct species, when crossed, seldom produce offspring, or if they do, the offspring are sterile. Hence, while we agree that man is like to an animal as to internal structure, and may resemble an ape externally, nevertheless there is an unbridgable gulf in the supernatural creation of his soul, that separates him from the animal. He has a spiritual nature possessed by no other creature on earth, which makes his so-called resemblance, beast or ape, a mocking insult to a divine superior Father of all—God himself.

The truth of the matter is that mankind is averse to considering his descent from a higher source. He has so long regarded himself as a being superior to all others, that he cannot recognize the existence of a God, to whom he is inferior. Had God been portrayed as a less perfect being, He would have been readily accepted, as was the evolution theory. Man refuses to admit a superior being. He acknowledges that by his hands were great cities builded; with him lies the control of vast engineering feats; to him is due the credit for the wireless sending of messages through thousands of miles of space. And yet he denies to God the power to send messages from heaven to earth. He admits man's power to hew out or remove a mountain or hill in order that a railroad or city may take its place, yet he refuses to God the ability to level a mountain by earthquake. He knows that man can change the course of a river, but denies that God can do the same thing. He admits that man can build an island of rocks, can tunnel the Alps, and make electricity, but refuses to believe that God can make lightning. Today puny man can send his voice thousands of miles by the aid of the telephone, yet God has not the ability to speak from the heavens.

In travel all over the globe, none but the white man can claim descent from a lower order of animal. The savage at least can look up to a higher order, and is an object lesson to the more intelligent races. If we would stop scratching in the earth, and instead, study the heavens, our minds will be elevated. Indeed the man who can look into the sky and not ad-

mit the possibility of the existence there of superior beings, is beyond redemption. If a man wants to elevate his thoughts let him study the heavens. He will find it more enlightening than going into a mine with a pick and shovel. The field of unexplored regions in the earth will soon be exhausted, and when that time comes science will turn to the heavens for information, and then will there come to the minds of men a great impulse for better things, both spiritually and intellectually.

Now, granting the twofold character of this race of gods, or Pre-Adamites, it sheds new light on the creation of man, as being the offspring of a superior pre-existent divine Father, God, Himself, who made and reproduced man in the "*Image of Himself, after His likeness*," which is word for word, as per Genesis 1:26, which says:

"And God said, Let us make man in our image, after our likeness."

Then creation refers to reproduction of existent, or pre-existent matter, and the very words "God made man," refers to self-production of the species by a supreme and divine Father, a personage who could transmit progeny, or generations thereof to a newly created planet or earth. Indeed we are told in Genesis' first chapters (Gen. 2:4) that "*These are the generations of the heavens and the earth*," which when read in a new light of interpretation really corroborates that life in the earliest stages of this planet's existence, was transmitted from other planetary worlds to this, and that pre-existent life from the *generations of the heavens*, was transmitted to the earth when they were created in the day that the *Lord God* (the Supreme God of All) made the earth. (Gen. 2:4.)

The very fact that the *generations of the heavens* are mentioned seems proof positive that they were pre-existent, and that transmission and generation of these species to this earth really took place, more especially so will this be apparent as we enter more fully into these astounding subjects and cite further the scripture and biblical references to such things for in Genesis 1:26 we find these words, which in their way verify

the contention that the progenitors of the first human life or race intended to people this planet or earth, was at the time co-existent in other worlds, other planets besides this, and did really come from other worlds to this, for we find reference to God saying, as if addressing others:

"Let us make man in our image after our likeness." (Gen. 1:26.) Which seems to indicate that there were other existent beings prior to this time who were capable of reproducing themselves, and thus peopling this planet.

Indeed, as we follow along we will find ample evidence to verify this new reading of the Genesical accounts of creation and pro-creation, or transmission of life, when the generations of the heavens were transmitted to the earth *"In the days when the earth was created,"* as is expressly stated in Genesis 2:4.

Is not the fact that the generations of the heavens are mentioned sufficient to show and prove that they are existent? Is not creation reproduction of existent matter, growths and life, are we not told from the beginning in the beginning that the first life mentioned was *brought forth*, by the very words of Genesis 1:11-12.

"Let the earth bring forth grass, herb-yielding seed; herb yielding seed after his kind. Tree yielding fruit whose seed is in itself, and it was so, and God saw it was good."

Reading this in a new light, I ask do not the words, "and the earth brought forth," refer to pre-existent life, while the words, "God saw it was good," refer to its reproduction was fitting to this planetary earth.

Indeed as we shall soon perceive, it sheds a new light on the Genesical chapters as to the transmission hypothesis of pre-existent forms of life, coming from older planetary worlds, *generations of heavens*, to this embryo planet from other orbs, which science today affirms existed millions of years prior to the nebular formation of this earth at all.

Does it not indicate also that life which this earth *brought forth*, was really pre-existent and only awaiting favorable conditions for its reproduction, development and growth? Do not the words "and God saw it was good," further verify the

fitting re-germination was fitted to this earth equally so? And more especially is this fact made clear and brought home to us when we consider that modern science even affirms that this planet itself was formed out of *pre-existing nebulous matter*, the material ingredients of which form part of pre-existent generations of the heavens or solar universe.

Today modern science verifies that this planet or earth is but a baby in comparison to other planetary worlds, that life is as eternal as matter and energy, that it has existed for millions and billions, aye hundreds of billions of years, hence why seek to establish its origin on this earth? Why not transmission, not origin, as far as this earth is concerned?

If science affirms that there are other planetary worlds existing, millions and billions of years older than this earth, which in comparison is but a mere speck in the solar universe or stellar world, why not that its first germinating forms of all life was transmitted to it in that vast period of time, infinite ages, which science itself terms epochs.

You have proven that seeds, embryo plant germs, microbes, protoplasms and infinite forms of life can become encrusted, survive time, pass through space, lay dormant for thousands of years and still germinate and produce, when conditions are fitting to its reproduction. It is evident that we must seek elsewhere and not to this planet or earth for its origin, but to other worlds before us.

Even in the mummified remains of the ancient Babylonians, Assyrians, Chaldeans, seeds have been found that have lain dormant to our knowledge for thousands of years, only to re-germinate and produce when transplanted again. They have even become subjected to life-destroying tests by drying in a vacuum at a temperature of over 250 degrees below zero, and even then without destroying that germinating power or force, proving beyond doubt that its life can withstand incalculable transitory stages and even infinite periods of time and environment, and when we view these things in relation to the Genesical chapters of the Bible it is not hard to conceive or admit the fact that its words will apply to transmission, for

we are plainly told that the *earth brought forth*, and not that it was created for this earth, as has been supposed.

Again as we read on we are told the *waters brought forth abundantly, the moving creatures that hath life after their kind*, equally applies to pre-existent life in all the name implies, equally so to its transmission and not origin, as is erroneously considered, hence I repeat we must read over Genesis in a new light indeed. There is every evidence that in the early stages of existence, all life, both vegetable and animal, was at first true hermaphrodite, and that it so existed for vast indefinite periods of time, until by the process of evolution and change, it became spurious hermaphrodite, and finally two-sexed as at present. This we will discuss further, hence "*He that hath ears to hear let him hear.*"

Take for instance hermaphrodite or androgynous plants or animals. They have been known many times to develop into almost positive sexes, requiring fertilization from without, and almost incapable of self-fertilization; yet, periodically they revert to the hermaphrodite state for a few generations. This is a mysterious phenomenon of nature which science has thus far been unable to explain. Again we find such words as "sons of God, not sons of men," "man that is born of woman," "the only begotten son which is in the bosom of the Father," "born of a virgin," "Father, Son and Holy Ghost (all in one person.*)" Again we find, "Have ye not read, that he which made them at the beginning made them male and female?" (Matthew 19:4.) And "from the beginning of the creation God made them male and female." (Mark 10:6.) Later we find, "Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, the Son of David. He saith unto them, How then doth David in spirit call him Lord? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst a man from that day forth ask him any more questions." (Matthew 22:41-46.) And again, "Man is not of woman, but the woman of the man. Neither was the man created for the woman, but the woman was created for the man."

Now, with reference to the above, if man is not of woman, who is he from but a hermaphrodite, or two-fold being sexually? If man was not created for the woman, what kind of a creation was he before woman was made? Again the answer is hermaphrodite. "Male and female created he them," presents a hypothesis hard to unravel.

Neither must we overlook the fact that the words "male and female" do not occur but a few times outside of the chapters of Genesis; that is, with reference to mankind. We find "sons and daughters of men," but no reference to males and females. Then in the first creation of animal life, the beasts of the earth, fish, fowl and creeping things, were referred to as "after his kind," and there is no mention of "male and female" in their second creation. Not until God commanded Noah to take to the ark all manner of life (and this was nearly ten thousand years later), do we find mention of male and female. And the strange fact is that in the entire Bible, except for the few chapters of Genesis, there is hardly a reference to the sexes in those words—woman, man, son and daughter being invariably used instead. Indeed, when one considers these things in a broadminded sense, they present a hypothesis that is surprising.

Nor must we forget that as yet unexplained mystery of Christendom—the union of three persons in one, the threefold personality of the Father, Son and Holy Ghost. The statements of the doctrines of the Trinity in the creeds of Christendom are the results of attempts to reconcile the accepted teachings of scripture. To harmonize these teachings has been one of the most discussed problems of theology, resulting as it has in the doctrine of the Trinity.

The most ancient symbol in which there occurs a distinct statement of the doctrine is the Athanasian, in which it is thus stated: "We worship one God in Trinity, and Trinity in unity; neither confounding the persons, nor dividing the substance." The term *Trinity* is applied, however, in ecclesiastical literature to different philosophical explanations of the Biblical teaching. Some have held to a trinity of manifesta-

tion, one God revealing Himself to mankind in three persons; some to a unity of will and a difference in other elements of being; others, again, to a subordination, though not an inferiority of the Son to the Father, and of the Holy Spirit to the Father and the Son; others have attempted a mythical explanation of the Trinity, as, for example, the Swedenborgians, who hold that "the Father, Son and Holy Spirit are three essentials of one God, which make one, just as the soul, body and operation make one in man"; while still others have used language in explanation of the Trinity which makes it, as thus explained, approach Tritheism—that is, the doctrine that there are three Gods. The received doctrine of the Christian church among Trinitarians may be fairly stated to be that we are taught by the scriptures to believe that there is but one God, and yet three equal subjects in the one Godhead, who are described as persons, but that we are unable to determine in what sense these three are separate, and in what sense they are united in one.

It is strange, too, that while we find frequent references in the Bible to the "sons of God," there is not a single instance mentioned of "mother or daughters of God." And "sons of men" and "daughters of men" are equally common. What does this mean? Why is there no mention of daughters of God, or mother of God, while "sons of God" is a fairly common reference? We read, too, "of the only begotten Son in the bosom of the Father." (John 1:18).

Again of the "*Only begotten son of God,*" and again, "*Thou art my Son, this day have I begotten thee.*" And again, "*I will be to him a Father, and he shall be to me a son.*"

Christ Jesus was born of the Virgin Mary. Although she was married to Joseph, he had not yet known her. "Before they came together she was found with child of the Holy Ghost." (Matt. 1:18.) Strange, too, that such reproduction by virgins is not known to us in any other forms of life, both in the animal and vegetable kingdoms. Hence the term "parthenogenesis." Hence the very many con-

sider it. Any authority on biology will show this, if one but takes pains to discover it.

We find also in further verification of these things that the ancients claimed in their way that there really existed once a race of supreme beings who was self-producing, dual creatures, indicating that the so-called mythical gods and demi-gods such as we term them, was far from their belief, and no doubt much of the mystery of the past ages will become history if we but grant that such as they believed was based on facts, and all through the Bible we are told as to the anthropomorphic and anthropopathic representations of God being in the human form, living, breathing, hearing, speaking, seeing and appearing before and with men, we are even told in (Acts 17: 28)

"That in Him we have our being, for we are also His offspring."

We read, too, of daughters and mothers of men, but search the whole Bible and not a single reference can we find to the "mother or daughter of God," although "sons of God" is common. Yet we read: *"Eve was the mother of all living:"* but this bear in mind, in its application to men only. We read of the *Sons of God*. Is it then not correct, in view of all these facts, to ask again that oft repeated question, who was the father or *mother of God?* Let scripture answer for itself—Lord God—God, Father of all. Connect this with the generations of the heavens and it is easy to trace the biblical secrets or mystery of creation, for when viewed in the new light does it not all resolve into pro-creation to bring forth, make, to reproduce, *create, beget, generate, bring to existence offspring* "in the image, after the likeness of the parent itself. Hence I say read over Genesis first chapter as to the transmission of life from the generations of heaven or the solar universe, to this earth in this earth's beginning, and I repeat, biblical science will cause, stand as it has, in a class by itself, to which the science of man is incomparable.

Even the Hebrew scholars admit that on every hand they are confronted with the fact that the word God is in the plural number, indicative of a race, rather than an individual, and

that this fact predominates in scriptural passages is well worthy of more attention than it has hitherto received.

Peculiarly enough, science admits that even spurious hermaphrodites, such as have one sex more developed than the other, can and do copulate together. It seems, then, that there was in this case an abnormal inclination with certain men toward a partial reversion of sex, in which two men maintained sexual relations. That is, they were inclined to disregard God's directions that man and woman should cleave together and be as one flesh, and physically, at least, they regarded each other as male and female. They were going back to a condition similar to that which existed when God said: "It is not good that man should be alone; I will make him an helpmeet for him." (Gen. 2:18.) This helpmeet, as we know, was woman. We find reference later to peculiar sexual characters. In Matthew 19:12, we read, "For there are some eunuchs which were so born from their mother's womb, and there are some eunuchs which were made eunuchs of men, and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake." And the early part of the scriptures teems with references to certain abominations of men, with regard to womankind. Even the ancients, the Greeks, Persians and Romans, and down to the followers of Mohammed, and the Turks, are noted for the love displayed toward their own sex, indicating a tendency to disregard the law of true sexual relations. And science confirms this by stating that among all forms that have hermaphrodite origin, there is periodically a tendency to revert to the early form.

It seems, indeed, as if the men of Sodom did really leave women and maintain sexual relations with each other instead. And we find Lot offering them his virgin daughters in an endeavour to lead them back to proper relationship or intercourse with women, saying: "Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye unto them as is good in your eyes; only unto these men do nothing." (Genesis 19:8.) This was the sacrifice of a godly father of his daughters—an almost unheard of sacrifice—which was refused by these bestial men.



ABRAHAM, ACCOMPANIED BY THE ANGEL OF THE COVENANT,



THE DESTRUCTION OF SODOM AND GOMMORRAH (SEE GEN. CHAPTER 19).

CHAPTER XX.

REFERENCES OF SCRIPTURE TO A RACE OF GODS—THEIR INTERPRETATION—THEIR TWOFOLD SEXUAL CHARACTER—CHRIST DENYING HIS EARTHLY FATHER—THE VIRGIN MARY CONCEIVED OF THE HOLY GHOST—PARTHOGENESIS—UTTERING THINGS SECRET FROM FOUNDATION OF THE WORLD—SEED REMAINETH IN MAN—BORN OF GOD VERSUS BORN OF WOMAN—WHAT THE BIBLE MEANS TO TELL US WE MUST SEARCH OUT—PROFITABLE FOR DOCTRINE—SONS OF GOD REFERRED TO AS A RACE—SONS OF THE GODS ANDRYGYNOUS BEINGS, OR THERE WOULD HAVE BEEN DAUGHTERS OF GODS, ALSO—INSTEAD THEY CHOOSE DAUGHTERS OF MEN—SCRIPTURE CITED AS EVIDENCE.

If we seek for scriptural evidence as to the existence of a race of gods we find ample proof in citations such as the following:

"He that is of the earth is earthly and speaketh of the earth." (John 3:31.)

"As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." (I. Cor. 15:48.)

"Ye are from beneath; I am from above; ye are of this world; I am not of this world." (John 8:23.)

"And every creature which is in heaven." (Rev. 5:13.)

"For I came down from heaven." (John 6:38.)

"Greater than all gods; for in the thing in which they dealt proudly he was above them." (Ex. 18:11.)

"Who is like unto thee, O Lord, among the gods?" (Ex. 15:11.)

"To be feared above all gods." (I. Chron. 16:25.)

"Our God above all gods." (II. Chron.)

"He judgeth among the gods." (Ps. 82:1.)

"A great King above all gods." (Ps. 95:3.)

"Among the gods there is none like unto Thee." (Ps. 86:8.)

"God of Gods." (Dan. 2:47 and Deut. 10:17.)

"Adam which was the son of God." (Luke 3:38.)

"Man—the image and glory of God; but woman is the glory of man." (I. Cor. 11:7.)

All these references can be well interpreted as briefly proving the fact that man was really the offspring of God, "born of God," "son of God," and "child of God." And they also trace the origin of man to a superior androgynous being, woman being a later product or offspring of this man. In other words, the sons of men were born of men (created by them), while the sons of God were born of God, or the Gods, and being androgynous, were not men. Or as scripture says:

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body." (Eph. 4:15.)

In further proof that this was the nature of the heavenly creatures, we read

"For verily, he took not on him the nature of angels; but he took on him the seed of Abraham." (Heb. 2:16.)

"And being found in fashion as a man." (Phillipians 2:8.)

"Born of women." (Matt. 11:11.)

Do not all these passages verify the hypothesis that the sons of God or the Pre-Adamite race were the first ones, and that they were followed by Adam, who was the last Son of God (Luke 3:38), and that with his seed began the race of Adamites, who have continued up to the present time with the single exception of Christ, who was a "son of God," in the form of a "son of man?" We read of his denial of an earthly father and mother in "Wist ye not that I must be about my Father's business?" (Luke 2:49.) And in Matthew 12:50, where he tells who is his mother and sister and brother.

Further light is thrown on this subject when we read the

words of the Virgin Mary, *"How shall this be, seeing I know not a man?"* and the angels reply *"That holy thing which shall be born of thee shall be called the Son of God."* And as to the possibility of such a conception, we read, *"For with God all things are possible."* (Luke 1:34-35-37.)

That Christ did not recognize his earthly parents, we find proof in the next chapter, where, in the account of his discourse with the doctors, we read:

"And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold thy father and I have sought thee, sorrowing."

"And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?" (Luke 2:48-49.)

In Matthew 13:35 we read: *"I will utter things which have been kept secret from the foundations of the world."* And it is plain to be seen that these secrets and mysteries are such, because we have read scriptures incorrectly, and have failed to place the proper interpretation on the words, while the ancients read them aright.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (II. Peter 1:21.)

"So they read in the Book, in the law of God, distinctly, and gave the sense, and caused them to understand in reading." (Neh. 8:8.)

"Then opened He their understanding, that they might understand the scriptures." (Luke 24:45.)

This is done by following the precepts of the Bible.

"I understand more than the ancients, because I keep thy precepts." (Ps. 119:100.)

"The Spirit of the Lord spake by me, and his word was in my tongue." (II. Sam. 23:2.)

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II. Tim. 3:16.)

"The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." (Ps. 12:6.)

"Heaven and earth shall pass away; but my words shall not pass away." (Luke 21:33.)

"The grass withereth, the flower fadeth, but the word of our God shall stand forever." (Is. 40:8.)

If we desire further evidence of this twofold androgynous being, we find it in the following fact. That the sons of God include both sexes in the one race; that is why these individuals in their creation are referred to as *male and female created He them*, meaning they had both sexes in them.

Elsewhere, too, we are plainly told and then these facts further referred to in scripture by the following:

"That they all may be one; as thou, Father, art in me, and I in thee.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one.

"I in them, and thou in me, that they may be made perfect in one." (John 17:21-22-23.)

"I said unto the worm, Thou art my mother." (Job 17:14.) And even today worms are hermaphrodite; hence it will be well to ponder over this verse.

"The good man is perished out of the earth." (Micah 7:2.)

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that 'was' to come." (Rom. 5:14.)

Again in Acts 17:29, we are distinctly told that *we are the offspring of God*," and in John 8:42, this is verified in the words "for I proceeded forth and came from God." Further, we find "born of God," and that "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." (I. John. 3:9.)

What do these remarkable words "*For his seed remaineth in him*" mean? In John 16:28, we read "*I came forth from the Father*," and in another chapter, "*I and my Father are one.*" (John 10:30.) And again, "*I speak that which I have seen*

with my Father; and ye do that which ye have seen with your father." (John 8:38) Wonder not then that I repeat and repeat to the men of science the words of Job: "*Hearken unto me; hold thy peace, and I shall teach thee wisdom.*" (Job 33:33.) "*Hear my words, O ye wise men, and give ear unto me, ye that have knowledge.*" (Job. 34:2.) "*For he that answereth a matter before he heareth it, it is a folly and a shame unto him.*" (Prov. 18:13.)

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham." (Heb. 2:16.)

Is not this then evidence that the nature of angels is androgynous, while that of Abraham was a positive sex?

All these references and inferences surely bring us face to face with the fact that man was originally the offspring of God, but that woman was a later offspring of man. Man must have been originally a hermaphrodite being of twofold or dual sex. We are plainly told that *God is not man*, hence to bear offspring he must have been *an androgynous being*. In brief, as scripture says, *we have "a form of godliness, but deny the power thereof"* (II. Tim. 3:5), *because we are "born of woman."*

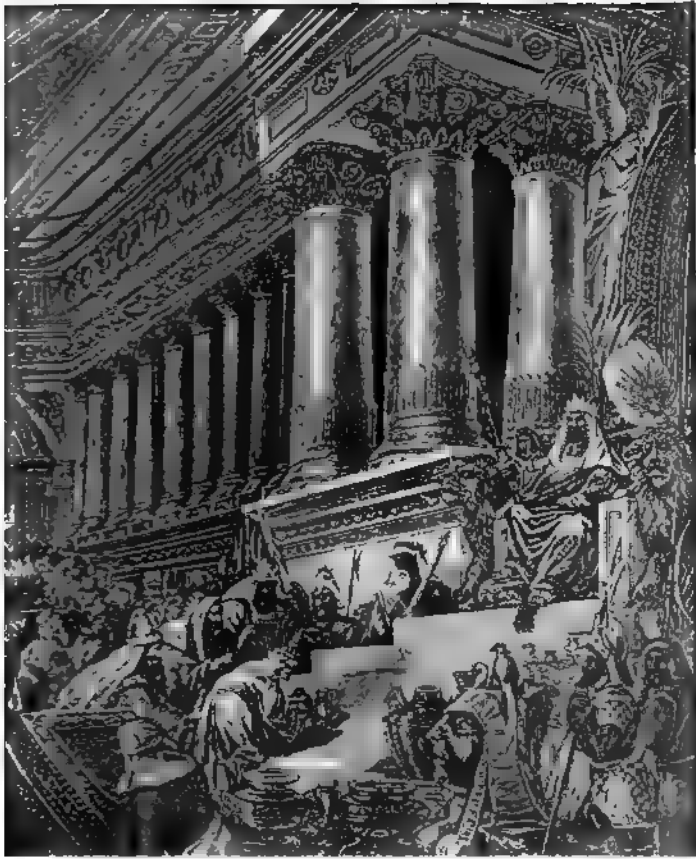
Indeed, we are told in words even plainer than these that the sons of men were born of men, but that the sons of God were born of God, who is not man. The difference is the closer defined by I. Corinthians 15:48, and 11:7, both of which have been already quoted.

Wonder not, then, that I contend (and invite criticism) of the fact that we must re-read the Bible and correct our present interpretation of the word "God" so as to read instead, that He was a *Pre-existent human being, who first came to this earth from other celestial inhabited planetary worlds, and peopled this earth with his own progeny or offspring*, who were known as the Sons of God. Next, that from these sons of God through Adam came the first woman, Eve, who, through the fall became positive sexes, as I have outlined, because they transgressed the laws of God, and fell from favor and were cursed, and changed according by the process of sexual evolu-

tion, which is in existence today and by the exploitations of such subjects the world will grow wiser because then it will teach the lessons that the Bible really does teach, or intends to convey.

As further evidence that the first creation of man was a *Race of Gods*, or *Sons of God*, I refer the reader to the fact that they must have been androgynous or hermaphrodite beings, for the simple reason that if not, their offspring would not and could not be termed *Sons of God*, as is so plainly evident in Genesis 1:26-27-28-29, Genesis 3:5 and Genesis 6:1-2-3-4, particularly, for here we are only too plainly told *that they saw the daughters of men and took from them wives of all they chose*, and it is apparent that they had no daughters among them as a race, but were as is stated *Sons of the Gods, or Sons of God*. That is why they took to themselves the daughters of men. *"Went in unto them and the same bore children to them."* (Gen. 6:4.) Thus making the transition of these true or partial hermaphrodites into what could be termed positive sexes or that stage which I term division of sexes. The very words of that sixth verse and sixth chapter—"and it came to pass"—proving that the transition was a gradual one and confirming my theory of vast periods of time and numbers, also. And I adjure my readers in the interest of truth and science to read over these passages, now that I have turned on the light in these dark places.

Surely these things are plain, for if this race was a race of gods, their offspring (in their image or likeness) as androgynous beings would be sons and this is exactly what scripture so implies, for the very words *Sons of God* means and implies that they were the *Sons of the Gods*, and that the term *Sons of God* is a general application to a race that was the offspring of the gods themselves. All of these facts when put together once for all proves that the ancients were correct first, last, and all the time in attributing and depicting that the gods were the ancestors of the race of men which begat them. Thus does mystery become history and as these astounding facts are weighed carefully and realized in the true light of truth, I re-



CHAPTER XXI.

A STEP NEARER TO THE ORIGIN OF MAN.

A STEP TOWARD THE MISSING OR CONNECTING LINKS—MAN A DESCENDANT FROM A SINGLE GENUS OR SPECIE; FROM A DUAL SEXED CREATURE, OR RACE—EVOLVES A LATER RACE OF TWO SEXES; FROM THEM OTHER VARIETIES—PROOF IN PRESENT RUDIMENTARY ORGANS FOUND IN MAN—EVOLUTION FROM AN ANDROGYNOUS BEING TO A POSITIVE, ONE-SEXUAL CHARACTER; EQUAL TO FEMALE—HOMOGENOUS CHARACTERS, OVARY AND TESTIS—OVATESTES—GENITAL GLANDS—MORE EVIDENCE AND FRESH LIGHT IN DARK PLACES.

This hermaphrodite hypothesis should bind close together the creationists and the evolutionists, and lead them a step further toward the intermediate, missing or connecting link which they have been seeking, inasmuch as it shows that all mankind are descendant from a single species of ancient extinct higher (not lower) life. And it gives an origin for mankind, traceable to a single hermaphrodite or androgynous creation, which, passing through a partly spurious stage, later evolved into true sexes—two individuals from the one before—the result of which was to increase their fertility. So that from this single pair, in a short time, were produced offspring of twofold temperaments, or varied dispositions. This resulted in a number of pairs, which from a single starting point, by crossing and pairing, gradually developed into a number of varieties, each in time producing more varieties, such as the population of the world today actually presents.

It does not interfere with this theory to grant that present mankind descended from a single pair—Adam and Eve—in-

much as it shows the evolution of man (not woman) and partially explains the many rudimentary organs found in man, indicating the successive stages through which he has passed, stages unaccounted for by science. Moreover, granting this descent from one pair, proves that the evolution of man's body took many more ages than the accepted chronology of time permits. Hence we must accept the table, given elsewhere, claiming that the chapters of Genesis alone cover a period of over ten thousand years—sufficient time for these changes to take place.

In Ephesians 4:6, we find "One God and Father of all"; and later in the same chapter references are made to the "old" and "new man." In II. Corinthians 5:7, we read: "He is a new creature; old things are passed away: behold, all things are become new." And in Hebrews 7:10, "For he was yet in the loins of his father." All these must be taken with a broad rather than with a narrow interpretation. If we turn to science (anatomical) for verification of these things, we learn that the present testis of man were once probably ovary and testis, and that the present organ, having characteristics of one sex, developed from once primarily different genital glands; or that man has evolved from an androgynous being to a true sex equal to a female.

What was once testis and ovary in a hermaphrodite man has evolved into two organs, which give to man the decided masculine sexual characteristic, placing him on a level with the true female sex, which certainly seems to have been created for this express purpose. Therefore, while woman was always one sexed, man was once two sexed, the woman being created to bring about a more fertile state. "They shall cleave together and shall be as one flesh," means that the two together should take the place of the one before. "Whom God hath joined together," expresses God's intent that from that time on, they should exist as two sexual characters instead of one, and that no man should separate them. It does not apply only to the marriage form, except to indicate that the union of the two sexes should not be broken. In brief, it covers the fact that

and have beheld with my own eyes the things that the most scientific men only read of and study at second hand. My mention of this is to dispell any doubt as to whether or not I am of an observing nature, or a traveler or explorer. I say it that those who read it may not think me but a non-graduate, because Professor, or LL. D. is not attached to my baptismal cognomen. And I thank God from the bottom of my heart that I am able to write these pages from the standpoint of my own observations, uninfluenced by any collegiate board or scientific school that might limit my theories to their own beliefs and approval.

Not that I am an enemy to science; far from it. But not only am I a friend to science, but I am a friend to the Bible. That I wish to be continually kept in mind, even though my own cast me aside.

"Hath my master sent me to thy master, and to thee, to speak these words? Hath he not sent me to the men which sit on the wall that they may eat their own dung, and drink their own piss with you?" (II. Kings 18:27.)

Hence, reader, bear in mind I am not sitting on the wall or blaspheming scripture, and those that do are but

"Forgers of lies and physicians of no value." (Job 13:4.)

"Whose works, they are vanity and errors in the time of their visitation they shall perish." (Jer. 10:15.)

By the above we can easily see why reversions of opinions are so common. Why scientific theories of a generation ago have perished, or been proved unfounded simply because as the Bible states we turn not toward the science of the scriptures, but away from it, hence are classed as

"Men unlearned and unstable wrest as they do the other scriptures unto their own destruction." (II. Peter 3:16.)

THE DEFINITION OF FATHER, SON AND HOLY GHOST, AS WELL AS
THE WORD SPIRIT.

Probably no one thing has been more discussed than the above. Hence it is but just for me to add my mite as to its definition, which I contend is as follows: That the Father re-

fers to God, the Son to Christ and the Holy Ghost to the spirit of both God and Christ's teachings. i. e., a visionary memory reflected on the mind; a mental thought which revives past teachings, but which by exaggerated usage has been incorrectly likened to the re-appearance of the person itself, due to exaggerated belief.

The same definition I apply to the word "spirit," which I contend is but the highest part of human nature, the mind, in contradiction to the body. I hold that the spirit, mind and soul are in affinity with each other, and represent combined the dominating influences animating and inspiring principles that tempers the thought and conduct.

"For the spirit searcheth all things, yea the deep things."
(I. Cor. 2:10.)

But that, by an exaggerated state of mind we have applied the word to wrong interpretation, such as designating it as an *apparition of a person* instead of it being but an act or impulse prompted by inspired mental thought expressed in the words

"But there is spirit in man, and the inspiration of the Almighty giveth the understanding." (Job 32:8.)

By this definition we can follow the meaning of such words *"and the spirit of the Lord spake by me,"* which are so numerous as to *prompting of the mind or thought*, or its influences over the act whatever it may be. Thus the evil spirit, *mind of evil, thought of evil*, influences us according to the predominating spirit whichever it may be. Thus by these is more evil than good in us, we are prompted accordingly. Take, for instance the teachings of our *earthly parents* even after they are dead. Their lessons, words and teachings came to our mind or memory. This is their *spirit that spake by us*. Hence we are moved by the spirit of God in man, and the spirit of our fathers, also. We can by this brief definition then trace the connection between the *spirit of God, the spirit of the Lord, the spirit of the Lord God Almighty and the spirit of man* to the Holy Ghost, which represents both *God and Christ*, exemplified by the words Father (God), Son (Christ), and Holy Ghost, as the spirit thought, mind or memory of both that in-

fluences our actions. Hence, illustrating that *life, spirit, mind and soul* are in affinity with each other and originally coming from God the Father belong to Him that first gave us life, so returns to him while the body, that is, our body, being earthly, goes to earth from whence it came, after the breath of life ceases to exist in it, exemplified in the passage:

"The spirit shall return to God." (Eccles. 12:7.)

"For the body without the spirit is dead." (Jas. 2:26.))



THE CONFUSION OF TONGUES



"THE BUILDING OF THE TOWER BABEL (BABEL)."

CHAPTER XXIII.

THE FALLACY OF THE DARWINIAN THEORY OF THE EVOLUTION OF MANKIND.

SCIENCE FAILS TO PROVE OUR DESCENT FROM APES OR ANIMALS—ITS TOTAL FAILURE—SO, TOO, WITH DESCENT FROM SAVAGES—MAN THE SOLE SPECIES OF HIS GENUS OR ORDER—CONVENTIONS OF SCIENTISTS—THE TWO SCHOOLS—PRIMITIVE MAN ANALOGOUS WITH THE SECOND DIVISION OF THE HUMAN RACE, CO-EXISTENT WITH GLACIAL EPOCHS, OR AFTER GLACIAL AGES.

Let those who have so long inclined their ear to man's possible evolution from Simian ancestors stop a few moments to consider positive facts and proofs. They will then admit the total failure of all science to produce evidence to substantiate their claim. In earlier times, this theory was heralded as a probability because it was new. It was thrust upon the public before they had time to seek for proofs. Thousands of brainy men with many degrees flocked to follow that standard because they themselves could not be leaders. They held that rudimentary tails, big fifth toes, monkey thumbs, long ears, flat noses, etc., were sufficient proof of the evolution of man from an ape, absolutely forgetful of the fact that if that were true, we would today have monkeys turning into men. They overlooked the fact that Egyptian mummies, four or five thousand years old, are exactly the same as man was then or is today. None of them show tails or hairy bodies. No missing link has been or ever will be found. For five thousand years there has been no noticeable change in mankind. And the theory of man's possible evolution from a beast or ape has ended in total failure.

So too, has any idea of this descent from a savage man. As far back as science can go there are no records beyond the time of the ancient Egyptians or the builders of cities, herders of flocks and tillers of soil. There were many varieties of men, it is true, ignorant and advanced, as we have them today. But science itself admits that no evidence has been found connecting man with apes. Indeed, the proofs are to the contrary, not a fossil having been found to indicate the transition from one form to another. All relics of man show him to have been the same species at first that he is now. There is no gap between man and man, but there is an abyss between man and animals.

Science has proved that man and animals have been contemporary from the first, and whenever the remains of one are found, not far distant are the remains of the other. But never are fossil remains of apes found together with man's. The most ancient sculpture shows that man was never considered as an evolved creature, until the days of Darwin, and 'tis a pity that such ideas did not end where they began. Man is the sole species of his genus, order and family. The history of Genesis, true ancient and modern history, and all the sciences together, have not furnished us with a single proof to the contrary, either the successive order in which life appeared, or with reference to any one thing of life.

Evolutionists, as to mankind at least, have had their death blow, and at their own hands. They have never proven that man evolved from an animal, or that animals evolved from man. If evolution were true, would it apply to man's descent alone? No, it would work both ways, and we would have ample evidence of both processes. But we have none. It is true that we lose species, but they do not evolve into other creatures. They become extinct. If evolution had ever been in force, we would have some proof or sign, now. The growth of a chick from an egg is about as near to the process as we will ever get. A seed can evolve into a plant, an acorn into a tree, but growth or development expresses this, as well as evolution. Transmissionary creationism is the better term.

There are today many who positively deny the biblical accounts of creation and equally deride the Darwinian theory. These are largely latter day scientists who affirm that all life is due to a process of natural law. They claim that life started by microbial protoplasm, starting from one cell and developing by multiplication, into something on the order of the tadpole, or certain forms of larvae, which are at first very small. Each set of cells develops into its own form, depending of course, upon its origin.

Other scientists insist on spontaneous growths, each seeking for an origin, yet denying the divine power necessary or possible for such growths. Some are even bold enough to assert that life developed or produced its own forms, almost at will. If it found a tail necessary, it developed it. And as it passed through the various stages of its existence, it practically moulded its own form and that of its offspring. This is practically as much as to say that gradually such degrees of development advanced that from a microbial bit of protoplasm was eventually developed our human friend, the ape. He in turn, as he advanced, concluded that he would do away with his tail, cease to use his hands as feet, develop his thinking powers and become a man. He then combed his hair, became a hunter, using stone weapons and building mounds. Then he built cities, and eventually wore a plug hat. In brief, he became a scientific man. This is what some men argue for, and yet should you tell them that they evolved from such a beast they would immediately repudiate the idea, defending themselves in physical struggle, if necessary, for the insult.

Indeed, since the Darwinian theory as to the origin and descent of man made its first victorious mark, several decades ago, we have sought in vain for the intermediate stages or missing links which were supposed (irreverently) to connect man with ape ancestry. Not a single iota of evidence has been found. Pro-to-man (*pro-anthropis*) is further than ever away than it was even before Darwin was created. To anthropological science *proanthropos* is ever growing less discussed. At that time it was heralded far and wide as the one

thing that in time would reconstruct history and revolutionize science. What a fallacy it all is today. Even now we cannot even prove the descent of the separate races from one another. Even at this very moment of my writing we are farther off than were the ancients, for they of all were right in tracing their descent from higher, not lower forms.

Even today anthropologists are divided into two schools (as generally all other sciences) on the question of man's first appearance. Some argue for remote antiquity; others, much less so, classifying them as neolithic, pæolithic, etc. But why argue on these subjects? Biblically we are told in words only too plain, that man existed in the days of beasts of the earth, back to the very days when great creatures of the antediluvian world's existence, when mastodons were common. Even prior to the pleistocene period man existed, and, strangely enough, science confirms these proofs by their own discoveries, and verifies the fact that positive evidence of man has been found in Europe, Asia, and America at a period when America, Asia and Europe still formed one great united continent, with a temperate climate reaching to its most northern portions. They also affirm that evidence indicates about this period these forms of life terminated and became extinct, which in itself verifies that the earth at this time passed through its epochary reformation and geologic change, caused by deluvian floods and attendant series of them, together with that latter phenomena known as the glacial epoch, and further, that evidently for a vast period of time the earth seems to have been devoid of life and to have as gradually become re-populated again with seeming new forms, species and varieties, which at this later period re-appeared, with man as a close follower, who was in a primitive state, a hunter and nomad, with weapons of flint and stone, showing good proof that he followed this exodus of game and life practically in its tracks to the very limits of its migrations, north, south, east and west, practically all over the earth, working with the seasons and traveling north or south, as did the creatures on which he depended for sustenance. At this time, too, science grants and affirms that older portions of

Europe, Asia, etc., were already populated in various regions, thickly so, and all in all, we find this is absolutely in accordance with scripture. Even in America man seemed to exist, contemporary with mammoth and mastodon, or at least nearly so, for no great gulf seems to exist between them as to time or environment. Even the Mound Builders present analogies to the skulls of the "neanderthal man of Europe," which is also confirmed by other finds of later periods, showing that primitive man so-called descended from the second *division of the human race*, which re-populated the earth after its reconstructive periods. Indeed, science affirms that he was co-existent with the last stages of the after glacial ages, which I contend was caused by the flood or deluge, as I have so plainly tried to outline in my other chapters.

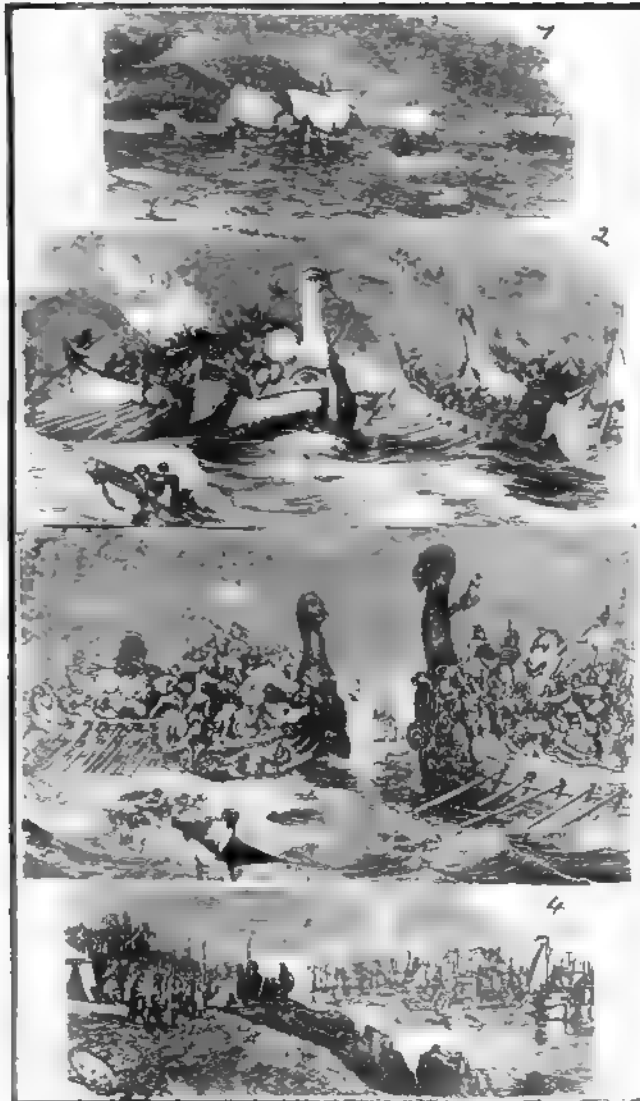
It is obvious too, that those species which came over these regions first were the more hardy northern animals, caribous, moose, reindeer, elk, antelope and similar species of kindred forms, these later to be followed by bear, wolf and carnivorous kinds, a sequence of events faithfully depicted in scriptural records, which only lack details. Still, for all that, its various references to herbivorous, omnivorous, carnivorous epochs show plainly true evolution, and all the phases of distribution when all things are placed together as a *united whole*. Wonder not at its words, which so plainly tell us that this is the way to interpret correctly all these things.

"Precept upon precept. Line upon line. Here a little, there a little." (Isaiah 28:13.)

"Which is wonderful in counsel and excellent in working." (Isaiah 28:29.)

If we would consider these facts primarily established or even proceed to establish them further what a tremendous task would be accomplished in the near future. The vast problems that humanity has wrestled with and science cudged its brains over, and for which billions of dollars have been spent, if we notice would at one sweep be revolutionized and a new era of wisdom dawn upon us such as we have never even dreamt of. By a few single strokes of the pen a host of new sciences would

arise that would cause all humanity to stop and look heavenward, and a wave of Christianity sweep over the earth such as the world has never seen before since the days "*When men began to call upon the name of the Lord*," as Genesis 4:26 tells us, and nations would again want to *build a tower to reach unto heaven*, and the object of God's words at that time in restraining man's power or limiting his artifices would be necessary to repeat, for the world today, I contend, remains in dense ignorance as to the wonders and achievements of *that age*. For 10,000 years nations have been (countless nations) using the ruins of ancient Babylon, and even today its colossal, stupendous ruins amaze and bewilder the present observer. In my collection of antiquities I have some *thousands of pictures*, photos and reproductions that, if published in a series of works, would amaze those who are but familiar with a few only in a general way. So gigantic is the whole that the resources of an institution would be necessary to gather together a work that would even crudely portray an idea of what things were *in those* days of mighty men of old, and men of renown, for I repeat we have not yet even begun to realize the full extent or meaning of these words. Wonder not at it being called by the ancient the "*City of the Gods*," "*Gates of the Gods*," etc. Ancient history records that it was repeatedly destroyed, its great *Temples of the Gods* and monstrous towers and three walls. It was computed exceeded in area, together with all its buildings, an area greater than any five of the largest cities in the world put together—London, New York, Paris, Chicago, Vienna, St. Petersburg combined. Think of it! The city, we are told, was built on both sides of a river enclosed by a series of inner and outer walls, almost in the form of a square, covering nearly 150 miles square. Five times the size of the city of London today. Its gardens and buildings even today, ruins that they are, are a series of bewilderment and astonishment to even the world's greatest engineers. Eternal God! What must it have been in *its glory and grandeur*? Think of it, reader, its walls alone *over 300 feet high, 80 feet wide*, and broad enough for a regiment to maneuver by battalion, turn about; thereupon 100 gates opened into this gigantic city, made of solid brass or bronze.



1. SQUADRONS OF GREEK SHIPS. 2. BATTLE OF SAMANIS. 3. BATTLE OF AETIUM. 4. CAESAR EMBARKING FOR CONQUEST OF BRITAIN.



THE DESTRUCTION OF JERUSALEM (HISTORIC PERIODS)

The inner walls were made of many colored or glazed brick, with sculpture on both sides. The palace of Nebuchadnezzar and the walls alone covered seven miles in circuit (can you grasp it?), while its gates were opened by machinery. (see your encyclopedia). The garden of the Gods were paradisaical in extent and beauty, while statues of pure gold were common. Colossal objects were made of this precious metal; shrines, altars, memorials, images of the gods equally so, while the sculptures were glazed with everlasting color of every hue of the rainbow. Its temples faced the four cornered astronomical points of view. What enormous labor! What perfection of art! Wealth, grandeur and beauty! A reservoir *forty miles square*, lined with glazed brick. Ye gods! I say let us revive ancient history and review such a past instead of our *misérable present*, for we have gone backward since, and this reader, is but one city out of *hundreds of such*.

Now turn away from such pictures; look at them, then at this—our greater buildings, hospitals, insane asylums, prisons, penitentiaries, breweries, factories, need I say more, or shall I turn to our street? Note the width of its walls, even. Our houses, kindling wood, that hardly survive a generation; to our monuments, slabs of stone shingle-like in comparison. Paint and picture, if you will, our city streets, some of them with nine saloons in a single block, licensed to send souls to hell by a wise nation that profits and exalts or exults in its honor and greatness; where the home of the prostitute, corruption, gambler or Christian are side by side almost. Where poverty, crime, misery and disease, and riches pass each other every hour of the day and know not, care not for each other. What a picture of contrast. Read, I say, ancient history and review the glorious past. Turn again to God as in the days of old, and the curses will cease and the blessings of God instead shine as they did before Babylon, the mighty, fell by the wrath of God, as it was built by those who had to be restrained, as we are told in Genesis 11:1-9. And ye who read these lines and desire more as to these other things whereof I would draw

more pen pictures, or but aid us in the task, and I promise you a series of such works such as you little dream of now.

I further contend that when Babel planned to build a tower whose top may reach unto heaven, they might well have intended it for astronomical purposes. Certain is it the words "may reach unto heaven" do not refer to any intention of their being able to climb thereon up into heaven. Unto and into are vastly different words. When we have discovered walls that they built 300 feet high, 80 feet broad, three of these encircling this city, it's no use arguing that they were not builders of gigantic things which will be observed in my remarks in other subjects elsewhere. They evidently wanted to make a name as they said they did, to perpetuate their achievement, and we read wrongly over here to imply that they thought by this tower to reach into heaven for the very words of Genesis 11:4,

"Let us make a name lest we be scattered abroad,"

shows and proves that they had ideas of going forth into the world and perhaps losing trace of each other and that this tower was to be built in commemoration of this once combined greatness and power or future uses. There is positively no evidence that this tower was to be anything except of extraordinary size and kind as a lasting memorial and for such uses as an observatory or such purposes as it would naturally suggest itself for. These were times of big and great achievements. Even in Deuteronomy 1:25 we are told of cities being great and walled up to heaven, and it's obvious that nations that built walls 300 feet high might have well considered a tower a mile high, anyhow a trifling matter. Strange, isn't it, that we make mountains out of mole-hills and pass by to all important ones? For in the next verse it says that:

"And the Lord said (who did He say it to?) go to. Let us (who is us) go down and there confound their language, that they may not understand each other's speech; and so the Lord scattereth them abroad from thence, and they left off to build the city."

Better be it we concentrate our remarks to this: Who was to go down? From where? How were these things to be done?

For I claim at this time the Lord was with man, and ruled over them; and that He represents a human being of a superior, other planetary world infinitely superior to ourselves, and that it was He who first reached this earth and transmitted human life to it (of its kind there); that later His offspring, the Son of God, Adam, gave birth or produced woman, in furtherance of a divine purpose, and that from these two grew the race of inhabitants on this earth, until their amalgamation with the gods and final destruction of all except Noah and his family. I contend further that all life was thus transmitted from other planetary worlds to this young earth at the beginning and that in no case did life originate on this planetary earth, except by reproduction of pre-existent forms.

CHAPTER XXIV.

FACTS THAT BROADEN KNOWLEDGE—BASIS FOR FUTURE RE-
SEARCH—REVIVING NEW PROOFS—FORMING MISSING LINKS
—PRIMARY FACTS—FOUNDATIONS LAID—HARMONY WITH
BIBLICAL SCIENCE—SEQUENCE OF EVENTS — TERRESTRIAL
LIFE ONCE CELESTIAL—TRUE EVOLUTION—PROOF OF THIS
ORIGIN OF MAN ; TRACE TO CELESTIAL BEINGS—THEIR AN-
DROGYNOUS NATURE—HIGHER IDEALS—ANCIENT VERSUS
PRESENT TRADITIONS—READ OVER IN A NEW LIGHT.

It is evident that this series of theories or facts broadens our knowledge and establishes a basis for future observation and research that is of incalculable value. It will provide the links in the chain of evidence which have for so long been missing, and which are essential in the harmonizing of science and scripture. And when we renew the facts and proofs of this meagre volume, we find them enlightening the dark pages which we have been obliged to pass over without explanation. They open a new field for research and will do much in the furtherance of future investigations rendering them almost exhaustless, and of unending interest.

These primary facts are established:

I. While the material ingredients, foundations and layers of this planet are possibly millions of years old, they have not had their origin here, but were transmitted from other worlds which existed infinite ages before this young earth was formed at all.

II. Transmitting cosmic forces are largely responsible for this planet's formation. That in the early cycles of time this earth had its origin by being detached from other

planetary orbs, and that its magnetic forces caused other bodies to unite with it, until it became a minor planetary world by itself, and by the laws of solar gravitation took its allotted position in the heavenly universe, according to a series of established laws which govern such things. And in the early periods, when the foundation of the earth was laid (Job 38:4), it attracted to its terrestrial composition varied forms of celestial organisms and life which in due process of time and evolution adapted themselves to the conditions here, and re-propagated their kinds. "After their kind."

We are well aware that science affirms that the foundations of this earth are composed of meteorite and ærolite material, largely mineral, and that this latter is peculiarly magnetic. It is asserted that the earth's many layers are composed of such substances, and that as a whole, their many layers seem to have their particular sphere or place. In their composition one seems to be attracted to the next. Granting all this, it seems clear that in the early formative periods, this earth gathered together these various layers necessary to form the whole, before vegetation could be attracted to it, and propagate its kind.

This is in harmony with the Bible, and its pages verify it, when read in the scientific light. In Genesis 1:11-21-24 we find these very conditions; that is, that life was reproduced from pre-existing matter "after his kind," indicating beyond doubt that these life-giving forms had already existed, or in other words that it was pre-existent life that was brought forth. It is also to be inferred that the words "his kind" means God's or celestial kinds.

We are even told in the brief language of the Bible's inspired writers that "God saw that it was good," meaning that this transmission and redevelopment had been successful. Certain it is that no person of intelligence will deny that plant life, "whose seed was in itself," was really life that was transmitted from celestial regions to this planet, as soon as conditions were such as would admit of its further growth or redevelopment.

One must also admit that in the same way forms of animal life could be brought in various elements as endorsed by Genesis 1:20, "Let the earth and waters bring forth abundantly the moving creature that hath life." Again science affirms that there are infinite numbers of insects and fowl that do not properly belong to this earth, and it is doubtless these forms that are meant in the words "living creatures and fowl that may fly above the earth in the open firmament of heaven." (Gen. 1:20.) Note these words carefully, as they throw new light on the subject giving it more than passing interest.

We must remember, too, the myriad of germinative forms which exist in air, vapor, and cosmic dust, which reproduce whenever the conditions are suited to them. The same was doubtless true of those early creative times. They would also, no doubt, assume a size far greater than that of their previous species. Certain it is that there were varied forms of celestial life in the early periods, and by evolutionary stages they became terrestrial or earthly. And if we but refer to ancient sculpture, we find abundant references to the fact that the ancients, at least, believed these creatures to have lived. For there are numbers of these forms portrayed that are of nature unknown to us now, but which existed in their legends and beliefs. And when we consider that a large majority of these beasts are pictured as part animal and part bird, or part animal and part man, and always androgynous, one is convinced that we err in our statement that these creatures are mythical. We must look the other way, and by conceding that they are right and we wrong, we will have a basis for explaining those things which are now ununderstandable.

We further read that the earth was to "bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after his kind." (Gen. 1:24.) We thus observe a comparative sequence of events which endorses the ancient legends, and flatly contradicts the atheistic assertion that there is no Bible sequence. For it is obvious that the laws of evolution which apply to varied forms of bird life apply equally well to animal life. And they by gradual changes passed

from celestial to terrestrial conditions. We can find forms now in this transitory stage possessing powers of aerial flight and of ground locomotion as well. The bat is an example of this.

Certain it is that all science affirms that in the earliest periods all our present life had its origin in very different forms. They arrived at their present form by evolution. We find no reason to deny that our present terrestrial forms were not originally celestial. And if we but search the scriptures with regard to this, we find ample reference in support of the statement that these mythical creatures really did exist. There are continual references to cherubim and seraphim, dragons, and other winged sacred creatures. (Is. 6:2, Ez. 1:4, Genesis, and Revelation.) All of these are in support of these assertions.

The most astounding part of all this is that these are the identical creatures portrayed in the sculpture of the times, and regarded by us as absurd. They are in reality but another step in proving the ancient conceptions of life more correct than our own, emphasizing the fact that we must view these points in the correct light of truth—the light in which they were depicted. We will then reverse the opinions which we now hold, and acknowledge ourselves in the wrong.

This is all the more evident when we compare the ancient portrayals with the stone inscriptions which allude to them. For these tell us that such creatures were believed to have existed, and to have been celestial. And they may well have been the early progenitors of our present forms, crudely but truthfully represented, even though perhaps exaggerated.

And for scientific men to close their eyes to these ancient and mighty truths is but to deny their own theory of evolution for which they argue so strenuously. And it seems to me that they can ill afford to argue for and preach against their own pet theories at one and the same time.

"And if it be not so now, who will make me a liar, and make my speech nothing worth?" (Job 24:25.)

As to the origin of man, I have already covered this in a separate chapter, outlining his descent from a celestial androgynous being. It will be well at this point to re-read this chap-

ter in the light of these pages, and the subject will be found to yield further food for thought. At least, this is true for any who can stray from the paths of pre-conceived thought, for men who can leave the worn ruts of travel, and strike for newer, broader fields and higher ideals—men who seek a godly origin rather than that fallacious and sacriligious theory that has attempted, and for so long miserably failed to connect man with beast or ape. It is indeed a theory that has darkened and defamed the pages of history and science.

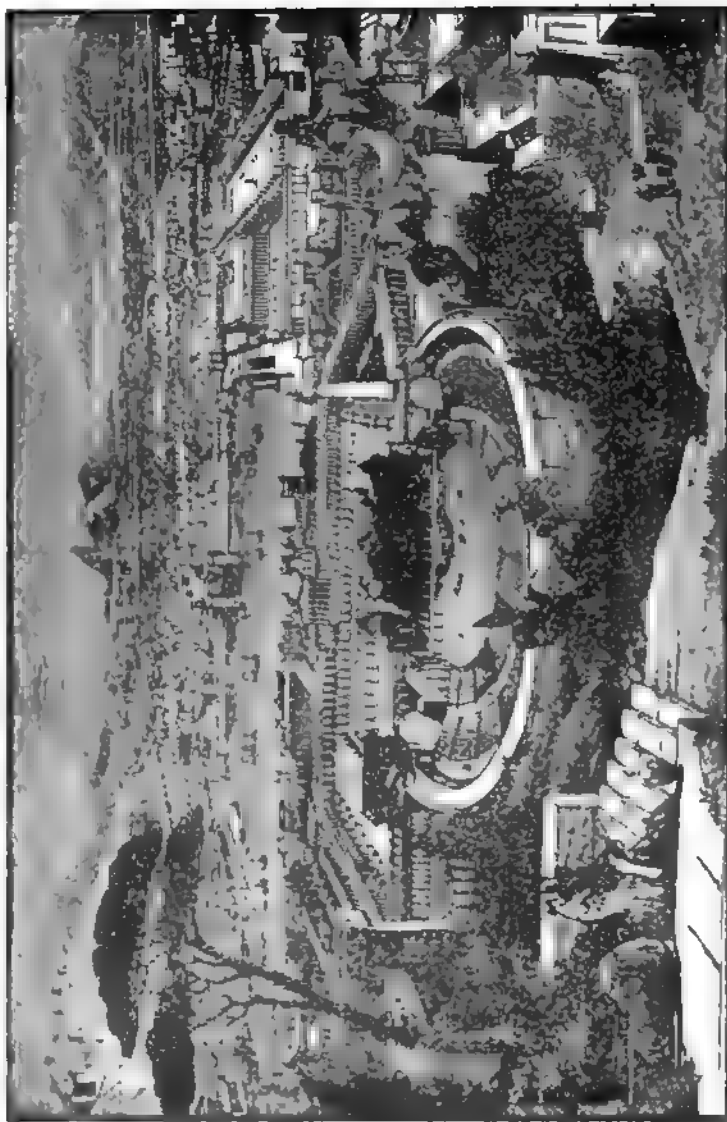
The reason that we today regard the works of the ancients as inferior to our own is that we are not able to grasp the true importance of them. This is due somewhat to the fact of their having been written on tablets of stone, records which we today can ill fathom. In my time I have gazed upon these memorials, and groped my way through these dark pages of history with a feeling of inspiration. I re-read the idiographs, and am giving to my readers my interpretation, in the light of this inspiration. I have viewed great edifices in dust and ruin, not as cities of old, but as the remains of modern ones erected over the ashes and dust of others that preceded them, *"which dwindled and shrank, became blasted and wilted, were gone and destroyed forever."* And today the traveler who imagines that he gazes on the vast ruins of their once former grandeur and beauty is mistaken; for the dust and ashes that he beholds are those of peoples and cities that came after.

For instance, the ancient cities of Palestine are not to be found now. Jerusalem was destroyed seventeen times, and who now can imagine any evidence of its original glory. To-day there is hardly a relic of its most ancient site, and the same is true of other cities. *"There is no remembrance of former things."*

Wonder not, then, at the scriptural passages which refer to present puny man, who gazes at these things, and becomes an unbeliever, who *"having ears, hears not; and having eyes, sees not,"* because of the *"changes that have come to pass."* Marvel not, either, at the atheist, who doubts the existence of these things, of whom it is said *"the fool hath said in his heart, there is no God."* Or again,



1. INTERIOR OF ANCIENT CHALDEAN PALACE. 2. A STREET IN NINEVEH. 3. ANCIENT EGYPTIAN PALACE—TIME OF CLEOPATRA AND ALEXANDER. 4. A PORTION OF ANCIENT ROME.



ANCIENT JERUSALEM RESTORED. THIS GREAT AND ANCIENT CITY HAS BEEN DESTROYED SEVENTEEN TIMES—TODAY IT IS BUT A REMNANT OF ITS FORMER GRANDEUR.

"Because that, when they know God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

"Professing themselves to be wise, they became fools,"

"And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves:

"Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." (Rom. 1:21-25.)

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

"For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do.

"And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

"Making the word of God of none effect through your tradition, which ye have delivered; and many such like things do ye." (Mark 7:7-8-9-13.)

"Why do ye also transgress the commandment of God by your tradition? (Matt. 15:3.)


"In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (II. Peter 3:16.)

CHAPTER XXV.

THE FALLACY OF REMOTE PERIODS.

(Historic not Prehistoric Times.)

ENORMOUS ANTIQUITY CLAIMED AS NECESSARY BECAUSE OF NON-ALLOWANCE FOR PERIODS OF RECONSTRUCTION OR GEOLOGIC REFORMATIONS—EVIDENCE CITED AS TO RECENT NOT REMOTE PERIODS — ALLOWANCE OF ABNORMAL CAUSES TO BRING CYCLES OF TIME WITHIN NORMAL RECKONING—MILLIONS AND BILLIONS OF YEARS ONE EXTREME ; TOO SHORT PERIODS ANOTHER — AN ARGUMENT FOR MODIFICATION AGAINST EXREMISTS—NO GREAT GULF EXISTING BETWEEN AGES OR EPOCHS—NO PREHISTORIC AGE BIBLICALLY, EXCEPT THAT OF GENESIS I, UP TO THE FLOOD—NO CHRONOLOGICAL PERIODS OUTLINED IN SCRIPTURES—ALL SUCH COMPUTATIONS OUR ERRORS NOT THE BIBLE'S—BIBLE TRUE UNLESS GROVED FALSE—HARMONIZE NOT ANTAGONIZE—A NEW INTERPRETATION WILL DO THIS—15,000 YEARS HELD BY THE AUTHOR AS THE LEAST PERIOD—POSSIBILITY OF EXTENSION OF THIS TIME, BUT NOT TO MILLIONS OR BILLIONS OF YEARS BREVITY OF BIBLE'S VERSES PROOF IT COVERS LONG PERIODS, BUT NOT INCALCULABLE CYCLES OF TIME—BLESSINGS AND CURSES ; DEEP MEANING OF THEM, APPLICABLE TO PROGRESS TODAY ; TO PEOPLE OF TODAY AS THEN.

And now let us turn to the science of geology, which has insisted for so long on the idea that this earth has existed for long periods of time, basing their theories on the geologic discoveries regarding the strata of the earth. They contend with elaborate figures that the drift and glacial epochs are removed from our day by incalculable cycles of time——they assume

that countless ages are necessary to effect the transition from temperate to harsh climates, and the extinction of the flora and fauna of the time. Enormous antiquity is claimed regarding the sequence of innumerable centuries—assuming that millions of years were necessary to effect all these changes. Let us then glance over facts, not theories. We read that computation is based on the fact that the surface changes an inch a century, or a foot in a thousand years. However, in a previous chapter, it has been explained that in the early stages of its creation, for six thousand years prior to the first creation of man, and for long ages after it, the earth was undergoing a process of quiet development, such as would render it a fit habitation for men in vast numbers.

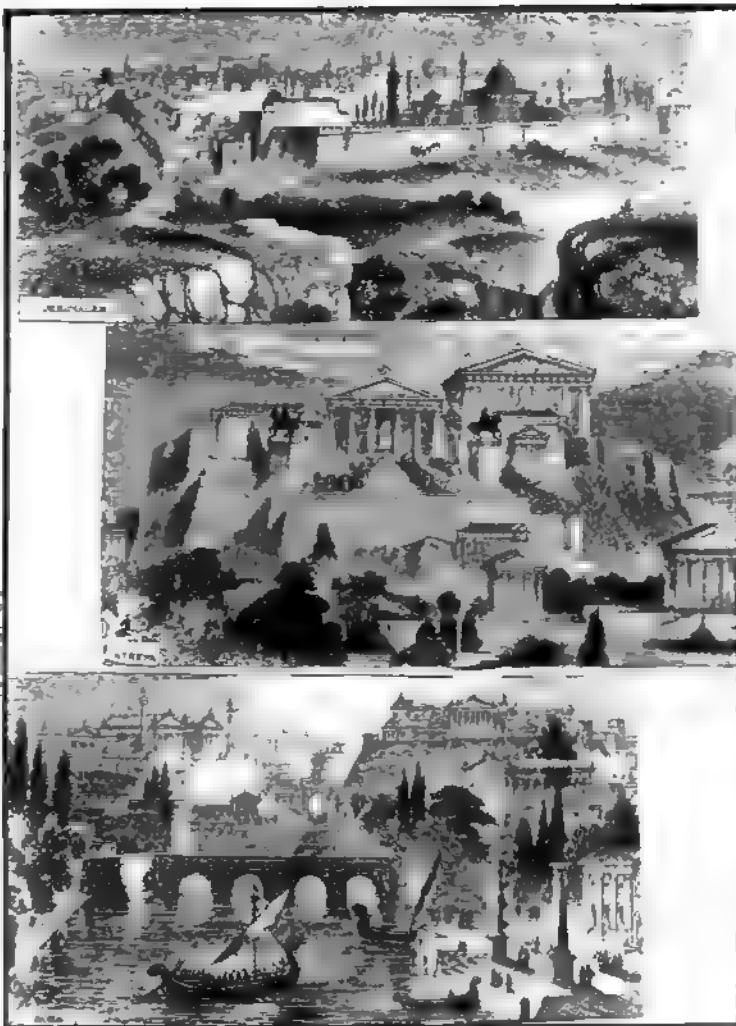
This was a period of long life, great growth, luxuriant flora, nutritious foods and “mighty men of renown.” After it came an epoch of great development, and as further outlined, this state lasted until the time of the flood. After this comes the period of geological activity; the reconstruction and reformation of the whole surface of the globe. Science admits that this epoch really took place, but they question its cause and effect, and the time of its happening. Yet in the same breath we are informed that increased rainfalls change the atmosphere and cause upheavals or depressions on land or at the ocean bottoms. They claim that hundreds of thousands or millions of years were necessary for this, simply because they would otherwise have to acknowledge scriptural truths and actual facts. There is not a particle of evidence that these changes took millions of years, much less hundreds of thousands, and the proof is laid at our very door every decade.

In 1755 Lisbon was shaken, and sixty thousand people overwhelmed in the twinkling of an eye. Force, not time, is the potent factor. In the year 1007, a mountain, miles in length and a thousand feet high, rose on the coast of Japan and Korea. The sea rose and fell, fifty feet, sweeping over the adjacent coast monstrous tidal waves, and in five minutes it was all over. Even the age was in the nature of

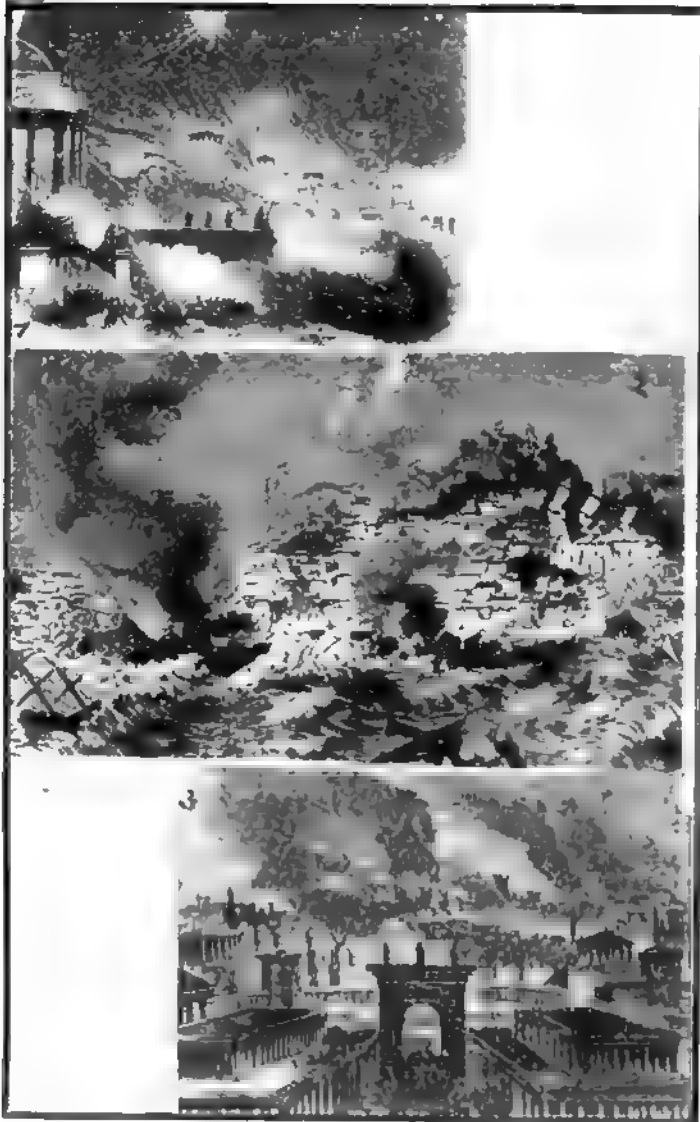
paroxysm, a sudden change of climate with an abrupt sudden elevation and subsidence in the land as a consequence.

There is no more necessity of allowing a hundred thousand years for these changes, any more than there is need of estimating a similar period for the destruction of Pompeii or the earthquake of India. In 1855, North Island, four thousand square miles, was elevated nearly ten feet in an instant. In 1746 Peru bears record of two hundred shocks in one day, destroying lives and converting the entire coast of Callao into a bay, destroying man, beast and coastline in an hour. In 1693 forty-nine places in Sicily were destroyed, and one hundred thousand people perished. In brief, from the time of the flood to the recent catastrophe at Messina (1909) every portion of the earth has been subject to sudden calamity, in proof of the truth of the saying that "in the twinkling of an eye shall great changes be wrought." Why then, do we agree to that dogmatic assertion of science that incalculable ages were necessary to accomplish these changes? Look squarely at the facts. It is true that certain changes are gradual, but some of the greatest are instantaneous. Even the bridge of islands which extends diagonally across the Pacific from California to the Malay Peninsula, is now sinking, and constitutes a link in the evidence, that it is a remnant of a former continent which has been gradually sinking. And as if to impress these facts still further on our minds, we find that several islands (other remnants) have entirely disappeared since the Europeans first visited these seas.

Even at St. Augustine, Florida, there are stumps of cedar trees standing beneath the hard shell of rocks of the beach, showing that forests once grew where waters and tides now lap the shores. So, too, we find similar evidence on the sounds of North Carolina and New Jersey, where entire forests have been prostrated by these inundations. The same is true on Nantucket, Cape Cod, Martha's Vineyard, and at Portland, we again find it in the St. Croix region. Northern Nova Scotia is sinking, while the southern side is rising. Cape Breton in the eighteenth century was the stronghold of France, with



VIEWS OF ANCIENT CITIES: 1. JERUSALEM 2. ATHENS. 3. ROME.



1. BURNING OF CORINTH 2. THE EARTHQUAKE AT LISBON.
3. BURNING OF CARTHAGE

a population of two thousand people. Today the sea flows where the city once stood.

The entire chain of the Aleutian Islands between Alaska and Kamschatka, constitutes the vestiges of an ancient ridge, originally raised by volcanic fires before inundation.

A depression in the valley of the lower Mississippi of only three hundred feet, would admit the waters of the Gulf of Mexico up to the mouth of the Ohio river. A trifling depression in Northern Illinois would furnish an outlet to the gulfs of the lakes Michigan, Superior and Huron.

There is no doubt that the sea once washed the base of the rocks on which the pyramid of Memphis stands, the present base of which is washed by the inundation of the Nile, at an elevation of seventy or eighty feet above the Mediterranean. The Nile once entered the sea by seven principal mouths, two of which have now entirely disappeared. The city of Foah, which stood in the fifteenth century on one of these branches, is now more than a mile inland, and Pharos, anciently an island, which Homer describes as one day's voyage from Egypt, is now joined by the continent. The head of the delta of the Ganges commences two hundred and twenty miles in a direct line from the sea. The sediment transported by the river, colors the sea for a distance of sixty miles from the shore.

Everywhere and on every hand, comparatively recent and not remote periods confront us. Both Americas testify to these facts that these changes are sometimes gradual and sometimes instantaneous, just as do Asia, Africa and Europe. Two thousand years ago the famous mountain Fusi-yama, the highest in Japan, was upheaved in a single night. Indeed the entire historical period witnesses these abrupt cataclysms of nature. Two centuries ago the natives of New York, the Dutch colonists, claimed that it was possible to cross, dry-shod, to the straits of Hell Gate. Wonder not then, at the lost continents in the Atlantic and Pacific, or that Africa and Europe were once united, as were Asia and North America by Behring Strait? Neither marvel at the fact that the Phoenician ships or the Chinese junks reached America, or that the Hit-

tites, Gergesites, Semites and other tribes also reached here, not savages, but remnants of ancient civilized folk. Deteriorated heathen, perhaps, descended to a low scale of humanity they might have been, but descendants of apes—never. God forbid that such ideas should ever escape the lips of scientific men. Wonder not that Iceland and Greenland were once covered with tropical forests, or that Spitzbergen once had sunny shores with towns and governments, or that the Northmen reached seventy-nine degrees forty minutes north latitude whalers even gone beyond eighty degrees. I myself have reached seventy-nine degrees, forty minutes north latitude when the sun melted the pitch on the deck of the steamer. Do not marvel at the evidence of the bone, stone and bronze ages, all over the world, or at the great errors of science in computing the duration of time necessary for these changes.

Archaeology must not assign to such ages a long existence, for we have evidence everywhere that the stone and bronze ages were contemporaneous, one part of the world being in one stage and one in the other. The stone age still exists in Northern America, where flint arrows are still in use. In the same tribe a dozen wives could be purchased for a package of needles.

Inasmuch as these ages overlap, why try to confine them to any definite time? They represent an entirely different state of things than that represented by the archaeologists. Among the flint arrow heads found in the country today few are over a few centuries old. The Tartars of China used stone weapons only a few years ago, and the American Indians use them even today. Our children show traces of this, when they use the common sling-shot, while the Polynesians, on the outskirts of civilization are now living in a stone age.

Where then is that great gulf that archaeology claims existed between the stone and metal ages? There is none, and never was any. The mound builders and Indians of America lived in a condition that combined the stone and metal ages.

There is no distinct time between the two. Everywhere they overlap or run into each other.

Even in 1492, when Columbus came here, a stone age existed in the West Indies, while in Mexico or Peru we found conditions which would almost cause us to reverse the order of the archaeological ages. Mention has been made in a previous chapter of the progress in civilization made by these people, while some of their implements were like to those of Egypt and other of the ancient lands.

In the face of this evidence who can deny that the descendants of the sons of Noah, the Israelites, Egyptians, Chinese and Hindoos reached America? "By these were the nations divided in the earth after the flood." (Gen. 10:32.)

Archaeology and geology have only lost where they should have gained. Let them turn from their present ways and make history, not mystery. Let them explore the Bible. Let them cut down their computations till they place the creation of this earth at fifteen thousand years ago. Let them acknowledge the wisdom of an infinite creator, and then long ages will resolve themselves into the two divisions given in a previous chapter, establishing the truth of this table, and of the pre-Adamite and Adamite men.

It will also be found that this time of fifteen thousand years will be quite sufficient for the purposes of science. It will show that the "golden age of civilization" extended over the first few generations of man. Then comes retrogression to the savage state, followed by recivilization again. This last is a slow process unless Christianity aids in the progress, and if the reader will but consider seriously the subject matter of this meager work, he will be convinced that there is no great antiquity to these finds, but rather the contrary.

Even the savages have given us lessons in their teachings as to these very things. While some had no definite knowledge of their origin, others claimed that they were natives of certain caves, or they held memories and traditions of long rides by waterways from lands of plenty. This should prove further that they were descendants of the sons of Noah. Fur-

ther, we should regard these long journeys by water, as across the ocean, and that the men who took the journeys suffered hunger, thirst, nakedness, cold and want. We may surely conclude then, that America was peopled both from Europe and from northwestern Asia. There are traces of colonization both of Chinese and from Phoenicians, probably when the "Lord scattered them abroad upon the face of all the earth."

When things are viewed in the proper light the prehistoric races become historic, the American mound-builders prove to be as late as the Christian era. While both the mound-builders and the Indians can be traced to the migrating hordes from the ancient scriptural tribes. There will then be a unity of all the races, whether Aryan, Semitic, Mongolian or Negroid, and all will be traced to the sons of Noah. And the thousands of volumes that have been written will prove to be but a repetition of what the Bible has been telling all along.

Not that I would deride the sciences. To all great works and mighty achievements I say, well done. But in your ignoring the scripture you neglect important information. And if I can lead you to correct your errors I shall be satisfied with your criticism of mine.

I have previously set forth a chronological account of the first chapter of Genesis and quoted biblical authority that that chapter alone covers a period of time of at least 6,000 years (if not much more). I shall now endeavor to prove by that same authority that the Bible's earliest chapters do not give any connected chronology after that first chapter as to the earliest ages of man; endeavoring to prove that there is no element for judging correctly the measure of corrected time in those days, the vague mention of days, nights, seasons, years is not to be construed as determining their exact length. Instead of us trying to correct the Bible, we should seek to correct ourselves. It is a diary of events, not of dates of them, or rather not of corrected dates. Take, for instance, Cain, "*Who went out from the presence of the Lord and dwelt in the Land of Nod, on the east of Eden.*" The very next verse says, "*And*

Cain knew his wife and she conceived and bare Enoch, and he builded a city and called the city after the name of his son Enoch." (Gen. 4:16-17.)

The question here is, whence came this wife? This is in its way answered by Genesis 4:14 in the words "*And it shall come to pass.*" that these things would happen. Hence, he, no doubt, as time passed, did get a wife after he went and dwelt in the Land of Nod, and that he obtained her at a much later period by intermarriage, which was common in those days, and that it also came to pass that Cain and his son built the city of Enoch—founded it. There is no evidence given as to how long it took for these things to come to pass, or chronological period expressed as to when this was done, or that it was done by him alone. For the next few verses show abundant evidence that while only certain people are mentioned *that there really were others* here also then. We find in Genesis 4:19 that Lamech took two wives, and in the very next few verses we find references to people of indefinite numbers.

"Jabel the father of such as dwelt in tents and have cattle."

"Jabel the father of all that handle harp and organ."

"Tubal Cain, instructor of every artificer in brass and iron." (Gen. 4:20 to 22.)

Simply because it does not itemize others, it is not to be construed that others did not exist; that is too narrow an interpretation. The words, *Sons of God, Daughters of Man*, as per Gen. 6:2, does not numerically describe any individual census; because certain generations are mentioned it is not to be assumed they were all. Why not place a broad-minded construction that there were others? When the "sons of God chose the daughters of men." (Gen. 6:1, 2, 3, 4.) They are not numerically or individually quoted. Biblical chronology tells us:

Adam begat sons *and daughters*: (See Genesis, Chapter 5.)

Seth Sons and Daughters also.

Enos Sons and Daughters also.

Cainan Sons and Daughters also.

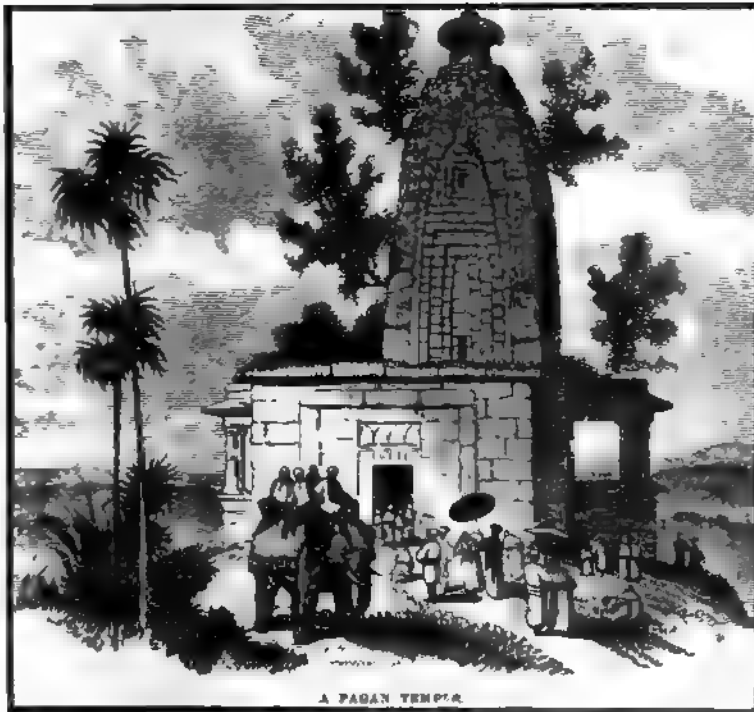
Mahahabad Sons and Daughters also.
 Jared Sons and Daughters also.
 Enoch Sons and Daughters also.
 Methuselah Sons and Daughters also.
 Lamech Sons and Daughters also.

Who were these *Daughters of Adam*? Why don't science attempt to trace and include all these *daughters, also*?

And in Genesis 6:1 we are told of the *multiplication* of men and daughters both coming to pass. It is thus evident that intermarriage and polygamy (Lamech had two wives) were common in those days, "*and also after that,*" as we know. Hence, where wives were obtained is answered, for besides those mentioned, the inference is plain they *begat others*, not telling how many, or *how many these others begat*. Certain is it we are told of sex multiplication, generally and collectively, but not individually, except to a certain extent in its application to principal characters. Hence, to base the history and number of all *on these few* is not in keeping with facts. Even in Genesis 10, which covers the generations of Noah, we find the same plan or order pursued. Principal characters are just mentioned when we are told of.

"*Jebusite, Amorite, Gergesite, Hecite, Arkite, Semite, Aradite, Zemerite, Hamathite and families of the Canaanites being spread abroad.*" (Gen. 10:16-17-18.)

We are even told in that same tenth chapter that great cities and kingdoms were built by the generations of the sons of God, Babel, Erech, Accad, Calneh, Nineveh, Resen-Rehoboth, and certain it is these were not founded and built in days. In brief, there is *no biblical chronology* that gives the dates or time of these happenings, except to mention the principals. Hence we are in error to fix the dates ourselves. We have too long assailed and pointed out *errors of the Bible*. The time has come to point out and admit our errors concerning it instead. The truth is God's, and will prevail in spite of man; the *Bible is true unless all science can prove it untrue*. They have been assailing its



A PAGAN TEMPLE



CASTLE OF A NORTHMAN SEA-KING.

pages since its existence and it has defied the efforts of them all and will to eternity. True the Bible is the work of human production, but its pages were divinely inspired. Why should science then, which is also man-made, cast reflection on the wisdom or truth in its pages when he actually lives in its atmosphere, and I repeat again and again that all mankind has a duty to perform, which is to harmonize the Bible with modern scientific researches, that's why I have written this volume, and when our wise men of literature, universities, scientific colleges and schools open their doors and devote some of their millions to affirming and not denying the words and works of God, the Bible will be read in a new light of interpretation that will astound science and Christendom both.

"For behold, my reward is with me to give every man according to his work shall be." (Rev. 22:12.)

All in all then, we can safely assume that science's contention as to this earth *and all therein* is, being millions or billions of years old, is as great a fallacy as that of its being as per Usher's chronology, 4004 B. C., or only five thousand nine hundred and thirteen years in all since the beginning. Hence, I say, let us establish first that it is fifteen thousand years old, then this done, it will be time to farther extend its chronological periods so as to harmonize them with scripture or the Bible itself.

I previously set forth at length the contention that the first chapter of Genesis covered a period alone of six thousand years, basing my calculations and proofs upon scriptural authority itself. I now further supplement this statement by re-asserting that the intervals which intervene between the other chapters of Genesis extend over a far greater period of time than that which we allow to them chronologically. *Claiming that the scriptures do not* and are not intended to form or record a chronological sequence of events as to dates of them at all, more especially in the very early periods, hence while citing my authorities as to fifteen thousand years, I hold this only as the least period, and grant that possibility of its even being

more, holding, however, that there is no possibility of its being less.

I hold, too, that the same rule applies to its peoples. There is every evidence which shows that the principal characters dwelt upon form only a small part of its whole. Even the word God is plural, so too, with all the earliest named characters, as I have attempted to outline. In a volume of this size I must be brief, hence cannot undertake to dwell upon individual proofs, but must generalize unless a series of books be necessary. So, too, with the divine *records*. The *wisdom of its pages are in brief*, some of its verses are equal to man-made volumes. So, too, are the imperishable records of the ancients on *tablets of stone*, which were books in those days, hence brevity rather affirms proof that its early records cover infinite periods and should be broadly construed rather than a too close or narrow interpretation placed upon them as to the peoples, members and places. Often the mention of an individual applies to a *race of them*, as is plainly evident to those familiar with the references to "*sons of God*," as I have previously outlined. The inference is that they were few (that is our inference), but biblically to cover vast numbers or a race.

Even today nations are named after individuals, while the history of its principal characters individually refers or embraces and includes that nation's history.

The picture on Babylonian tablets of a god refers to a race just as the picture of their king refers to a nation he represents. The generations of Adam represent innumerable others besides those mentioned, a *race of Adamites*. So, too, with the generations of Noah, but before and after the flood there is a preponderance of evidence that the characters referred to represent principals only, and in giving the age of them does not imply it in the age of all. Hence to base our chronology on such references is a *fallacy unpardonable*. Hence I say we must read over all of the Bible in a new light of interpretation, but yet not go to the opposite extreme.

Already modern science is admitting these facts — extremists venturing the assertion as to millions, billions of years —

conservatists that twenty or fifty thousand is ample — all unite in condemning that fanatic claim that the four thousand four years is an error, *yet it stands unchanged*. Hence this work, crude though it may be, attempts to establish and record these changes, in the hope that, although I am alone, I shall awaken new thoughts, minds and hands to aid and complete the task I have undertaken, for it is my contention first, last, and all the time that we have not yet begun to read correctly the words or judge correctly the works of scriptural science, exactly what we are told by the Bible, which corroborates these very things in a hundred passages of scripture. There is far more, I contend, to be read between its lines than there is on its surface, as we have been doing, and as we go along I shall quote these very citations over and over again in order to impress them on the minds of my readers whenever or wherever appropriate, and trust you will pardon these repetitions as you would and do scriptural repetitions, which are in evidence everywhere. The Bible says "*Precept upon precept, line upon line, here a little, there a little.*" We should put our evidence together, hence if my sequence of events is not altogether as it ought to be, consider well the fact that neither are scriptures, even though they were written by wise men of those days, while this is but the work of a mere mite of modern humanity, which is not the equivalent of the days of old. While the subjects of which I write are of utmost importance that generally require a corps of scientists to elucidate, some day perhaps this will be done by other hands than mine, who will and can better do the subject justice, as it deserves; and if this, my feeble attempt, is found worthy of support, I promise no end of interesting subjects which means and space do not permit mention of here.

Today even the archaeological science, with all relics of the different periods, finds it absolutely impossible, from the miscellaneous assortment of implements, to discern the exact differences between the ages, with perhaps a few rare exceptions. This unity of types should be regarded as absolute proof of the fact that these ages were not so remote. There was civilization at the start, because God was with man then. This

period as before mentioned, was followed by a lapse into savage barbarism, the dark and middle ages following, because man went his own way and ceased to follow the Lord's way. Then comes the recivilization with christianity again, and the rise of nations and progress like that of earliest ancient times before the fall. "As it was in the beginning, so shall it be again."

TABLE OF BLESSINGS VERSUS CURSES.

Table of Blessings for Obedience to God's Words, as per Scriptural records:

"Blessed shalt thou be in the city, and blessed shalt thou be in the field."

"Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep."

"Blessed shall be thy basket and thy store."

"Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out."

The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways.

The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee.

The Lord shall establish thee an holy people unto himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways.

And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy grounds, in the land which the Lord swore unto thy fathers to give thee.

The Lord shall open unto thee His good treasures, the heaven to give the rain unto thy land in his season, and to



THE ISRAELITES PASSAGE OF THE RED SEA, AND THE MIRACLE OF LIGHT AND DARKNESS (SEE EXODUS, CHAPTER 10).



CHIEF EX. 10 11-21. THE PLATE OF DARKNESS AND MOSES STRETCHED FORTH HIS HAND TO-
WARD HEAVEN AND THERE WAS A THICK DARKNESS OVER THE LAND OF EGYPT

bless all the work of thine hand ; and thou shalt lend unto many nations, and thou shalt not borrow.

And the Lord shall make thee the head, and not the tail ; and thou shalt be above only, and thou shalt not be beneath ; if thou hearken unto the commandments of the Lord thy God, which I command thee this day to observe and to do them :

And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

TABLE OF CURSES.

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments, and His statutes which I command thee this day, that all these curses shall come upon thee and overtake thee :

Cursed shalt thou be in the city, and cursed shalt thou be in the field.

Cursed shall be thy basket and thy store.

Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

The Lord shall send upon thee cursings, vexation, and rebuke in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou be destroyed, and until thou perish quickly ; because of the wickedness of thy doings, whereby thou hast forsaken me.

The Lord shall make the pestilence cleave unto thee, until He have consumed thee from off the land, whither thou goest to possess it.

The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting and with mildew ; and they shall pursue thee until thou perish.

And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

The Lord shall make the rain of thy land powder and dust ; from heaven shall it come down upon thee, until thou be destroyed.

The Lord shall cause thee to be smitten before thine enemies ; thou shalt go out one way against them, and flee seven ways before them ; and shalt be removed into all the kingdoms of the earth.

And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

The Lord shall smite thee with madness, and blindness, and astonishment of heart.

And thou shalt grope at noonday as the blind gropeth in darkness, and thou shalt not prosper in thy ways ; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

Thou shalt betroth a wife, and another man shall lie with her ; thou shalt build an house, and thou shalt not dwell therein ; thou shalt plant a vineyard, and shalt not gather the grapes thereof.

Thine ox shall be slain before thine eyes, and thou shalt not eat thereof ; thine ass shall be violently taken away before thy face, and shall not be restored to thee ; thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long ; and there shall be no might in thine hand.

The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up ; and thou shalt be only oppressed and crushed away.

So that thou shalt be mad for the sight of thine eyes which thou shalt see.

The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

The Lord shall bring thee, and thy king which thou shalt set over thee, into a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee.

Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

Thou shalt plant vineyards, and dress them, but shall neither drink of the wine, nor gather the grapes; for the worms shall eat them.

Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with oil; for thine olive shall cast his fruit.

Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

All thy trees and fruits of thy land shall the locust consume.

The stranger that is within thee shall get above thee very high; and thou shalt come down very low.

He shall lend to thee, and thou shalt not lend to him. He shall be the head, and thou shalt be the tail.

Moreover, all these curses shall come upon thee, and shall pursue thee and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep His commandments and statutes which He commanded thee.

— And they shall be upon thee for a sign and for a wonder, and upon thy seed forever.

Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things.

Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger and in thirst, and in nakedness, and in want of all things; and He shall put a yoke of iron upon thy neck, until He have destroyed thee.

The Lord shall bring a nation against thee from far, from the end of the earth, and swift as the eagle flieth ; a nation whose tongue thou shalt not understand.

A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young.

And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed ; which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land ; and He shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee :

So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave :

So that he will not give to any of them of the flesh of his children whom he shall eat ; because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter.

And toward her young one that cometh out from between her feet, and toward her children which she shall bear ; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemies shall distress thee in thy gates.

If thou wilt not observe to do all the words of this law



ANCIENT ANIMALS WHICH ONCE INHABITED THE THAMES VAL-
LEY AND WATERS AND THE VALLEY OF PARIS



A HUMAN SACRIFICE IN OTARITE

that are written in this book, that thou mayest fear this glorious and fearful name, **THE LORD THY GOD**;

Then the Lord will make thy plague wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sickness, and of long continuance.

Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.

And ye shall be left few in number, whereas ye were as the stars in heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the land whither thou goest to possess it.

And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

And among these nations shall thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, *and failing eyes*, and sorrow of mind.

And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurances of thy life:

In the morning thou shalt say, Would God it were even! And at even thou shalt say, Would God that it were morning! For the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

And the Lord shalt bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again; and there ye shall be sold unto your enemies for bondmen

and bondwomen, and no man shall buy you. (Deut. 28:3, ad
fir.

Thus I have given you the true reasons for the early civiliza-
tion, which dwindled into savagery, and then revived. And
who is there who can deny that if we take God's teachings in
the Bible out of the lives of man today, the world would in a
few generations pass into a savage age again?

Strangely enough, we find archaeological and geological
evidence that the blessings quoted really existed in the early periods
exactly as represented. That later these curses were fulfilled,
and that they apply today equally as well as they did in *those*
days of old.

We find nations who follow the Laws of God and christian-
ity today enjoying these blessings in proportion to their observ-
ances of these very laws, and could it be possible that as a nation
"America" would lead the world in a still closer observance of
God's laws as laid down in the *Holy Writ*? It is evident we
would still farther enjoy those very blessings promised to a
greater extent than we do now or can even imagine or conceive,
not as individuals, but as a nation—as it is written.

CHAPTER XXVI.

TWO GREAT DIVISIONS OF THE HUMAN RACE, NOT ONE.

INTERVAL OF THOUSANDS OF YEARS BETWEEN THESE DIVISIONS;
THE FIRST PRIOR TO THE FLOOD, THE SECOND AFTERWARD
—THE FIRST PROBABLY SCIENCE'S SO-CALLED PREHISTORIC;
THE SECOND, HISTORIC SONS OF GOD—SONS OF GOD THE
ANCESTORS OF THE SECOND RACE—ADAM THE SON OF GOD,
AS PER SCRIPTURE—SECOND DIVISIONAL PERIOD—EVEN THIS
TERMED PREHISTORIC WRONGLY—BIBLE DATES FROM BE-
GINNING, HENCE ALL ARE HISTORIC PERIODS—EARLY MAN
NOT A SAVAGE, BUT OF CELESTIAL PARENTAGE AS OUT-
LINED PREVIOUSLY; A SUPERIOR BEING—AGE OF ARTS AND
CRAFTS BEFORE THE FLOOD—EARTH OLDER BEFORE THE
FLOOD THAN SINCE—FIRST DIVISION NEARLY 8,000 YEARS,
SECOND DIVISION ONLY 6,000; TOTAL 14,000 YEARS—THE
ENORMOUS DIFFERENCE CITED—PERIODS TWICE AS LONG
BEFORE THE FLOOD THAN HAS PASSED SINCE—NO SAVAGES
UNTIL AFTER SCATTERING OF NATIONS AND RETROGRESSION
—ANTE-DILUVIAN WORLD ONE OF VAST SKILL AND WIS-
DOM—THIS TRANSMITTED TO THE SECOND DIVISION IN PART
BY NOAH AND HIS SONS AFTER THE FLOOD—SAME BIBLICAL
SEQUENCE SHOWN IN DEVELOPMENT OF BOTH DIVISIONS—
SAVAGES, BUT MEN DEGENERATED FROM ANCIENT CIVILIZED
FOLK, WHO BECAME LOST OR ROVING TRIBES—NO RECORDS
CAN BE PROVED MORE THAN 10,000 YEARS OLD—MORE EVI-
DENCE—SCRIPTURE'S REFERENCE TO OPPOSITION OF SCIENCE
(SO-CALLED)..

We are thus brought face to face with the fact that there
were really two great divisions of the human race, with per-

haps thousands of years' time intervening between them. The first distribution was that set forth in Genesis, up to the fifth chapter. The story of the second is told in Genesis, the eleventh chapter. These divisions cover the pre-historic and historic periods of science, and are the same of the Palaeolithic and Neolithic finds.

When we read over Genesis in this new light of interpretation, we can easily reconcile the fact that it was the generations of heaven that was first transmitted to this earth, and which the earth brought forth; that what it brought forth was pre-existed matter or life. We can thus connect up to a godly race. Pre-Adamical and the gods of old appear in a new light. It shows that the origin of the Adamitical race was equally originally created from godly fathers, for are they not termed for Adam, *the son of God*? Even this is verified by scriptural genealogy, which distinctly says:

"Adam was the son of God." (St. Luke 3:38.)

This can well be connected with the gods, demi-gods of old, down to man, and their genealogies, even to the amalgamation of the two races, as I have outlined before, and which is verified by *Gen. 6:1-4 verses*, which ceased at the reconstructive periods of the earth, and represents the end of the first division of the human family.

The second divisional periods commence with the generations of Noah after the flood, and can well be applied to science's pre-historic races, while those of the second division can well be termed historic. But these are man-made terms, and they do not apply, because the Bible dates from the *beginning*. It is equally a fallacy to attempt to reconcile human history with bone, cave and stone ages, or epochs, on which science seems to dwell. There is not a single iota of evidence that mankind first existed in a savage state or dwelt in a stone or cave age.

That they were in the first place beyond the stone age and well advanced in metals is proven by references, early in Genesis, to brass and iron, and to the building of cities. This applies both to the first and second divisions, for Noah and his

sons, as descendants of the first race, must have been conversant with the ancient arts and crafts. This was evinced by his building of the ark. For this was no crude affair, although no more advanced than the times, as we learn by its size, form and other specifications. It was, then, an age of crafts and skill, for so we are told. We must remember that the earth at this time was ten thousand years old, and was peopled by men of probably far greater skill than ours, inasmuch, as only five thousand years have passed since, and with the new chronology of time as based on scriptural science, we find the first periods *twice as long before the flood* than has passed since. What an enormous difference is illustrated by this computation of 15,000 years, as against 4004 B. C., or 5,913 years in all. When received in the right light it causes science's millions, *billions and trillions of years* to fade away and contradict themselves.

Even science itself affirms man was last to appear on this earth, a fact which harmonizes with Biblical teachings, but it errs again in claiming man appeared or evolved from lower forms of life, animal, beast, ape or savage. It is wrong again as to his being ignorant or first existing as a dweller of caves and rude savage state, waging war with flint and stone weapons, with wild animals that surrounded him. This did not occur until the second division of the human race. The first, as scripture outlines, lived in peace with all life. There was no carnivorous flesh eaters. The fear and dread of man in animal life did not exist *until after the flood*, and no one who has read the Biblical evidence can deny the facts laid down so plainly prior to Genesis 9:2. If in doubt read again these grand chapters of pre-historic or historic history of those vast periods for which I claim cover alone *nearly ten thousand years*. In them you will find not a single iota of evidence that man was ever in anything like a savage state, and neither can all science prove that he was. Biblically, we are told savagery commenced *with heathenism*, and that *great nations* fell to the level of the savages—the very conditions we find existing today.

As far back as human history can be traced correctly by

science, and proved, we absolutely find evidence of the arts, crafts, and skill of a vast antediluvian world, fitted by nature and experience to cope with great difficulties. Here were eight souls, well capable of transmitting the skill and wisdom of the time to future generations. They were remarkable men. The tenth chapter of Genesis describes their generations, while the vast ruins found and explored, today, testify to the truth of it all.

There is no truth in the assertion that man started out as a savage. From the first, he was a superior being, as scripture outlines. At first, he was a tiller of the soil. (Adam and Cain.) Then he was a herder of flocks. (Abel.) Next he built a city. (Enoch.) And these were of the first three generations of men.

The same development is described later in the history of the second division of the human race. Noah, we are told, began to be an husbandman and planted a vineyard. Then Nimrod builded a city, and was a mighty hunter. Civilization, therefore, existed from the first.

Why continue to harp on that time-worn fallacy that man rose to his present state from an ignorant brutish savage? Why not that the savage degenerated from ancient civilized folk? All over the world, even among the most savage races, we find evidence of these truths. There is hardly a grave found in any part of the savage world that does not yield proof of a previous higher state. We find relics of pottery, jewelry, weaving, carving, fish hooks of bronze, armlets, finger-rings, knives, arrows and spearheads, axes and hammers of flint stones that are identical in different parts of the world, proving that they were patterned after those of ancient civilized races, perhaps of the kind used by Adam himself.

How can we otherwise account for the similarity between the finds all over the world? Some are of rough stone and some of polished stone, but all are imitations of the articles used in the days of the patriarchs.

If men lived millions of years, or even hundreds of thousands of years ago, where are their records? They are certainly not the bone and stone finds, for we find today that certain

savages in various parts of the world existed in bone and stone periods, and even science itself connects these tribes with those of true Asiatic origin.

Take the negro of Central Africa. The Egyptians called them the race of Cush, and admit their close relationship. They resembled them in manners, customs, institutions, and religion. They are a straight-haired race, nearly black, and even the negroes were once highly civilized. The Egyptians are the link between the Hemitic and Semitic races. The Ethiopians were descendants of Ham, and in mingling with the others, caused the many confusing races existing at present, the number being increased, of course, by the later migrations.

Science, which denied the common origin of man, admits the common origin of languages, and even attempts to trace all to the original source. Granting that there was an original language, why was there not one original source for mankind—a physiological unity of the human race, developed from the eight persons who left the ark. Coming forth as they did from the antediluvian world, they brought with them a diversity of types. It is certain that, at this time, there was no diversity of tongues or speech. For this did not come until the building of the Tower of Babel, followed by the scattering of the nations upon the face of the earth.

It is at this stage that savagery begins, being due to the fact that those who separated themselves from civilization did not have opportunities to develop, so degenerated instead. It is a rash man who will not admit that there is more sound logic and reason in this than in the theory that civilized man came from an ape, negro, or savage. There is no proof for this, while there is absolute proof of the former.

One generation is sufficient in going backwards, but who ever heard of one generation, or a dozen for that matter, turning from savage to civilized conditions? Wild roving nomadic races always did, and always will, use primitive made weapons.

It is this sequence of events, and the similarity of advance and retrogression that we note as practically identical in the

continents of Europe, Asia and America. They present striking parallels. The bone, stone and metal ages were unquestionably coexistent, seeming to indicate that any distinctive weapons or tools were the products of distant civilization, acquired by barter, exchange, or capture. The thousands of assorted relics in Europe do not differ materially from those in America, and I venture the assertion that should a collection be made of various so-called pre-historic antiquities, and the whole lot mixed up in a miscellaneous assortment, no scientific man or college today could re-group or classify them correctly as they were before.

Indeed, the accounts of Genesis, the history of Moses and the records of Assyria, Babylonia, Ethiopia and Egypt, tell precisely the same story. Today we explore their ruins which date back four thousand years or more, and find arts which for majestic grandeur, solidity, and colossal size are greater than any the world has seen since.

Neither must we omit reference to the various professions. Babylonian astronomy reached the highest perfection. From Egypt Greece borrowed her first arts and skill. Even the Chaldeans were acquainted with the synodic periods of the moon, the equinoctial points and the apparent motion of sun, moon, stars and tides. They even knew the systems of the constellations, as given in the book of Job.

Some of the Egyptian mummies found today date back to four thousand years ago, and are identical with man's remains today. (Another blow to the theory of man's descent from an ape.) With them are found implements of metal, bronze, gold and silver, and the striking fact is that there is not a sign of savage life among these ruins. It is true, there have been found implements of stone, but not any evidence that they belonged to savage races. Even in the most ancient Babylonian, Assyrian, Chaldean, Egyptian sculptures, which date back more than four thousand years ago, we find all the diversions of the human race faithfully portrayed in these imperishable sculptures of stone. The Ethiopian is pictured as black, as we find him today. So, too, with the Hebrew, the ancestors of the

Malayan, Hindoo or Chinese. The nations of the north, south, east or west are depicted with the faithfulness we now observe them. The astronomy of the heavens is pictured in blocks of stone, identical with that of today. They faithfully portray that the first periods refer back to the Biblical patriarchs, and show that men of those days were skilled in the knowledge of all the arts appropriate to those days, and that their skill increased in proportion to their long lives and wants of that time or ages.

Not a single vestige or scrap of evidence can be found that man existed in a savage state in any one piece of most ancient sculpture that exists. As far back as anthropologists can trace they are confronted with records of "*mighty men of old, men of renown.*" Great works unequalled in the history of men since confront and confound their own testimony as to cave, bone and flint ages as being in any way connected with earliest man. Science, I repeat, is wrong in attempting to trace human life in the *ascending scale*. The best part of Darwin's great work was its *title*, "Descent of Man," but it was a misnomer, for its contents tried to prove his rise, not fall. It was a masterpiece of its kind, sure enough, its one great error being in its effort to connect the *origin of man* from beast or ape by dint of his own abilities to the present state of ideal humanhood, and since its publication all science has been striving to connect up and seek out the missing link, scratching the earth and measuring skulls, and writing books, endeavoring to create the sensation, the Darwinian theory of evolution of mankind. In that quarter of a century since, men of genius have endeavored to settle the lines of boundary between savage and civilized races, or between beast and man, and they are no further than they were before Darwin was born.

Why not then try to define a line between God and man? Why not establish or seek to reconcile, or harmonize, Biblical science with that of the present day? Let scientists turn the light the other way, so to speak. Then will remote antiquity come within measurable distance, and archæology become a blazing torch of light as to the past sequence of events since the beginning.

Publicity is the real arbiter of genius. Let a man today compile the true records of origin and evolution and make the rounds of editors and publishers with such a manuscript in his pocket, and he is apt to literally starve, despite the fact that a lifetime of research, travel or experience has been expended at first hand at great cost and tremendous sacrifice to the author. He can try to offer to editors galore products that contain all the elements of genius in a literary or scientific sense, and the chances are ten to one he will never get inside that literary sanctum or pass the gates which bar the unknown from the known. He can do all this and still be compelled to stop on his journey to these *wise men of literature*, and grab a handful of free lunch from tables reeking with filth and the odor of beer mugs, and this even in a land where food, enough good food, is wasted to feed some nations.

The doors of scientific colleges, universities, and the ears of professors of them are closed to the man with the Bible in his hand, while even ministers of the Gospel have no time for the discussions of science. Millions of dollars are yearly expended in the efforts to advance each of these individual schools of learning, but the fact remains, they are enemies to each other. One talks for the Bible, scriptural proof of the descent of man, and the other against it. Pity, indeed, that there is no science that attempts to reconcile or harmonize both. Even this is voiced in scripture's passage which says:

"For My ways are not your ways. Neither are your ways My ways. My thoughts not your thoughts. For as the heavens are higher than the earth, so are My ways higher than your ways, My thoughts than your thoughts."

Why not then, let us turn from our ways of science and delve more deeply into the ways of the Lord. Then, indeed, will the science of the Bible be read in a new light, and the words of I. Timothy, 6:20, stand forth in the true depth of their meaning as to

"Avoiding profane and vain babblings and oppositions of science falsely so called, which they that are unlearned wrest as they do, also the other scriptures unto their own destruction."
(II. Peter 3:16.)

CHAPTER XXVII.

**THE FALLACY OF PRESENT METHODS OF BIBLICAL READING—THE
ERRORS ARE OURS, NOT THE BIBLE'S.**

**NO CHRONOLOGICAL SEQUENCE INTENDED BY SCRIPTURES; A DI-
ARY OR RECORD OF EVENTS—15,000 YEARS SUFFICE FOR
THIS YOUNG PLANET; OTHERS ARE MILLIONS AND BILLIONS
OF YEARS OLD—IMPEACHING OUR OWN RECORDS—THE
DAUGHTERS OF ADAM—MUST RECTIFY OUR ERRORS—EARLIER
CHAPTERS OF THE BIBLE COVER PERIOD OF TIME LARGER
THAN WE CREDIT TO ALL THE BIBLE—BABYLONIAN AND
OTHER SCULPTURE PORTRAYALS—15,000 YEARS NOT 5,913
—THE IMMENSE DIFFERENCE—CELESTIAL EXPLORATION—
FUTURE WORK OF MAN—THE SABBATH DAY—GOD'S SAB-
BATH VERSUS MAN'S—DIFFERENCE OF TIME—MEMORY, NOT
TIME SABBATICAL—GOD'S SABBATH NOT A 24-HOUR PERIOD—
GOD'S DAY NOT THE EQUIVALENT OF MAN'S DAY—7,000
YEARS COVERED BY THE FIRST SEVEN DAYS OF SCRIPTURE;
POSSIBLY MORE—NO BIBLICAL EVIDENCE THAT FIRST DAYS
WERE 24-HOUR DAYS—FIRST CHAPTER OF GENESIS ALONE
COVERS 6,000 YEARS.**

The scriptures do not cover any definite period of time, chronologically. The early chapters of Genesis doubtless cover many thousands of years. Connected dates are absolutely wanting. It is a diary of events, and has nothing to do with connected time. Scriptural chapters cover long periods and in no sense short ones. The records of antiquity are without dates. They simply furnish a basis for estimates.

The men who have made researches in Egypt and elsewhere are right in tracing the origin of these nations to remote periods. Only I wish to be quoted as saying that they have

never had any basis for definite dates, and I say that fifteen thousand years is sufficient time, without going back millions and billions of years. I only speak now with reference to this planet. When we consider the other planets, millions and billions of years will be more appropriate.

Why, then, in view of these facts, does man place the date of creation, or the flood, and then attack his own date? The Bible is silent as to when its events prior to the flood occurred, hence science comes near to making fools of its followers by insisting that its early events or the flood either did not take place, or not at the time mentioned *when there is no time given in the Bible*. Yet they continue to impeach their own records.

They admit that three or four thousand years ago the Egyptians recorded in stone the fact that there were three principal races, if not four, namely, white, brown, black and possibly yellow. History and archæology verify these things. They tell of the identity of races which are still with us, unchanged in a way, except perhaps, that there are more varieties today. This is the result of intermarriage. Starting with Cain, we learn that *Adam had other sons or daughters*.

"And the days of Adam, after he had begotten Seth, were eight hundred years; and he begat sons and daughters." (Gen. 5:4.)

Although nine out of ten readers believe Cain, Abel and Seth to have been Adam's only sons, and are ignorant as to *daughters of Adam*.

We claim that we have traced back through ancient records to within a few thousand years of the so-called date of the flood. And we find great cities of men and dynasties of old and still we continue to rail at biblical untruths, as we term them, and support our arguments with these citations. The real truth is that we ourselves have caused the error by making *the dates ourselves, and then testing the Bible's truths by our mistakes*. What we need is to ascertain the true chronology of the Bible, and then rectify our errors or mistakes.

It is my contention that there is nothing in the Bible to indicate that the flood took place 2448 or 2449 B. C., or only 4357

years ago. Neither is there any room for the assertion that only a short time elapsed between the flood and the building of Babel. Indeed, it was quite to the contrary. The first few verses of the eleventh chapter of Genesis might well cover a long, indefinite period. The names mentioned are plural in sense referring to tribes. This was a common custom, to refer to tribes by the names of individuals. The same is true of families and nations. Hence we must broadly interpret these verses and not hold to a narrow, shallow view.

Because the life, age and death of certain individuals are chronicled it is not correct to judge of all by those that are quoted. All through the Bible we see evidence that hundreds or thousands of people existed, and were referred to by the tribal name of one man. Therefore we may conclude the same thing of time. I am convinced that the ninth, tenth and eleventh chapters of Genesis cover more time than that generally granted to the *entire old testament and the new, both*. Indeed, let me repeat that we have not yet begun to realize the *vast indefinite time* covered by Genesis, nor the number of people it includes in its accounts, and the incalculable races it describes numerically.

Neither have we begun to place the correct interpretation on the existence of this Pre-Adamite race (called gods, or sons of the gods), their mode of living and their superiority over subsequent earthly races. We are told plainly that they were of celestial origin even though an earthly race, and that they were vegetarians. And in Genesis 6:1-4, their existence is confirmed and their amalgamation with man described. We learn from these same verses that these sons of God were a race of huge stature, and that the offspring of their union with the Adamites were also of huge stature, alike to men which were of old. This is in harmony with our knowledge of such things. Science has proven that in mixed breeds the offspring possesses the intelligence of the superior parent, but does not maintain the same standard of health and longevity. In other words, while they are mentally like the superior parent, they are physically and morally inferior, because of the mixed blood. Evi-

dence of this is seen in the mulatto and half-breed, as well as is portrayed in scripture's sequence of events.

Again, we must not overlook the fact that in these very early periods, all life seemed to be huge, gigantic in size and proportion, as compared to present forms. In ancient sculpture this is verified. We see huge men depicted on stone and termed gods even while about them are men of ordinary stature, plainly showing the existence of two races, differing in size and color. As far back as we can trace, nearly 4,000 years, we find pictured the yellow Mongolians, the black Ethiopians, and the brown Babylonians, and we can almost trace that this superior race of gods were as the Bible states, giants in stature. Even the sculptures show them as a race who had dominion over all things. They show them as a white race of gigantic size.

Now, it does not require much mental thought to admit these truths, for in all of our discoveries of ancient life, before the flood, we find them of immense size, mastodons, etc. There seem to be no intermediate sizes, such as we have with us now. Until after the deluge, we find that all these monsters were herbivorous, for in the Siberian and other monsters found undigested grass has been found, and today we know that our largest species of all life are at first herbivorous, then, as they become omnivorous, they are smaller, and smallest when they are carnivorous. None of these last approach the size of the herbivorous kinds.

Now, if we apply these facts to ancient life "in the beginning," that is, ten to fifteen thousand years ago, and not four thousand years ago, we can readily admit biblical truths as to these things, all of them being incontrovertible facts. The greatest error has been in considering the beginning to have been 4004 B. C. But by the hypothesis outlined in this meagre volume, this time is extended to nearly four times its length. And granting this we find that this earth prior to the flood was twice as old as the time since then.

Think what it means to actually go back to a period 15,000 years ago. What astounding proofs of biblical truths will we find. Suppose, for example, that we assume that the flood

took place eight or more thousands of years ago, instead of four. What a difference it represents. Time, I affirm, to revolutionize science and history. What a world of wonders will be revealed to us if we grant the transmission of life celestial to this terrestrial earth, and seek to explore the heavens as we have this earth.

This, indeed, seems to be what the Bible has been trying to teach us, emphasized by the words:

"If I have told you earthly things, and ye believed not, how shall ye believe if I tell you of heavenly things?"

What volumes are in those few words. Wonder not, then, that I repeat that we must stop scratching and digging over the earth's surface for traces of the origin of life on this planet, and must instead turn our efforts heavenward to the exploration of other celestial worlds. Then will my words or those of scripture be read in the plain light of truth and astound the world.

That is why I say, look up. Grant our origin from a superior race of gods who came to this earth in the early stages of its existence, and produced others "in their image and likeness, and after their kind." Then will the words "and God saw it was good" be understood to refer to the successful reproduction of pre-existent matter, originating not here, but in celestial regions. The word creation refers to the reproduction of kinds, for, broadly speaking, we ourselves are today creating species "in our image and after our likeness," and even we ourselves can "see that it is good," as it was in the beginning, for "there is nothing new under the sun." I know it is hard to look at things this way now, because we have so long followed another beaten track. But if we will only for a while put aside our present definition of the word "God" or "heavens" and consider these things as applicable to a *celestial human being who came with others from other celestial worlds to this terrestrial earth* in its early stages of its existence, and with others first peopled it with their own progeny (offspring), much as would explorers first colonize a newly discovered continent or world, things will be

differently viewed than they are now. For I contend this is practically about what the biblical records really intend to convey, when properly interpreted.

The whole trouble is that we have so long been taught differently, that we are positively prejudiced against looking in another newer, better way. Instead we prefer to seek for the origin of life on this earth (in fact origin of all things here), and this I contend first, last, all the time, is an error that we will do well to reconsider. Hence, to grant my transmission of life from celestial (other planetary worlds) to this terrestrial earth will be to broaden our field of knowledge instead of narrowing it. And instead of going wrong or doing wrong in this, I contend we will only be doing what the Bible has been *attempting to tell us all along*, and that to do so will mean to harmonize its teachings with the discoveries of science so far, and their discoveries of the future to be.

The whole spirit of this work is to attempt to instill into the reader's mind and heart a new interpretation of the Bible's teachings consistent with its words. I want to reverse that idea. That the word "God" stands only for a supreme spiritual imaginary being and when you will stop to think that He was or is a supreme existent being, human form, who first reached this earth from other earths in this vast planetary universe, then you will grasp the first idea that forms the basis of this work or volumes' hypothesis which is but a *new starting point* for science to work upon and extend.

I am well aware that the more radical theologians and scientists claim that the days of the Bible are alike in point of time. But this is not in harmony with the scripture's correct interpretation. For man's day did not commence until after the events of the first chapters of Genesis. These first days were strictly God's days, and not man's, and if we review biblical proofs carefully, we find that God did not even bless his seventh day while he was resting, but after that rest was finished. Hence, this blessing did not and could not pertain to the

first day alone, but to the future days. This is verified by Mark 2:27, which says:

"The Sabbath was made for man, and not man for the Sabbath."

Further we find three distinct acts in the single verse (Gen. 2:3) for here, God rested on that day, he blessed it, and sanctified it, in order that it would be kept as a holy time in times to come—a day of rest for man, as it was a day of rest for God.

"Therefore the Son of man is Lord also of the Sabbath." (Mark 2:28.)

If this is not sufficient, read Exodus 20:11, which further verifies this contention, placing it almost beyond dispute.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it." This shows plainly that it is but the memory of God's day that we hold as sabbatical, and that there is nothing whatever to support that erroneous idea that the Lord's day was the equivalent of our 24-hour day.

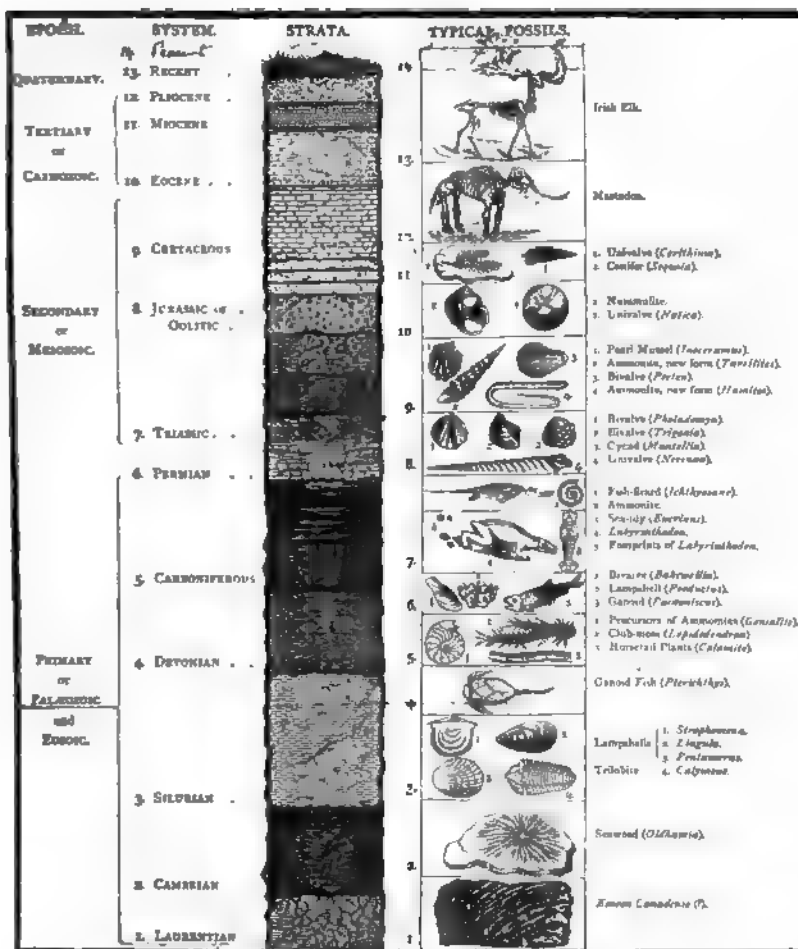
The fact that we find the Lord's day quoted as a thousand years sufficiently proves my contention that at least six thousand years is covered by the first chapter of Genesis. Read again this chapter, and ponder over its words; for certain is it that the original Lord's day was not the equivalent of man's day, now. *"Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."* (II. Peter 3:8.)

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (Ps. 90:4.)

It is thus obvious that the first six creational days described by Genesis cover a period of six thousand years, and not six twenty-four-hour days. And to grant this is to place an enormous period of time on the Bible's early chapters that will harmonize with science's contention of infinite ages. This will establish biblical truth, and will give ample opportunity to shed similar light on the following chapters of Genesis. We learn thus that these later chapters also cover great indefinite periods

of time. We must broadly interpret the Bible's early chapters, instead of placing on them the fallacious narrow meaning that has been an unending source of controversy and dispute.

And why not, I ask, consider the first days as per Genesis first chapters as each of a thousand years' duration (when based on our period of time) certain is it that the Bible is authority for such computation, while it is not an authority as to the days of the Lord (God's days) being a 24-hour day. Not a single iota of proof is there for the latter, while the quotation I cite is good authority for the former. It is even capable of broader interpretation as applying to a still greater period of time. The very words, "*in thy sight*" *so implies*, and for us to place upon these words our interpretation (and a narrow one at that), and to refuse to grant a broader view is not in harmony with our motto: "*Get the truth, no matter how; get the truth.*"



SCIENTIFIC CLASSIFICATION OF THE EARTH'S STRATA ETC.

CHAPTER XXVIII.

NO CHRONOLOGICAL SEQUENCE INTENDED FOR BIBLICAL EVENTS—MAN-MADE DATES IN ERROR.

THE PRESENT DATE, 4004 B. C., GREATLY IN ERROR—MUST BE CHANGED—SACRED CHRONOLOGY DATES BACK FAR ENOUGH FOR ANY MODERATE SCHOOL—CELESTIAL LIFE THE PROGENITORS OF FIRST EARTHLY FORMS; ANCIENTS PORTRAYED THEM IN SCULPTURE—EMBLEMATIC SYMBOLS OF THESE CREATURES CRUDE, BASED ON TRUTH NEVERTHELESS—DIVERGENCES DO NOT EFFECT ORIGIN—ALL RACES TRACE THEIR DESCENT FROM SUPERIOR BEINGS; SCIENTISTS ONLY CONTEND DIFFERENTLY—WORD “GOD” DENOTES PLURALITY OF NUMBERS, OR A RACE OF GODS BY ONE ORIGINAL FATHER—SO, TOO, WITH ADAM; ADAMITES REFERS TO A RACE, NOT INDIVIDUALS ONLY—SCRIPTURE’S REFERENCES TO SCIENTIFIC MEN WHO DEPART FROM SCRIPTURAL TRUTHS—SEEING THROUGH A GLASS DARKLY—READING IN A NEW LIGHT WILL REVOLUTIONIZE OLD THEORIES—NEARER THE TRUTH—BIBLE A RECORD OF EVENTS; NOT DATES OF STATISTICS—HONOR OF KINGS TO SEARCH OUT A MATTER.

Certain it is that the scriptures have no chronological sequence that can be regarded as endorsing that erroneous date of 4004 B. C., which has for so long cast an odium on its pages. It is unfortunate that its acceptance by the great mass of readers has been due to this cause, and it is an error that must be changed. It is sacriligious to continue to use it. The Bible itself teaches us differently. Sacred chronology, if read in the proper light, will be found to date back far enough for any moderate school, if not for the extremists. The old testament

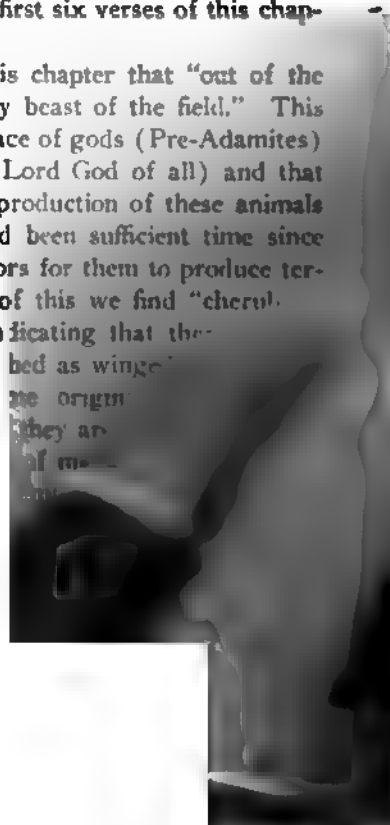
in its way has no connected chronology prior to the time of Solomon. The very first words, "in the beginning," are enough to keep all science busy for a life-time guessing when this beginning really was. It may have been a million or a billion years, or it may have been six of "God's days." And as God's days are as a thousand years (as claimed elsewhere) we can conclude that the period covered by the first six creational days (in the first chapter of Genesis) were about six or seven thousand years.

Here, then, is a good starting point, or basis, for the following chapters. And investigations of a truly scientific character, based on truths instead of guesses, will do much toward solving the doubtful questions in the Bible.

I also contend that in the second chapter of Genesis, thousands of years pass, including the seventh and eighth epochs, or "the generations of the heavens and the earth" (Gen. 2:4), and that the period covered by the first six verses of this chapter is of indefinite extent.

We find as we read on in this chapter that "out of the ground the Lord God formed every beast of the field." This would seem to indicate that over a race of gods (Pre-Adamites) there existed a superior God (the Lord God of all) and that the words above quoted make the production of these animals an earthly one. That is, there had been sufficient time since the coming of the celestial progenitors for them to produce terrestrial offspring. In verification of this we find "cherubim" (Gen. 3:24) used in the plural, indicating that there was a number of them. They were described as winged beings of foreign or celestial nature, with the origin of them in the worlds to this. In ancient times they were considered as animal gods, with winged heads of eagles, lions or men. They were considered as the sacred celestial creatures of the true ancestors of all the human race, the mission of life from celestial period.

Granting this, it



can, or the Indian, is but a remnant or variety of one of the three ancient tribes.

We are wrong, however, in a chronological and racial way, in our conclusions as to their distribution, numbers, and the time of their migrations. Even the Negroes, the Negritos, the Hottentots, and the Fiji Islanders, supposedly very low in the scale of intelligence, show signs of a superior ancestry from which they degenerated. If the matter be carefully sifted, they can be traced to the Hebrews, Noah, or to the Semites, Hamites, Japhites. And even if not, they can be traced to a superior race, the one from which God, who were gods, as outlined in a previous chapter.

Nor am I alone in this theory. Even the most radical of the opponents of the Bible, unconsciously fall into the error of supporting its words, for they eventually agree that the diversities and divergences arise by descent from a common stock. I can cite a single instance out of many. In Genesis 17 v. 6, "for a father of many nations have I made thee," and "I will make nations of thee, and kings shall come out of thee." (4-6.) A hundred or perhaps a thousand similar instances could be cited, but it is unnecessary. Yet before the conclusion of the matter I must call your attention to Genesis 5:2, which refers to the dark race's being called Adam, for there are unmistakable words that God blessed them and "called their name Adam." This is absolute proof that the word Adam does not necessarily mean an individual only, but may be applied to a race or group of people, as well. That is, it is to be taken both in the singular and plural sense. Any doubt should be laid by the above reference.

We are told to "mark the old way which wicked men have trodden," and to note that "with the ancient is wisdom in the length of days, understanding." (Job 22:16 and 17.)

The trouble is that we look at things too much our own way, regardless of the fact that changes have come to alter our earlier notions. And we have much to learn by a closer study of ancient customs and ways—especially those that apply to the just man, and not to the wicked. Even today we find

closely following certain customs of old, that can date back to most remote antiquity. We find them today without any system of chronology. They employ names in the plural for designating families, tribes, and nations, using idiographs, and pictures instead of writing. They also assert a belief in a future state of superior existence.

As still further proof that we have viewed the Bible in the wrong light, and have failed to place a correct interpretation on it, I will cite that old argument regarding the biblical creation of man "in the likeness and image of God," and "dust-made man." Both of these passages are regarded by the old school as referring to Adam. This is unquestionably the result of fallacious reasoning, which has been drilled into the minds of man for so long that it is almost impossible to change opinions.

Men have argued for so long against the correct interpretation of God's word, and have fortified themselves so strongly, that only the Bible itself can disprove their views. And when this is done, they chose another topic for debate. It is pleasing to note how scripture comments on such people.

"Professing themselves to be wise, they become fools."
(Rom. 1:22.)

"Wearied in the multitude of thy counsels." (Is. 47:2.)

Now, to further emphasize and clearly prove that the above quoted creations of man are positively not the same, but are two distinct races, I will cite scripture. Referring to the first creation, we read:

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it."
(Gen. 1:28.)

The fact here is indisputable that the words refer to a race, the word "them" proving this, and also they were an earthly race, born in the earth to replenish it.

Then referring to the second creation, we find that "God blessed them, and called *their name Adam*, in the day when *they were created*. (Gen. 5:2.)

There is no room for an argument with these two wide-

ly-separated passages. They plainly represent two different races, and to deny this is to deny the first part of the sixth chapter of Genesis, which further refers to both, and tells of their final amalgamation. Wonder not, then, at my repeated statement that we must read over the early chapters of the Bible differently than we have in the past, in order to bring to the surface their vast depth of meaning. Thus far we have only found the surface meaning and have not viewed them in the correct light. As the Bible says "for now we see through a glass darkly; but then face to face." (I. Cor. 13:12.)

We must review biblical writings, and re-read them in the light which the ancients applied to them, and which we have declared to be absurd and ignorant. Then it will confirm my claim that man had his origin in celestial worlds, and was "born of God" on this earth. That the word "God" does not mean what we at present think, but that he was a true celestial being, of whom, in a way, we are the exact counterpart.

The first race was a white race of men, termed gods, androgynous beings. From Adam, who was also a son of God, came woman, who was the first true sex. Eventually, by the will of God, the two were brought together, and by desire, contact, and multiplicity of conception, they became a sexual pair, in which earthly Adam finally lost his androgynous character, and became the ancestral father of all the living now. The reader can correctly interpret this when his attention is directed to the fact that it refers to all the living *now*. That is, the descendants of Adam and of Noah, and his generations are all living in the present varied types, and that it does not refer to the past.

In brief, Eve was the first mother, and prior to her existence the creation of offspring came about through androgynous men, who bare sons only, "in their own image, and after their own likeness."

We have, I contend, committed ourselves too closely to the belief that these two creations of man are but one. And if we but turn long enough from that old belief, we will find the subject to open and disclose the hitherto missing links in the chain that the world has been trying to complete.

Wonder not, then, that I in every conceivable way dwell upon the subject, in order to force home upon you the conviction that these things are so, and to present from every point of view the importance of these revelations, and what they mean to the scientific and Christian world. They will revolutionize old theories as to the descent and origin of man. And there is no true science that will take offense at crowds which assail present theories, for true science is ever ready and eager to correct its own errors and those of others, to the end that truth may prevail, which is but the very argument that science bases all its claims upon; hence it cannot very well refuse to hear fresh evidence when it is presented.

If we read St. John, we cannot fail to be impressed with such phrases as "son of God," and "born of God." Indeed, the whole New Testament is full of these references. We are told of the necessity of regeneration, in order to enter into the kingdom of heaven. We read that in heaven "they neither marry, nor are given in marriage, but are as the angels of God in heaven." What does this mean except that they are then like the angels in every way? What is the nature and sex of angels? Are we to conclude that by being born again we shall be different folk sexually as well as otherwise? Might it not refer to the fact that we shall be changed to that former condition of sex discussed in a previous chapter? Does it mean that we shall all be again as we were in the beginning, sons of God, to go back to that condition from which we came? That is, to pass from the earthly to the celestial state again.

If there be no wives in heaven, and wives are of the earth only, it seems logical to consider what shall be the relationship there. The words "that we shall all be brethren," imply simply that there is no division of sexes there, but that all are similar, as sons to one father, Lord God, the Father of all. It seems to follow that through the law of universal evolution, we shall pass into our former state of existence, which may be termed celestial.

Christ speaks of heaven as a home. That is, we shall all be one family with God, the Father, over us. Life there will

be eternal, which is a condition similar to that "in the beginning" when there was no death until after the fall of Adam. It certainly furnishes room for deep thought and careful, deliberate study. I believe in freedom of thought and action in all things good. It is a duty we owe to ourselves to probe into the possibilities of the future as well as to revel in the antiquities of the past. We know sufficient of earthly life and existence, but little of the heavenly. Hence, these subjects should be discussed freely, but reverently. There is no evil in this except to those who make evil out of it.

It seems to me that if man returns to his early state of existence "in the image and likeness of God," the only love there would be in heaven, would be that of son for father. In other words, we would all be as one, and the fact that there are no marriages or wives in heaven seems to indicate that there is to be no separation of sex—a condition similar to that at the time of the first creation.

In Romans 8:16 we read that we are "children of God," and destined to be in the image of his son, again. Let those who will, argue against my hypothesis that man is the offspring of the living God, and came from celestial regions to a terrestrial one, and that the word "created" does not refer to birth of reproduction. "For as much as we are the offspring of God, etc." (Acts 17:29.)

It is true that the verses following do not go into further details and describe all these things, but this we can understand by remembering that we are not to read the Bible in a connected way. Instead we are to read it "precept upon precept, line upon line, here a little, and there a little." That is, we must seek out things in different parts. For as has been said before the Bible is not arranged with any chronological sequence. It is but a diary of events. And this volume cannot be so regarded, either, for strive as he may, a man cannot put himself above the works of God. He may be inspired to read and comprehend biblical sequence, but it is not always in his power to transmit that faculty to all others.

We have been for thousands of years trying to understand

the Bible. And it cannot be expected that this, a one-man work, could be superior to it. Hence, even in this work, the reader must follow, "line upon line, precept upon precept," as in the scriptures, and gather his correct conclusions from the whole.

There is no reason to deny or declare ridiculous the belief that the first generations of any of the earthly species came from celestial worlds to this, or that they were not winged creatures. Behold today the many flying forms, such as the bat, and note the celestial birds that cannot alight on the earth without difficulty and cannot raise themselves again without further difficulty. If we look hard and deep into such subjects, it is not difficult to conceive how the present terrestrial forms came from celestial ones.

Unquestionably, today, were we able to penetrate or explore the unknown altitude of the heavens, we would find life in its dizzy incomputable heights, that in its way would resemble those forms that we have with us here. Hence, I repeat it, we must explore the heavens for proof of the early transmission of life to this earth, instead of trying to prove its origin as on this earth alone. Why not, I say, turn the glasses of research heavenward, and attempt to trace the origin of life on this earth as coming from celestial space? For the solar universe is large, and this planet small in comparison.

The ancient conceptions of life were almost superior to ours, for we have "followed our own ways instead of the Lord's," as we are so forcibly told in scriptures. Indeed, it is further emphasized in the words, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Is.55:8-9.)

Even in the most ancient relics we find that their conceptions absolutely verify my contentions. Indeed, our present ideas conform in no way with the ancient beliefs. Why not, then, instead of calling their way wrong and our way right, look the other way, so to speak? Is it not as correct to affirm

the omnipotence of a Creator, and to search for His methods as it is to consult ours, and ignore His.

Why, then, argue that the Bible is incapable of correct interpretation? Why not instead that we, poor, miserable mortals are incapable? Why corrupt the text and call it erratic and misleading, thus insulting the divine intelligence of its inspired authors? We should realize that from one hundred and fifty thousand readings, from the stone sculptures that science has found, and from all traditions, there is no contradiction of the words of the Bible, if correctly interpreted. Indeed, the original scriptures which antedate all these are duplicates of our present forms, and whoever studies these most venerable records will be amazed at their accuracy and conformity with our own proofs. This accuracy has been demonstrated over and over again by a world of critical investigation, and no matter how hard radical atheists attack its pages, it resists their attacks, as an elephant would a mosquito bite.

That is why I argue that scripture does not give a connected chronology or genealogy, and nothing more than a brief interconnection of events, it "*being the honor of kings to search out a matter.*"

CHAPTER XXIX.

THE TEN LOST BOOKS OF THE BIBLE DOUBTLESS REFER TO MISSING LINKS—VARIOUS GODS—SUPREME GODS; NOT ONE, BUT MANY—ANCIENTS SO ADMITTED—EXISTENCE OF OTHERS—JEHOVAH, ELOHIM, ETC., GOD, LORD GOD—LORD GOD ALMIGHTY—GOD OF HEAVEN—GOD OF EARTH, ETC.

And now, readers, ye who have followed these pages closely, be ye mockers or believers, or those who scorn not the words or wisdom of scripture, let us turn back a few pages of the lost books of the Bible. Let us anticipate or delve into their contents, from ancient mythology or legends, and by these means perhaps form an idea as to what they contain. Retabulating them we find that there were *nine books lost to the world*, but whose identity and existence are established by the following biblical passages:

TABLE OF LOST BOOKS REFERRED TO IN THE BIBLE.

- I. Book of *Jasher*, see Joshua 10:13, II. Samuel 1:18...
- II. Book of *Iddo, the Seer*, see II. Chron. 9:29-12-15.
- III. Book of *Ahijah*, Chron. 9:29.
- IV. Book of *Nathan*, Chron. 9:29.
- V. Book of *Shemiah*, Chron. 12:15.
- VI. Book of *Jehu*, Chron. 20:34.
- Book of *Lost Proverbs*, II. Kings 4:32-25.
- VIII. Book of *Enoch*, Jude 14.
- IX. *Wars of the Lord*, Numbers 21:14.

To this list the author wishes to make note of another book not usually given in this connection, and which seems to have escaped the notice of those who are supposed to be informed on

such things. *This is the Book of Life mentioned in Revelation 22:19, making a total of ten in all.*

Yet before you have gone further, let me again repeat that if you have skimmed over this volume as you do others, turn back, and re-read before going into these subjects lest they be lost to you in meaning and intent. For so far we have but discussed preliminaries. For the previous pages that you have read are but supernumeraries to those which I have in mind, and I have hardly begun to write of those things that are to me the most important of all. In my previous chapters I have outlined my hypothesis as to the pre-origin and transmission of life to this planetary earth, the evolution of same, and the reproduction of species, contending that other worlds infinitely older than this transmitted their quota of life to this earth "in the beginning." I will now enter into a series of precepts as to the celestial regions, and their differences. For we are told that "*there are celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.*" (I. Cor. 15:40.)

Perhaps this citation will be taken incorrectly, so as to make it all the plainer, I will go further into scripture, and note that "*As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.*" (I. Cor. 15:48.) These are mentioned in order that you may grasp my meaning, that is, that they refer to the fact that other planetary bodies are really inhabited with their full quota of life, and that life is superior to our earthly forms. Still further that each has its scale of intelligence, wisdom and knowledge according to its size, each being in turn superior to the preceding one. Are we not told with reference to the inhabitants of this planet of the inferiority of man?

"What is man, that thou art mindful of him? or the son of man, that thou visitest him?"

"Thou madest him a little lower than the angels; thou crowdest him with glory and honor, and didst set him over the works of thy hands." (Heb. 2:6-7.)

Now, what is the distinction defined between man and angels? Man, we know, is an earthly creature, while an angel is a celestial being, an inhabitant of other planetary worlds. This is borne out by scripture, and it is my contention that we have too long put a wrong interpretation on them. They were pre-existent forms of human life. I further claim that each of these celestial worlds is presided over by a special deity, and over all these is the Lord God of all. Even this is borne out by scripture, which says "*there be gods many and lords many.*" (I. Cor. 8:5.)

It is then obvious that while there are many that are called gods, there is but one supreme God, who exists over the sons of God, in other planetary worlds. This in a way explains certain various passages, such as "God of this earth," "God of heaven," and "Lord God of All." For it is obvious that there is a race of gods over which there is one God, *the Father of them*. What is the meaning of such terms as God of the earth, God of man, God of heaven, and the many others that we find in scripture? I am well aware that we have been terming them as one god, but is our definition correct? Can we interpret the thousand references of scripture under these headings to one being? True, we consider God, the Father, Son and Holy Ghost as one being, but can we do this with all other references to other beings? Does it not look too far-fetched to infer that all these seemingly different personages are one? If there be many different celestial bodies, as we are taught, who not that each, or at least some one of them is presided over by a god? If we turn to Genesis 1:1 we learn that God created the heaven and the earth, and we note, or should note, that the word heaven is singular, applying to our heaven. Now, when we come to the next chapter we find mention of *heavens in the plural*, indicating more than one, that is, the heavens over the different worlds. Here we find references to the *Lord God*, really indicating the distinction between the Lord God, and the God of this earth. It is strange that the words Lord God are used in one chapter; elsewhere the word "God," while in others they seem to imply as referring to different persons. In one

place we find references to Lord God of all, and in others to God only. Hence, I ask does this imply that the Lord God and God are not the same person. But the Lord God here verifies what God hath said. And anyone who reads the chapters in this new light which I have placed upon it cannot fail to be impressed with this truth provided only that he is not filled with prejudiced ideas, but open to conviction of what is now established truth.

Further, if we turn to chapter 4, we note that the Lord is not mentioned except in the 25th verse. For the rest of the time the word God is used, as referring to another person. While in the 5th chapter it is also plainly evident that two personages here are quoted—Lord, and God. And they are not one and the same person. The same is true in Genesis, 6th chapter. But in the seventh chapter we find evidence that both the commands of God, and the Lord were obeyed, inferring that both are represented in this chapter, and are not one and the same person.

And when we consider it we find that the ancients considered there were a series of gods, ordinary, and superior, still further verifying that their various deities were based on truths. Neither must I omit mention of another point of vast importance, is that we find various references to the angels, as the angel of the Lord, the angel of God, and the angel of the Almighty God, or Lord God of All. It is evident when read in the new light of truth that these refer to different persons, each of a class higher than the one preceding it.

Today finds science practically on the eve of discovering and admitting the other worlds are inhabited by races of men superior to our own. And there is every reason to believe that each of them has forms of life superior to ours. If they are inhabited, their age and the cycles of time they have passed through being far greater than our own, their wisdom will be proportionately in advance of ours, so much so that they can well be termed "mighty men of old," "men of renown." They are like to the Pre-Adamites, who were transmitted to this earth from the generations of the heavens. And if certain of

these planets are larger and older than ours, it seems to me sound logic to assume that they are peopled with inhabitants superior to ours. And that over them all reigns the Almighty God, or Lord God, whose kingdom is on high, over all and above all.

We have too long put too narrow a construction on biblical chapters and passed over too lightly the infinite references to the life and inhabitants of celestial worlds, or "*The planets and all the hosts of heaven*" (II. Kings 23:5), thus emphasizing the words "If I have told you earthly things, and ye believed not, how shall ye believe if I tell you of heavenly things." (John 3:12.)

Wonder not, then, that I repeat that we must read over all the scriptures in the light of truth, and go back to most ancient times. We must mark the ways of those who were cut down out of time, and from the ancient legends sift out the wheat from the chaff. Instead of turning God's word into a lie, we must turn our lies into truths. The results, I predict, will be amazing, and will astound all Christendom, sending a thrill of religious fervor over all the world. This will do much to revive the memories which tell us that man has "the form of godliness, but denies the power thereof."

If we do this we will find that the words "God of heaven and earth" refer to this heaven and this earth, and not those of other worlds. It will also shed light on such words as Lord of hosts, King of kings, and Lord of lords. We find that the ancient Hebrews referred to God as "Elohim," while the word "Jehovah" was considered too sacred to utter. It referred to a personage far above all other deities, and when we turn to Exodus 6:3, we find: "*And I appeared—by the name of God Almighty, but by my name Jehovah was I not known to them.*" This indicates that here Jehovah represented God, another person, and certainly he would not represent another person, if that person did not live. Further we read "*That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth.*" (Ps. 83:18.)

We also find in going deeper into this mighty subject that *God says, "The Lord God of your fathers hath sent me unto you."* If this does not support the theory beyond doubt, what is the use of going further into this infinite subject? A thousand references could not be more explicit. For it defines, explains and reveals the fact that there are other superior worlds and beings, no matter how we may deny the fact. When men today from the pulpit and university argue against the Bible, certain it is they will deny these contentions, which are absolutely in harmony with the scriptures.

We can thus broadly interpret the single word "world" to indicate not only this which we term our world, but also others in the universe. That is, not only does it refer to this earth, but also to the celestial orbs or planetary bodies as well, especially those that are peopled and which have interests somewhat kindred to our own. We are too prone to believe that ours is the only world.

So, too, with the word "heaven" in the singular sense. We take it to pertain to our own heaven, and so it does. But when in the plural it refers to the celestial abode of all other beings, just as the ancient Hebrews claimed. For they contended that there were a series of worlds and heavens to each of them. The Cabalists divided the heavens into seven parts. Each was an abode of mankind, and life in various forms, the highest of all being the abode of the Lord God of all, the others being presided over by gods and lords, all under the supreme God. So, too, with the Babylonians, Chaldeans, Persians, Medians and even the Chinese. These last claimed their ancestry from Tien Tsu, or sons of heaven, which practically conforms with the Babylonian sons of God. All these claimed that the whole celestial regions were populated and were presided over by gods. They believed that the people who first came to this earth were gods sent from heaven to populate this earth when it was first created. All this verifies my missionary theory or the hypothesis which forms the key to this whole volume. They claimed that in the very early ages these gods were directed by celestial powers, and even today the teachings of our own

sciences instead of narrowing our beliefs are disposed to broaden them, so as to practically admit even the theories of this volume. And the truth is all the more forcibly impressed upon us by granting that if the heavens or other planetary worlds are inhabited, they must be so by infinitely different forms of life. The ancients attempted to picture or describe these cherubim, and seraphim, and even other supposedly mythical creatures. We can also harmonize the ancient belief as to seven worlds existing, which seems to be verified in the Revelation. For here we find the word "seven" used more than anywhere else, and always with the idea of special significance. Seven seas, seven beasts, seven heavens, and other things in the same way. And the end is the eternal regions of the Lord God, as the regions of eternal life.

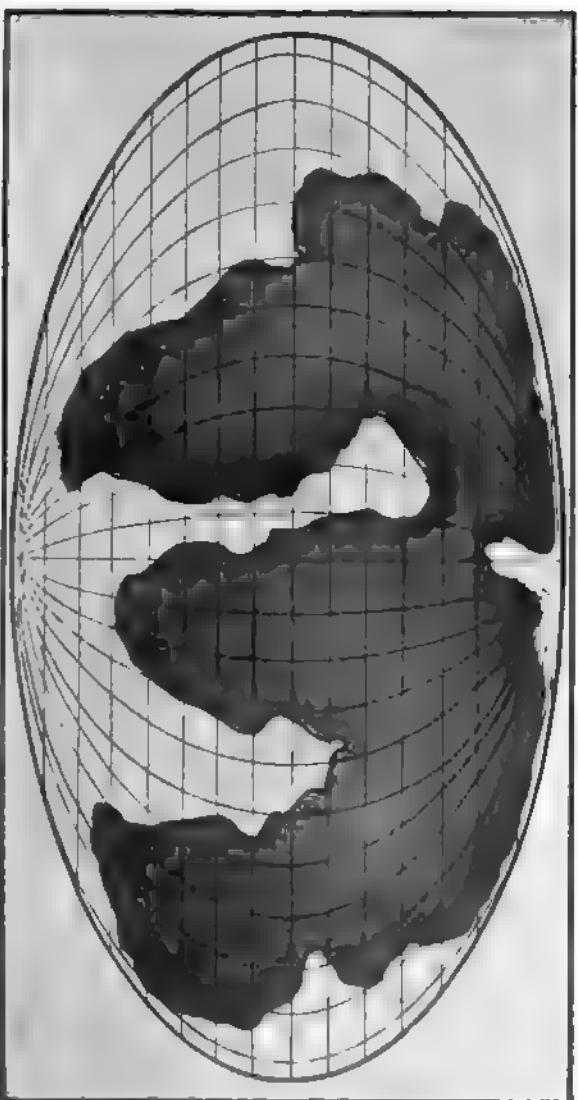
CHAPTER XXX.

AND GREAT CHANGES SHALL COME TO PASS.

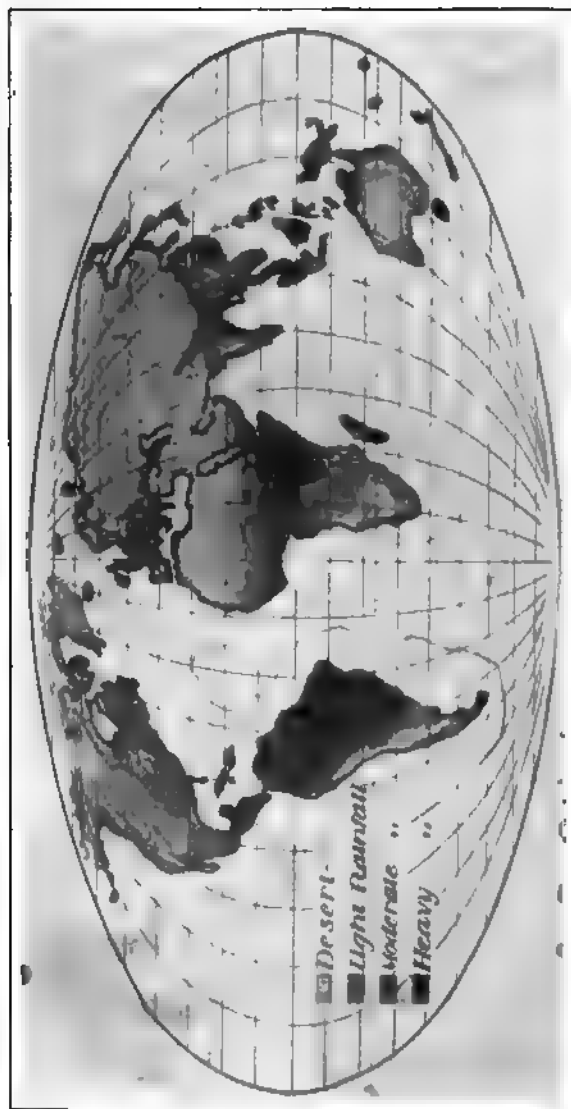
CHANGES OF PAST AND FUTURE—THE FLOOD'S RECONSTRUCTURAL PERIODS—EXTENT OF FLOOD—ITS GIGANTIC UP-HEAVALS, DEPRESSIONS, GEOLOGIC AND GEOGRAPHICAL CHANGES—RESULTS — SCIENCE'S ERRORS — COMPUTATIONS BASED ON GRADUAL FORMATIONS OR NORMAL CHANGES DECEPTIVE—ABNORMAL CHANGES—PRACTICALLY INSTANTANEOUS—THOUSANDS OF YEARS VS. MILLIONS—SCIENCE'S OWN DISCOVERIES VERIFY SCRIPTURAL TRUTHS—THE OLD WORLD DESTROYED—ARK REACHES NEW REGIONS—DOES NOT RETURN TO THE OLD—ASIA THE CRADLE OF THE SECOND HUMAN RACE, BUT NOT THE FIRST—POSSIBILITY OF THE OLD WORLD BEING IN THE POLAR REGIONS, AMERICA OR ELSEWHERE.

Lives there today a man of science who can portray to us the events that took place during the time when "were all the fountains of the great deep broken up, and the windows of heaven were opened?" If so, they cannot disprove the statement that the map of the face of the world was changed. The mighty ocean's depths, and the waters of the poles were turned loose to wipe out and reconstruct things in a different way. They later were to gradually return to the old position, a process not yet completed.

No human being can imagine the extent of the catastrophe covered by the words quoted above. And even today, the waters have not spent their force. A million Niagaras rolled into one would be but as child's play in comparison. A million such gorges as the Grand Canyon of the Colorado, inspiring in its grandeur, would be but a single rivulet, so



SUGGESTED MAP OF THE WORLD BEFORE THE FLOOD, SHOWING EQUAL PARTS LAND AND WATER; OR PRACTICALLY A CIRCUMPOLAR CONTINENT.



MAP SHOWING LAND AND WATERED PORTION OF THE EARTH'S SURFACE AFTER THE FLOOD. THREE-QUARTERS WATER, AND ONE QUARTER LAND.

gigantic were the waters in their intensity. The huge and lofty mountain chains of the earth, today, formed the channels through which poured these torrents; while the residue at their bases are but the sediment left when the waters had spent their forces. And at the depths of the ocean, could we but reach them, are more such channels through which the mighty torrents surged. The continents of today were buried. Still, too, lie buried what is left of the periods and people prior to the flood. Therefore, we must not wonder at the scarcity of the remains of ancient man. We read, "And it shall come to pass, that he who fleeth from the noise of fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake." (Isaiah 24:18.)

There is no wonder that we speak of Alluvian (mud) periods, submerged forests, mountainlike deposits of soil, rock and minerals, dashed there by these avalanches of water. Small wonder that puny man has figured as millions of years old these deposits hardened by ages, and by millions of tons of pressure. We cannot wonder that the glacial and drift periods extended for ages of time, or that mighty changes were wrought, for "the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard * * * and it shall fall and not rise again." (Is. 24:19-20.)

Why, then, should we deny that it changed its geologic and geographic surface. Niagara is doubtless one of the few remnants of the awful deluge, yet a million Niagaras could not equal the flood. We cannot grasp its intensity, and today the sun does not shine on a place on this earth that does not bear the marks of its might and force. It is still, in a very feeble way, cutting channels through the solid rock, so feebly, of course, that we can scarcely recognize it as belonging to the flood. But from the Arctics to the Tropics and back again, we see remnants of the great deluge, silent but majestic, giving evidence of a once frightful progress. The shores of every continent show receding signs of its once incalculable magni-

tude, of its gigantic upheavals or depressions, and of the geologic and geographic changes it worked. These all exist, and the ordinary alterings of time have changed them but little. The new seas, oceans, currents and rivers, formed by it are still present, while we find further proofs yielded by the vast deserts it drained. Even science agrees with us that these plains were once flooded, and that the oceans today lap the foot of gigantic cliffs where once the waters hid the entire cliff.

When the waters finally abated, the earth was left in a condition closely resembling its present state, which probably bears no resemblance to the conditions before the flood. For it had lifted mountains of polar ice and had laid them down in places that had probably never before known winter's cold. It separated Africa from Europe, Asia from America; made an isle of a continent, and turned an archipelago into a bare rock or reef. It buried the monster mammoth or mastodon midst its avalanche of ice blocks, freezing it in its ghastly polar sepulchre. God Himself has left us every evidence, and we are surely blind if we fail to see it.

Could I but picture these things to you as they are! Would that my miserable scrawl could awaken brighter and more gifted hands and minds to the task of bringing home more proofs to you who read this. Then indeed would my task be done, my honor won, and my ambition realized.

But you of my readers who have gazed at the grandeur of those winding canyons, mountain peaks, ravines and gorges that make one dizzy, showing where once flowed great waterways, or you who have seen the channels cut out by Niagara's once mighty currents, now peacefully slumbering in comparison, you can surely appreciate to a certain extent what happened in those days, "when it was the glory of God to conceal and change things," and "the waters of the heavens and the earth prevailed on the earth." (Gen. 7:24.)

In view of the fact that the present earth is so different from the old form, we shall discuss in a later chapter the possibility of locating in the present polar regions of Northern America, the cradle of the human race, and the garden of

Eden. It is as logical as to place it in Asia. Asia was undoubtedly the early home of man after the flood, but before it there is every reason to locate it in the present frigid zones.

Science claims that prehistoric man came immediately after the flood. This is certainly an error. Man did not appear until some time after the flood, and when he did appear he was historic man. The nomad pioneer whose ancestors built Accad, Calneh, Nineveh, in the land of Shinar, Sidon and others, to which the entire tenth chapter of Genesis is devoted, and by whom "were the nations of earth divided after the flood," these are the men science calls prehistoric. They were garbed like savages, perhaps, and used the weapons of the savage, but they were historic pioneers of the ancient civilization of the day, seeking new lands, and in regions occupied shortly before by glaciers. They traveled over Central Europe, and left the bones of a few of their race with those of reindeer, woolly bear, arctic fox, elk and other such beasts as roamed in that country. And when we poor mortals begin to trace man's history from these remains, was a time a thousand years after the flood, or five thousand years ago.

Further, we must remember that the earliest traces of mankind are to be sought in the highest, rather than the lowest regions, as it is evident that long after the flood these lowlands were still submerged. When the ark touched Mount Ararat, the surrounding highlands must have been dried, but the lowlands not yet drained. This would account for the claim of science that there was a series of floods, resulting in the present geological formation. And mankind was obliged to live for a long time near the place where the ark landed, until the surrounding lowlands should be sufficiently drained to allow them to migrate. Therefore, the relics found by science are not so old, and do not refer to people so old as those who went out from the ark. And when the glaciers covered Europe, men were peopling the earth in other remote regions not affected by the glaciers. This was prior to the scattering of nations, and dates back six thousand years ago.

Let us now review the awful effects and results of the flood,

and the further changes that it wrought. And in this chapter we shall bind together scientific fact and theory with the scripture in a way perhaps not thought of before. First, one of the greatest claims of science is that this earth is of an antiquity calculated as anywhere from a million to a hundred million of years, and they base their claims on the study of the material formations, the deposits and layers of rock and mineral.

To a certain extent we may yield to these claims — that is, that the age can be determined by rock and mineral deposits or layers. But science must amend their plans in one respect. That is, they must say that the material elements which go to make up these formations are millions of years old. In the first chapter, we find that the nebular hypothesis satisfactorily explains the formation of the earth and heavens, and all that therein is. The gradual formation of this planet is from the uniting of anatomical bodies, minute particles of gaseous liquid, or solid mineral or chemical constituents. It is these minute atomical fragments by which and of which this earth was finally formed, and that go to make up its whole. And it is these elements that are millions of years old, the oldest being at the bottom or first crust, and the others forming layers in the order in which they were deposited. The scriptures refer to these deposits when we read, "And the foundations of the earth do shake."

Further, we can readily see that these foundations are akin to mineral rocks, in meteoric forms, in aerolites and meteorites, and are vastly different from our surface or earthly mineral deposits. That is why we must draw a line of distinction between foundations of the earth, and the subsequent terrestrial surface ingredients, as we know that only the latter would be reformed or changed by outside forces such as the flood. We may conclude, therefore, there exist in the earth older different metals than we know on the surface, and these serve as the base, mould, or form, which regulates the outward formation of this earth. The surface deposits are influenced largely by the condition of the foundations with, while any changes on the

surface of the earth do not alter in any way the interior conditions.

It is also apparent that other deposits on these older ones would be affected by them, as would successive layers always be affected by those preceding them. Hence to attempt to even approximate the true age of rocks by their successive formations is hazarding a guess which will almost without question be wrong.

Now, as most of the sciences recognize biblical accounts of the flood and the subsequent series of floods, and therefore do not admit the reconstruction period following them, in the geological formation, it is not difficult for a broadminded person to see just where computations based on gradual formations could easily be wrong, as against computations based on abnormal conditions. Indeed, if we grant this latter state, the unusual alterations could be accomplished in a few thousands of years, whereas under normal conditions they would require millions. And this is where the great men err, for by ignoring the flood, they deprive themselves of a cause for these abnormal conditions. Therefore, they must reckon a far greater age for the earth in order to give time for the changes that are recognized as having taken place.

Indeed, science is right. It would take millions or billions of years to effect these changes, were it not for the floods and the glaciers which followed them. And if this is not clear, we will make science prove the truth of the Bible by its own records.

In order to do this we will quote first the ages of the organic earth as compiled by modern science:

SYSTEMATIC SURVEY OF THE PALAEONTOLOGICAL PERIODS.

FIRST EPOCH. ARCHILITHIC, OR PRIMORDIAL.

(Age of Skulless Animals, Seaweed Forests.)

1. Older Archaean or Laurentian Period.
2. Middle Archaean or Cambrian Period.
3. Later Archaean, or Silurian Period.



GEN. 6 4. AND, BEHOLD, I, EVEN I, DO BRING A FLOOD OF WATERS UPON THE EARTH, TO DESTROY
ALL FLESH, WHEREIN IS THE BREATH OF LIFE, FROM UNDER HEAVEN; AND EVERYTHING

their ignoring of Bible truths, struggling instead to learn by research.

We are about to discover many secrets, now, that have hitherto been hidden from science and all men. And yet we are to learn all from the scriptures. As He inspires me to write, He will inspire you to understand.

Peculiarly enough, in the Archilithic epoch, the true Archaean rocks are largely composed of sedimentary and heavy minerals, apparently deposits from water, being found in successive layers or growths, just as chemical precipitations form and gradually seem to unite in solid successive layers. The heavier ones sink to the bottom in their order, deposited, according to their density, and the whole are imbedded in one compact formation or series of them, in time solidified. When they were thrown together, mountain deep, they assumed their present forms, in accordance with such conditions as governed them; that is, whether it was in the older middle, or later period.

Now, in the Palaeolithic epoch, we come to layers of lighter deposit which overlie these. They are sometimes crumpled, sometimes vertical, and different from Archaean beds. Here are found certain fossils, and other remnants of early plant and animal forms. Some are crushed, but still recognizable. If we inspect them closely, we find among them mud, shells, gravel, corals of the heavier forms, such as exist in brooks, shallow waters and ocean beds. This would indicate that these had been deposited there at a time where the ocean had extended over the region. In similar formations we find signs of "creeping things," and fish and other life named in scripture, at about the fifth day. Indeed, there is no end to the remains we find in this layer.

Next, we find deposits of limestone, shells, crushed rock, gravel, and sand. Further, there are roots, nuts, and other plant life with still more advanced forms of fossil life, seaweed, mosses, starfish and coral growth — such things as are now floating in deep-water regions. We also find fish fossils, similar to the mudfish, pike, and lobster, and other crustaceans, and inhabitants of the deep sea.

Passing on, we come to the monstrous deposits of forest vegetation, huge trees, heavier and lighter, heaped up together in some places mountain high, showing root, trunk and fresh growth. They, therefore, seem to be submerged forests, which are covered by the immense deposits borne by the waters of the floods. Then, as these deposits settled, they were buried beneath other deposits, which turned these forest beds to beds of coal. Strangely enough, these are found in certain elevations and altitudes all over the world, forming our present coal regions.

These incalculable masses of forest growth, their dimensions measured in miles, piled on each other, seem to have rested. And as the waters "assuaged" a fitting place was found for new growth to flourish, live and die, rot and decay, producing heat, and then fusing together, to become petrified. They then are located by man in the immense coal deposits. They are crushed after ages of time, by their own pressure, and the immense weight of the soil above them. It is not difficult to see how these changes could take place in a few thousands of years, where at first thought we should think would require millions.

A few years ago, in studying these carboniferous growths in Swansea, Glamorganshire, in the heart of the great Welsh coal mines and collieries, characteristics were observed similar to those in the United States, and in the Spitzbergen Islands in the Arctic Ocean. The likeness would seem to prove that these various coal growths can be traced to the same cause, which undoubtedly was the great flood.

In the Mesozoic or Mesolithic period, we find numberless fossil remains of the "Beasts of the Earth" — such forms as the Dinosaur being typical. These were doubtless representative of God's first creation of animal life, nearly ten thousand years ago. Specimens of them are found in practically all parts of the world.

After the Mesolithic come the Caenolithic periods, which, according to science, were given up mainly to marine forms, covering the extensive areas of the coasts. Here we find record of ferns, sponges, ooze, sea-urchins, star-fish, molluscs, hollow shells, mud, sand and chalk deposits.



VEGETATION AND LIFE OF THE EARLY PERIODS WHERE WE BEGIN TO TRACE THEM NOTE THE
TREES, ETC., ARE OF THE FERROUS SEED FERNS (SEED IN THE)
NOTE ALSO FOUR-FOOTED AND HANDED BIRD OR BIRD-LIKE CREATURES



MAMMALIA AND GIANT REPTILES OF THE EARLY PERIODS. EXACT REPRODUCTIONS FROM FOS-
SILS DISCOVERED.

Following on to the Tertiary periods, we find still more earthly signs, palms and evergreens similar to those in our present woodland forests, willows, yews, poplars, sequoia, walnut, beeches, and last but not least, species of mamalia, closely, if not directly, related to our own present species, which are directly traceable back to them.

"I will destroy man, whom I have created, from the face of the earth."

"Behold! I will destroy them with the earth."

Let us here renew briefly the events of the days prior to and after the flood, that we may not lose important facts. Before the flood were days of mighty men, cities and nations which had existed for hundreds and hundreds of years. (That nations could develop greatly in a thousand years or thereabouts, is not difficult to understand, when we consider the progress made by our own land in less than four hundred years. In the seventeenth century there were a few white settlements, and large hordes of wandering Indians. Now the country is settled, and is excelled by none in all lines of progress known to man.) These ancient men had arts and crafts far superior to what we ordinarily think. We read that Jabel was the "father of all such as handle the harp and organ." (Gen. 4:21.) And that Tubalcain was "an instructor of every artificer in brass and iron." The skill was so great that Noah built the ark of gopher wood, and the size was, in our measure, 525 feet long, 87 1-2 feet wide, and 52 1-2 feet high, almost equaling some of our largest steamships. It was lined within and without with pitch, and had huge windows. It had three stories, and even had rooms. It was large enough for Noah, his wife, his three sons and their wives, in all eight persons, and two of every form of animal or bird. (Genesis 6:18 to 7:4.)

There are those who ridicule the idea that there was such skill at that time, just as there are even those who ridicule any progress or new ideas. They are the men who trace man's existence from beast, ape, and then negro, and then assert that their family ancestry can be traced to the days of the Romans. One may say that his grandfather invented perpetual motion.

That is, they preach both for and against their own arguments. It is surely time that new thoughts and broad ideas be brought into the schools. The fact that our wise professors teach us that man made himself, and that by dint of his own superior ability he evolved from an ape to the present intellectual being, does not make it so. Such men deny God all their lives, and call upon Him at the last hour. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." "In the last days perilous times shall come. (II. Tim. 3:1-2.)

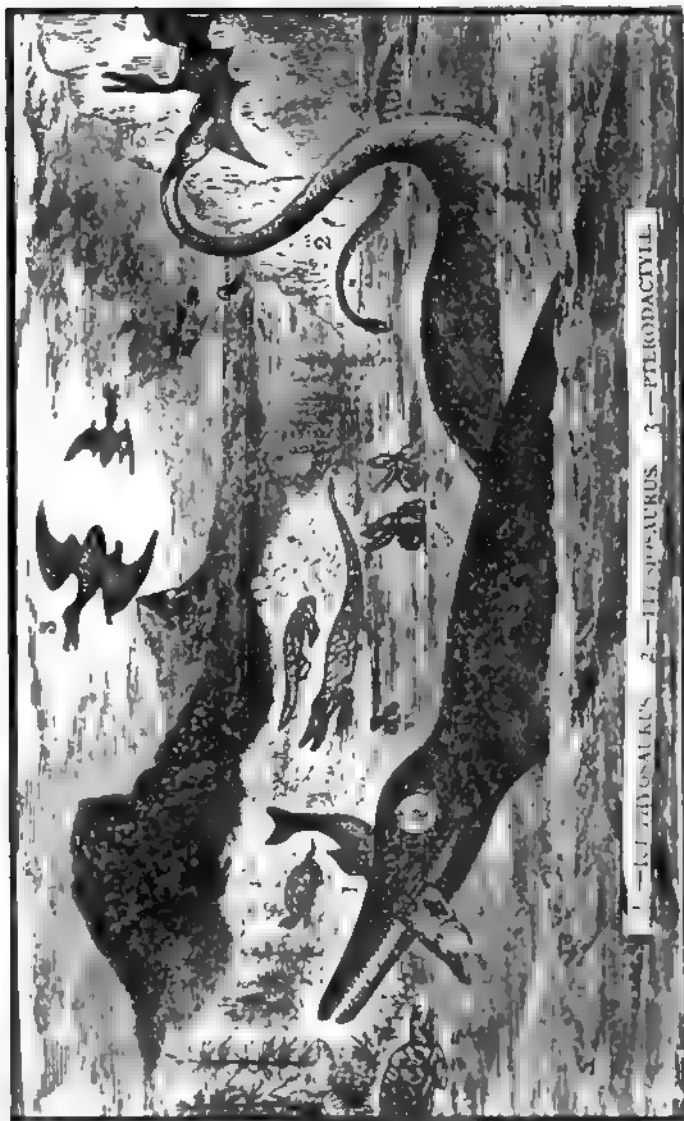
All mankind has a duty to perform—to enlighten the world as to the past, rather than to attempt to see the future. God's book is too deep to be grasped as a whole, by fickle, swiftly moving surface-skimmers. Therefore, the results of careful study should be made known. There is no reason to doubt the ability of ancient man. Noah lived in an age of highest intelligence. "He was a just man, and perfect in his generations." He was inspired by God, and aided by Him. He lived at a time when huge cities were built, as modern explorations prove. The ark was built after the pattern of the boats of the time. As to the creatures that went in and out of the ark, they were few in species and variety, as compared with modern times, but the same divine hand and master mind that created them led them to and from its shelter.

It is not difficult to understand the progress of the times when we remember that the earth at this time is eight or ten thousand years old, and the people about two thousand. "For a day with the Lord is as a thousand years when it is past, and as a watch in the night."

In due time the ark was finished, and God's inspired work was done. Then "the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth." "And all the high hills that were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail; and the mountains were covered." (Gen. 7:18-20.) "And the waters prevailed upon the earth an hundred and fifty days." (Gen. 7:24.)



ANCIENT AMPHIBIOUS MONSTER CALLED "SEA COW" NOW
EXTINCT



ANCIENT MONSTERS OF WHICH MANY FOSSIL REMAINS HAVE BEEN DISCOVERED AND MOUNTED.

“And God made a wind to pass over the earth, and the waters assuaged.” (Gen. 8:1.) “And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.” (Gen. 8:4.)

Remember, then, that for fourteen months did the ark, guided as it was, by God, pass through and survive the waters, currents and winds. Now, in that time did the ark move, or keep still? Were the mountains of Ararat in Armenia a new world on which the ark rested, and where God gave His covenant? Or did the ark settle in the place whence it left? There is no reason to believe the latter. It was doubtless a new world, and what, then, is the location of the events before the flood? Science has been trying for years to locate the garden of Eden, and the “river which went out to water the garden,” etc. (Gen. 2:10-14.) It is useless to try to find these, for how could these places remain unchanged or identifiable, after such a catastrophe as the flood? It is just as probable that the earliest people were in regions now submerged, as that *they were in India*, or any of the now-known lands. Or they might have lived in what is now a frigid zone, although it was then temperate, as we know. The American continent is not a new world. The sciences agree that it is one of the oldest. Even today we are unearthing evidences of its enormous antiquity. Ruins older than those of the Egyptians are found, showing that vast empires flourished, and were at their prime at the time of the earliest scriptural cities.

Turning now to the tenth chapter of Genesis, we find mention of the division of nations after the flood. We read of the cities of Babel, Erech, Accad and Calneh. Later of Nineveh, Rehoboth, and Calah, Resen, Sodom and Gomorrah. These were all of one speech. They made sun-dried brick, used pitch, and had slime for mortar. They planned a tower whose top was to reach the heavens (Babel, and they succeeded so well that the Lord God said, “This they began to do; and now nothing will be restrained from them, which they have imagined to do.” (Gen. 11:6.) This tower is surely proof of their progress. Then the Lord “confounded their language that they might not

"It shall be trodden under foot, and abased ; a nation ruled by foreigners."

How true this is in history. For nearly three thousand years Egypt has existed, despoiled of its arts, sciences, wealth, grandeur, luxury and wisdom. Everything is gone, changed as if by magic, but really by divine hand. Its once splendid temples, vast magnificent edifices, with their colossal architecture and sculpture, are silent, sand-covered ruins. Pyramid and obelisk bear silent witness to the fulfilling of the wrathful prophecy of God. Ignorance and misery are king, and have been since Cleopatra held full sway. All Egypt for thousands of years has been subject to the nations of the world.

How cursed seem all the lands where God's words and laws are not regarded. Today, misery exists in the shadows of once great palaces, that in their palmy days were the wonder of the world. Alexandria was once a city of a thousand palaces, glorious temples and public baths. Now, it is but a remnant of its once mighty self, and one can hardly imagine where the splendor of the past has gone. Egypt once outstripped the rest of the world in the race to civilization and commerce. Next to her came Ethiopia. Her magnificent gorgeous temples, obelisks, sculptures, gardens, tombs, pyramids, colors, and raiments, were unsurpassed even by the wealth, magnificence and beauty of Tyre, Sidon, Assyria, or Babylon. Before Greece could boast of her borrowed arts, or Rome of her conquests, Egypt towered above all the nations of the world, as do the pyramids above a common grave stone. Today, the traveler in Egypt, impressed as he is with the dismal ruins, can hardly believe that these sands, deserts, rivers and wilderness blossomed once with fertile gardens, a thousand times more prolific than today. Egypt is like a once great picture, faded, cracked, smutted, mildewed, defaced and wrapped in rags. Yet two thousand years ago, prophetic scripture foretold its doom in the words :

"Behold, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and

desolate, from the tower of Syrene even unto the border of Ethiopia."

"It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." (Exek. 29:10-15.)

Today, a region of ruined cities and attendant desolation, ignorance and poverty, marks the fulfillment of God's prophecy. And ye who have or will gaze at these scenes, know well the feelings of reverence that strike the heart of even an infidel who gazes upon the remains of these mighty works. Where are the people gone? is the question that silently rises to one's mind. Let scripture answer:

For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos 9:9.)

Such words should stir the heart of a stone. All that is left now is the tombs of the ancient kings, and the dust-covered relics of former splendor repose in museums, despoiled unto mockery. Even Jerusalem has sunk forty feet below the present city's site, seventeen times destroyed, pillaged, burnt, crumbled, rebuildled, then broken and crushed again. Its present site is but a faded, sunken, blasted relic of a once glorious past, as is depicted in scripture.

"Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate." (Jer. 7:34.)

"And when thou art spoiled, what wilt thou do? Though thou clothest thyself in crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life." (Jer. 4:30.)

"Behold your house is left unto you desolate." (Matt. 23:38.)

While even today its people are still despised, forsaken, outcast, awaiting restitution or the coming of the Messiah. For

it is beyond the hand of man to redeem. God alone who destroyed can make that wilderness to blossom again like a rose. The time will come as surely as can be, for His words are always fulfilled, "when ye turn again unto the Lord."

When the French nation began the Suez Canal, all the world wondered. But they soon found that it was only necessary to clear away the sands and soil of a canal that had been built thousands of years before by the ancients, who used the same route for their commerce. Even America has its ancient canals connecting rivers and lakes with the Mississippi and other inland waters. We term them bayous today, and among the most ancient ruins of the mound-builders we find similar evidence on a smaller scale, when they diverged to adjacent waters that they could both drain, irrigate and supply their various needs. Well indeed may it be said:

"It hath been of old time, which was before."

As to the lands and cities that were inhabited before the flood, we are told in scripture of the "whole land of Havilah, where there is gold" (Gen. 2:11), and the land of Ethiopia (Gen. 2:13). These were the lands occupied by the "sons of God," and the sons of Adam and their generations.

Following the flood, we find mention of many cities occupied by Noah and his generations: Mount Ararat, Armenia, the land of Shinar, the cities of Babel, Erech, Accad, Calneh, Nineveh, Rehoboth, Calah, Gera, Gaza, Sodom, the new Babylon, and others. It is obvious then that even the history of ancient Egypt did not commence till long after the flood. Hence, despite its antiquity, it is modern history that we dwell on, instead of most ancient. This is another proof that the vast period of time we have allowed for the earth's history is an error. Volumes have been written of all these cities, including Memphis, Thebes, and many others which are mentioned in history, and which we explore today. Therefore it is not necessary for us to dwell on what is modern history instead of ancient, as it is generally regarded.

Oriental and scientific archaeology has placed the old testament on equal foundation of truth with the new. Its truth

shines out today as never before. Oriental research and discovery verifies its every word. Genesis is proved by Mesopotamian sculptured tablets which bear out absolutely the Babylonian, Chaldean, Assyrian, Egyptian and Phoenician accounts of the creation, the deluge, the Tower of Babel, and the dispersion of nations. It is all depicted from the birth of a **race** of gods.

Recorded as it is in stone sculpture, it has defied the ravages of time and now portrays to us the history of nations, kings and men, their daily life, their wars, pleasures, crimes, arts and crafts, and all concerning them. And the entire records are as fresh as if made yesterday. There are signatures, seals, deeds of property, letters, treaties and books that antedate any savage flint spears or arrows that archaeology can produce. From the city of Calah (Gen. 10), to the days of the Phoenician navigators, we have thousands and tens of thousands of imperishable stone monuments and huge obelisks. There are many more of them hidden than are found. Some date back over four thousand years, and no flint flake or arrow chip can equal them.

Civilization dates from the beginning. There is no proof that it sprang from any savage state. Savages are but leaves and petals shed from the superior ancestry, who as lost or strayed sheep have forgotten both the fold and the shepherd.

If the Bible were taken out of our midst today, and not replaced, it would mean the most stupendous disaster that ever happened in the annals of our history. To it, we owe man's rise to his present position in Christendom. What it means to us in the future can well be judged from the past. *"For I testify to every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."* (Rev. 22:18-19.)

In that most mysterious of all books of the Bible, we find

strange references to "signs," "seals," "vials," and "great monsters." These last were of divers shapes and sizes, and frequently had many heads, horns and eyes. We are not, however, to take these literally, but rather to regard them as symbolical of events that were to take place, or that had taken place. They referred, possibly, to the empires of Babylon and Rome, etc., and their rise and fall. They referred to the transformation of races in the past, and to future plagues, floods and famines. They may be interpreted as referring to the previous bone, stone and other epochs, through which the world had already passed, and to the epochs that were to come. The chapters with regard to the New Heaven and the New Earth refer to the final orbit into which our planet and all that is therein will pass. That is, to God's final Holy City, where there is no more transition, but eternal life and rest. The universal empire is meant—a kingdom where all nations of men finally repose in peace for an everlasting life.

We do not understand these things. As Christ said, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" (John 3:12.) This ought to explain why there is but slight mention of other planetary worlds in the Bible. God's book is a science in itself. It is not a book for surface skimmers. If it had been, it would have been cast aside very early in its history. It has untold information for mankind on all sciences to explore, and for nations to exhaust time upon. In the future it will be interpreted very differently from our present reading, as men grow older and wiser.

The fact that we cannot make out the forms of life on other planetary worlds does not imply that they do not exist, nor does it necessarily follow that we will continue in our present ignorance. The time will yet come when our photographs will produce minute details, as they now show general outlines. The great artificial works we read of today as existing in Mars and other planets, may yet be found to exist in the sun and moon, although we now regard them as uninhabit-

able. Certain it is, they are there to answer God's purpose, and nothing was yet created without a definite purpose.

The life on this young earth is in its cradle, as compared with that in the other older worlds, and to regard our planet alone as inhabitable, and all the others barren, is a belief too narrow for consideration. The same divine power that endowed this earth with life of a million varieties, can adapt other planets as well.

Today we regard as mythical the first chapter of Genesis, and the last chapter of the Revelation. But the time is coming when both of these will shine forth in truth, and be read in a new light. And we will understand clearly the new heaven and new earth, before the closing scenes in this drama of life.

We have today barely discovered all the things that are on this earth. What is in the others will be revealed in days to come. We have not yet passed the time when "*The fool hath said in his heart, There is no God.*" Neither have we correctly interpreted God's works on this earth. The Bible has not begun to be fully understood. It will be time to seek the glories of the other worlds when we have exhausted what there is on this insignificant planet of our own, and, mark ye, that day is fast approaching.

The Bible tells us of the "world that then was," (II. Peter 3:6), and of "this present evil world" (Gal. 1:4), and (II. Peter 3:7). Isaiah 45:17 speaks of the "world without end," and Hebrews 2:5 of the "world to come." (II. Peter 3:13 refers to this same future world, asserting that God's kingdom is not of this world. These references can well be applied to the passing of this planet to better, more enlightened regions, in grand consummation of the divine plan of its Almighty Architect, "who worketh all things after the counsel of His own will." And we shall eventually pass into the region of the heavenly mansions where the mysteries of God will be revealed, and the sons of present man shall sit with Him on His right hand, where He hath prepared a place for us and awaits our coming.

We are told of our transition from creatures of flesh to

creatures of spirit, from mortal to immortal beings. "There is a natural body, and there is a spiritual body. (I. Cor. 15:44) The man that denies this assertion must deny also the statement of science that every seven years our present bodies undergo a complete change (whether better or worse depending largely on ourselves). Hence to deny God's power, and to admit our own is not in harmony with our teachings. We know that we are all subject to outside influences and surroundings. And if our surroundings become better, we will become better accordingly. That is, if this planet passes to a state of physical perfection, the people living in it will adapt themselves to a state of moral perfection in accordance with the change. And the planets, not so far progressed as we, will eventually reach the same place.

In a future time our present science of astronomy will give way to a new science, planetology. Then will it be found that the Mosaic accounts of the creation will apply equally well to the other planets. And one of science's objections to the Bible will be removed. The other planets no doubt have their own records, for the same master hand that has guided our planet, controlled their destinies as well. The words, "in the beginning" apply only to the origin of this earth, and not to the beginning of the universe. God said, "let there be light," showing that light already existed, and was brought to this earth from other sources. In just the same way were forms of life brought to this earth from other planets, having already existed there. God did not create planet and animal life at this time. He brought it forth, as we are told in Genesis 1:11. The forms were doubtless transmitted or transplanted to this earth from other planets which had existed long before it was formed, as was outlined in a previous chapter. Science claims to have proven that other planets existed millions of years before our earth, and granting this, there should be no objection to the belief that this earth is made up of particles from these other stellar bodies. The fact that the origin of light, seasons, days, and other things on this earth is reported in the Bible, is no evidence that they were created for the first time.

But we may more sanely conclude that he had created many planets and their inhabitants before this. The same is true of the waters and their life.

Even the science of physiogomy (character reading) from the facial expression is portrayed in Genesis, "*When God set his mark on Cain lest anyone finding him should kill him.*" Was it the mark of sorrow, so as to arouse pity, in view of Cain's appeal? Even today we see the effects of facial expression. By the same token we can tell the Godly from the depraved, the diseased from the healthy, the strong from the weak, the stupid from the intellectual, the criminal from the honest, God-fearing man; the blush of shame or the face of joy. And I repeat *that men who go out from the Lord* as did Cain have the mark which God placed on him which stamps him to the level of those who seek proof of an ungodly ancestor, of Servian or ape origin.

Science may well speak of the "brain-age of ye olden times." Genesis may well talk of "great cities," "giant men," "men of renown," "men of old," which existed prior to the flood. Who knows but what the Tower of Babel was meant, or even the pyramids, or used for an astronomical observatory? It is a well known fact that astronomy was first known in these ancient lands. There are many ancient achievements on which science and the modern world gaze in wonder. Why do we boast of the successes of the present? We have much to learn of the past, as we have much to learn of the future. Why boast of the power of man, and then deny the power, and even the existence of God? Read God's book again, and correct your own errors. All mankind will be better and purer for it. Man-made ways and works cannot compare with scriptural teachings which we follow and deride in turn.

The accounts of the creation in Genesis should not be regarded as God's only creation. They apply solely to His work on this earth. They must be construed as God meant them, and not as we choose to interpret them. We are responsible for enormous errors, because we pass over God's words too lightly, arriving at unwarrantable conclusions. According

to ordinary understanding, the first six chapters of the Bible were thought to cover a period of about five years, when we have now proven that it was a period of about ten thousand years at least, greater than all the rest of the Bible. Again, we find gross errors of science with regard to the flood. Indeed, it is beyond question that the first ten chapters of Genesis cover more time than do all the other chapters put together. We must re-read our story of creation, and instead of considering the biblical account as mythical, we must correct our dates, and amend our mythical ideas concerning them, not place ourselves above God. And from scriptural and a theological standpoint, we must add at least ten thousand years to our present chronology and make the present year 15,000 instead of 1909. This done, it will be easier to reconcile biblical and scientific accounts. The stone and metal ages of ancient and modern times will be in harmony. We will then have explained many of the discrepancies which now trouble us. We will understand the early settlement of Europe and America, in the time known as the stone age. We will know more about the early settlers of America who came to this continent after the flood.

Indeed, there is no discovery of archæology or geology not anticipated by Bible science. If correctly interpreted, from the nebulous first formation of this planet to the very hardening of its interior or exterior forms, the condition, material state of this earth's crust to the present fixed layers. It even answers the Palæontologist who treats of fossil life forms, and is scratching the earth for what the Bible has told us from the beginning.

It would be unreasonable to assume for a moment that this earth is the only abode of organic life. It is certain that celestial bodies have life peculiar to them, as well as we. And today astronomers are claiming that Mars is inhabited, and that Venus seems particularly adapted to supporting life, especially at the poles, indicating the difference between their polar regions and ours. Even Jupiter and Saturn may have had conditions suitable for the developing of life.

We can assert too that life existed always in the universe, and that living organisms, germs and spores have been transmitted through infinite space, aiding in the spreading of life from one planet to another. If we grant terrestrial magnetism and attraction, why deny celestial attraction which would further the radiation of life germs from one point to another? Or why deny that the organic beings of the whole universe are in some way related to each other, all having their cells built up of carbon, hydrogen, oxygen and nitrogen.

Science, too, admits that in the early stage of this earth's history the larger percentage of carbon dioxide in the atmosphere was conducive to quick growths and equable better climate. And by that same increase, we may yet enjoy ages when the earth will bring forth much more abundant crops than at present for the benefit of a rapidly increasing mankind.

Yet after all this general evidence, we turn and kick over all the proofs. And instead of trying to dissipate doubts, we ignore them and seek in the wrong place for evidence from which to construct new claims, imagining what is not the truth, and belittling what is.

Even in Egyptian records and those of most ancient Babylonia there are found, among the conceptions of the earth's history and epochs, references to lands of perpetual daylight such as exist today in polar regions. And we ourselves admit this. Why then do we not admit the possibility of the polar lands being the primeval homeland of the first generation of man.

We must not overlook these facts any longer. It is far more logical than to insist that man had his origin in Africa or Asia. Very probably these continents did not yet exist, perhaps until the ninth epoch. Or, if they did exist, they were doubtless very unlike the other continents.

Nor must we overlook the fact that the regions where the ark landed would probably be renamed by Noah and his descendants from the old. This would account for several errors of location. Noah was, of course, in ignorance of the changes that had taken place in these regions, and thought that he was in his own region, but it was partly altered.

There is no reason to believe that the cities before the flood, and those of the same name after it, were identical. When God destroyed the earth, he most certainly destroyed these places. And Noah, going forth into the new country, names the new locations after the old ones, just as the cities of the new world today are named for the cities of the old.

This explains why science fails to intelligently locate the river with the four heads (Gen. 2:10), which has not yet been found, and hence regarded as mythical. It is one of the reasons why Genesis is considered so puzzling, and why the events of the flood are not seriously entertained by scientific authorities.

Indeed, there seems to be every evidence that the regions of Ethiopia and Assyria are not the same as existed before the flood. Those lands very probably were in our present polar regions, which at that time ("in the beginning") were temperate, being of practically everlasting summers and daylight. This might be either north or south polar latitudes, as there are possibilities of circumpolar regions in the south as well as in the north. We certainly cannot insist that, when God destroyed the whole earth, the ark came back to the very regions that it left. It would be ridiculous to consider such a thing.

If we refer to the map of either of the polar regions as they are now, we see that these give evidence of the greatest destruction and change. We are impressed with the terrible effects of the awful gigantic upheavals and depressions. The author has traversed the whole of northern Europe, Spitzbergen, Norway, the Russian steppes, the monster mountains and glaciers of the world. He has looked down from dizzy heights, and viewed hundreds of miles of country which give evidence of the awful upheavals of nature. A clean atmosphere reflected monstrous mirages of lands, water and ice, where the foot of the present man had never trod, from the brink of the most northern promontory of Europe to the Table Mountains of Africa; or the Swiss Alps.



**MARVELS OF THE ANTE-DILUVIAN WORLD MONSTER "CRAWLING
AND CREEPING THINGS" LABYRINTHODON, ETC**



IMMENSE PRE-HISTORIC ANIMALS--THE IGUANODON AND MEGALOSAURUS

CHAPTER XXXII.

THE WORLD POPULATED BEFORE THE FLOOD.

GREAT CITIES BEFORE THE FLOOD—NO LIMIT AS TO NUMBER OF PEOPLE—BIBLICAL EVIDENCE OF THE FACT—REVIEW OF SAME—AMERICA PROBABLY PEOPLED BEFORE THE FLOOD—ITS CONTINENT ONE OF THE OLDEST KNOWN—NONE SO BLIND AS THOSE WHO WILL NOT SEE.

The first chapters of Genesis speak of great cities, such as Erech and Calneh, which existed prior to the great flood. They also describe great tribes and generations of men who lived, some of them, nearly a thousand years. Who knows what countless numbers there might have been, for by this time we must remember, the world was nearing the tenth epoch, which would mean that it was at least nine thousand years old. In the sixth chapter of Genesis we read that "the wickedness of man was great in the earth." This surely does not refer to any restricted number or district. And in the same chapter, "I will destroy man whom I have created from the face of the earth," and again, "The earth also was corrupt before God, and the earth was filled with violence." This could not mean a limited few.

In the fifth chapter we read of "great cities," and "artificers of brass and iron." Then, too, when we are told of the generations of Adam, Seth, Enos, Cainan, Malcheel, Jared, Enoch, Methuseleh, Lamech and Noah, and when we know that these men all lived for several hundred years, we must infer that there were multitudes of people on the earth. To conclude otherwise is to place too narrow an interpretation on these chapters.

The second five chapters do not cover so great a period

of time as the first, and yet in them we are told that the whole earth was of one language and speech, and that there were great nations and kingdoms, such as Babel and Ninevah. There were the Jebusites, the Amorites, the Gergezites, the Hivites, and others. The last verse of the tenth chapter reads: "By these were the nations divided in the earth after the flood."

If such great nations could be developed in the time after the flood, how much more could the people increase in numbers in a longer time before the flood? In addition to this, before the flood there were the "sons of God" and the "sons of men," and the daughters and wives of men, and the generations of Adam, while after the flood there were only the sons of Noah to produce further nations.

From this we may conclude that before the flood there were countless numbers of people all over the entire earth. In the second chapter of Genesis we read of the "land of Havilah, where there is gold and bdellium and onyx-stone." That is, they must have been in both the metal and the stone age. Then, too, there is mention of the lands of Ethiopia and Assyria. Probably America, too, was populated by scriptural tribes prior to the flood, and probably the bones, teeth and other fossil remains of ancient men and animals, are remnants of these people who lived here before the flood. Scientists cannot definitely place them unless they admit this theory.

They claim that America's so-called prehistoric relics are of about the same periods of those of Europe. And in the relics of the palaeolithic and neolithic ages it is equally rich. Indeed they claim that they can find here many remains of the Azoic period (period of no life), and that relics of the Eozoic (first life) period exist here also. The relics buried deep in the Trassic and Jurassic beds of Colorado and Wyoming compare favorably with those found in the caves of Europe.

There are remarkable similarities between European and American finds, and if there is any difference, America is the richer. Therefore, we may conclude that America was the scene of the first life, although we have no definite reason for

believing this. Don't jump at too hasty a conclusion. Eden itself, might well have been located on this continent of ours.

Only a few years ago America was looked upon as a new world. Today it is recognized as one of the oldest. Science claims that this great continent has passed through every known epoch. Its carboniferous growths are exceeded by no other land. It contains gold, copper, brass, iron and onyx. It has mighty forests of gigantic trees, greater than any others on earth. Its petrified forests are regarded with wonder. Its caves, cliff-dwellings, pyramids and mounds are greater in their way than those of any other land except Egypt. Its ruined cities indicate culture equal to that of Babylon.

Therefore it is not difficult to imagine that it was peopled before the flood, just as it was after it. The day is coming when we will begin to trace earliest history to the American shores. Perhaps as God has inspired me to write these words He will inspire others to seek proof and understanding for them. We must be moved heart, soul, mind and body, in order to resurrect from the Bible what has been buried there for ages. Just as the earth has buried from our sight the proofs that are lacking in our theories.

We read of the fathers of old who "sojourned in the land of promise as in a strange country.....from whence they came out they might have had opportunity to have returnedfor he looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:9 and 15.) To them might well be applied the words: "They wandered about in sheepskins and goatskins, being destitute and afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth." (Heb. 11:37-38.)

If there is any doubt as to the rapid populating of the earth before the flood, it can readily be dispelled by reading the following quotations from Hebrews with regard to the generations of Abraham. "Through faith also Sara received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who promised. Therefore sprang there even of one, and him as good as

dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." (Hebrew 11: 11-12.)

If we compare the present population of America, nearly one hundred million souls, with that of a century ago, or still further, to that of five centuries ago, it is not difficult to imagine the population of America, and the whole world, before the flood, especially when men lived to be several hundreds of years old, and begat sons and daughters even after they were five hundred years old.

In this connection it might be well to answer that oft-repeated claim of the atheist that life could not exist in our body for so long a time. If he will read the fifth chapter of Genesis and then turn to the records of science for the age of man and animal of early times, as compared with now, he will be surprised at revelations which for want of space must be omitted here. We can safely assert, however, that science verifies the Bible's every claim, as previously stated. Surely there are none so blind as those who will not see.

CHAPTER XXXIII.

PROOF THAT THE FLOOD EPOCH WAS UNIVERSAL, GLACIAL EPOCH FOLLOWING.

HARDLY ANY PART OF THE WORLD NOT AFFECTED BY FLOOD OR GLACIAL EPOCHS—CERTAIN REGIONS CONDUCTIVE TO EROSION — AND OTHERS NOT—FLOOD AND GLACIAL CENTERS—CAUSE UNIVERSAL, EFFECTS NOT SO—PHYSICAL GEOGRAPHY DEMONSTRATES HOW CERTAIN REGIONS WERE MORE EFFECTED THAN OTHERS—NIAGARA FALLS, AS WELL AS OTHERS TESTIFY TO FLOOD AND GLACIAL EFFECTS—BUT REMNANTS TODAY OF THEIR FORMER POWER—THE EARTH'S PRESENT WATERWAYS BUT GREAT DRAINAGE CHANNELS—AN APPEAL TO REASON—TRUTH MUST PREVAIL—WORTHY EFFORTS—HONEST, SINCERE ATTEMPTS TO HARMONIZE SCRIPTURAL AND PRESENT DAY SCIENCE—FERTILE VALLEYS OF ALLUVIAN MUD AND GLACIAL SILT AS EVIDENCE OF FINAL WORK OF FLOOD AND GLACIAL DEPOSITS—OTHER PROOFS—SIBERIAN EVIDENCE—SUDDEN CHANGES—NOT GRADUAL—ABNORMAL CONDITIONS—REDUCES TIME—PRESENT NORMAL CONDITIONS NOT A FACTOR—TODAY, NORMAL EROSION TAKES THE PLACE OF ANCIENT ABNORMAL CHANGES—REMAINS OF ANTEDELVIAN MONSTERS FOUND IN AMERICA, ASIA, SIBERIA, EUROPE, ALL ALIKE—PALEOTHIC AND NEOLITHIC AGES NOT SEPARATED BY WIDE INTERVALS—NOT PREHISTORIC BUT HISTORIC RACES—SIMILARITY OF RACES—CLOSE, NOT DISTANT, KINSHIP—MAN BEFORE GLACIAL EPOCHS, AND AFTER—SEQUENCE OF FINDS AND DISCOVERIES.

Today there is hardly any part of the world that does not furnish ample proof as to its having been visited by a deluge, and also by glaciers. Even in regions where there are no gla-

cial striations, the low lands ought to prove that they were once submerged beyond the influences of the ice's destruction or the vast deposits of snow.

"For he saith to the snow, 'Be thou on the earth.'" (Job 37:6.)

Scientists claim that the Siberian low lands, during the glacial epoch, were not effected. They offer this as evidence that this part of the earth had no glaciers. As a matter of fact, this immense tract of land was submerged during the glacial epoch. I realize that geologists are today disputing my claims, just as they dispute the actual existence of the flood, or any other claims of advanced thought. But in the same breath they admit the results of the flood, without giving an explanation for them. Is it not mockery — ignorant, selfish mockery? It is time man came down from that high pinnacle of fame where he has stationed himself against the divine power or knowledge of the God he denies.

Indeed, there is hardly any part of the world that does not show signs of past glaciation. This should prove that there was a glacial period almost as universal as the flood. Every part of the globe gives evidence of its one-time presence. Some places bear more proof than others, but as the floods of water were diverged, so were the ice fields or snowfalls; but there is every evidence that while the flood or deluge was universal, the glacial periods extended far further than we allow, those portions which it did not reach being the regions of huge and aged forest growth, termed sub-tropical. Nor must we overlook the fact that there are regions where precipitation, rain or snowfall is limited. Some are exposed and others protected.

It is easy, too, to see how that much-talked-of succession of glacial ages is a myth, except as the after results of the one great glacial age which caused them, as did the one great flood cause a series of smaller ones. We must remember, also, that certain regions are conducive to glaciers and erosion, while others are not. Some are protected from cold or other elements, while others are exposed. These geological conditions are largely responsible for the lack of evidence of the glaciers, as

noted in some regions. For example, some localities are in the path of certain storms, while they are protected from others. All these conditions greatly effect the flood and glacial erosion and deposits, forming the numerous complex problems which perplexed and confused even the closest observers.

We must not overlook the fact that certain regions which are storm centers were probably great flood and glacier centers also, explaining in a way why certain localities were apparently unaffected by any deluge or glacier. Still, evidence is not wanting to prove that all the earth was immersed, even if the effects were not universal, certain regions being particularly adapted to erosion, striation and deposits, while others were not. Hence it is easy to perceive how vast lands appear to be free from any signs of flood or glacier, while others show pronounced effects.

It is not to be denied that certain regions were exempt from glacial conditions any more than it is to be denied that certain regions are exempt from rain or snow-fall. Today we have glacial localities, leaving their marks of erosion, while the adjacent territory is non-glacial. And no doubt, in the extreme height of the glacial epoch, was found the same phenomenon, showing that while the cause was universal, the effect was not so.

In traveling practically all over the world, one has ample opportunity to study these conditions, and is soon convinced that these were periods of great submergence in both flood and glacial times, one following the other. A glance at the physical geography of the world will demonstrate how some localities would be effected more than others, some being not effected except by minor or heavy snowfalls.

THE ORIGIN AND AGE OF NIAGARA AND OTHER OF THE WORLD'S GREAT FALLS.

We may conclude from previous chapters that Niagara resulted from the flood and the Glacial Period. The Grand Canyon, of Colorado, is likewise a remnant of this time. It was

excavated by the vast retreat of the waters of the glaciers. Further, science has no means of proving it any older than this. They claim that it took thirty-five thousand years to produce such a phenomenon, when in reality the great gorge was hewn out in seven or eight thousand years. Science's error comes in ignoring the terrible force and volume of the waters of the flood, the wearing force of which was a hundredfold greater than now. And to endeavor to compute its unusual force is a proceeding which science will do well to rectify. They must add a hundredfold to their computations before they come near to being correct, and then they will find that the falls have kept its own time better than science can do. They cannot compute its present force, because they fail in their calculation of its former power.

If the reader will consider carefully this work which is submitted in support of my claims, he will at least admit that science will do well to amend their claims, so as to make certain of their records agree with biblical truths which are now largely denied or misinterpreted. Unfortunately lack of space does not permit of the exhaustive data which the author has compiled. But if this synopsis merits the attention of those who are interested in hearing both sides of a case before passing final judgment they will find a series of astounding revelations such as will make the contentions of science dwarf into insignificance in comparison. Among my voluminous notes are subjects which I scarcely dare to mention, at least, not without careful preliminaries. However, this work is but one of a series which I have in mind, and which I shall submit to you, provided that in this one I merit the support of a fair-minded, God-fearing, intelligent, reading public, whose humble servant I am. Further, we are reminded that in all these writings there has been closely observed not only the old biblical order, but also those of the most modern sciences. And the aim of this work is not to antagonize, but to bind more closely together the man-made sciences and biblical chronology.

If this fact appeals to you, further the above purpose by promulgating and advancing the cause, and give a helping hand

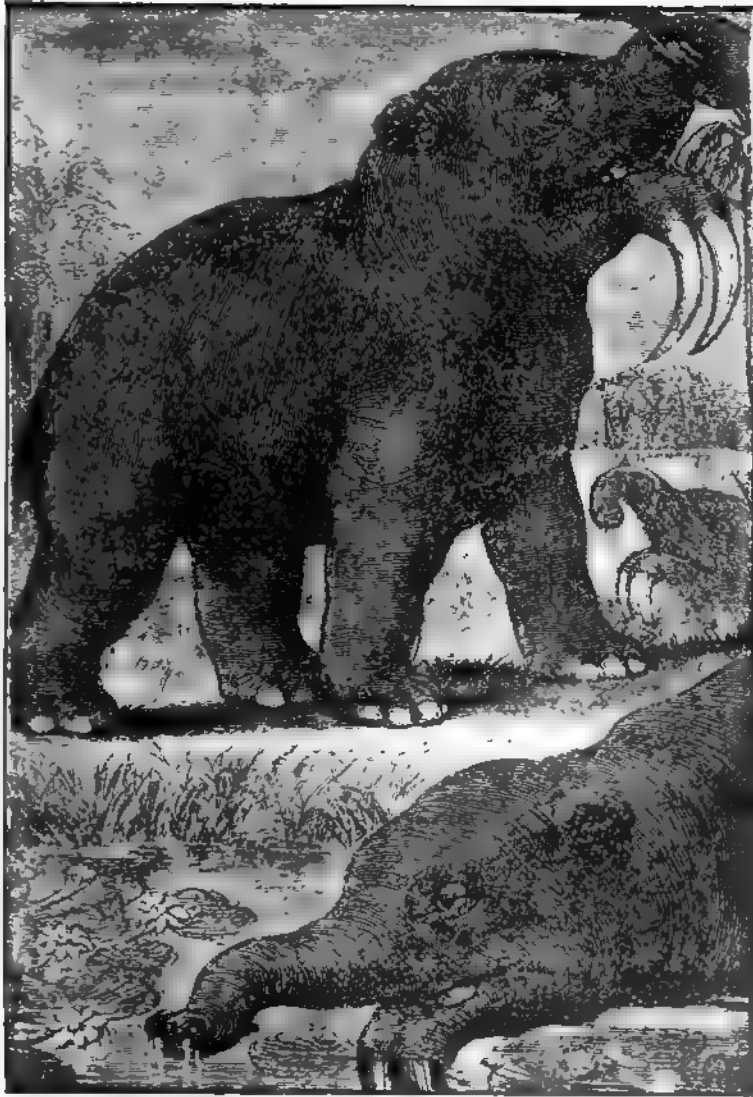
to bring light into the dark ages of history. This appeal is based upon this infant work, which is now dedicated to you. The world, today, hungers for facts, and whether these facts are brought to light by a scholar, or at the hands of one who has not mastered the classics, makes no difference. We want facts, whatever their source. We need a definite foundation on which to base further research. And if this can be found in this work, it will lead to great results at the hands of more competent students. Hence, reader, pardon the errors in construction, and strive to get at the real interpretation of the theories, regardless of the form in which they are expressed. I am not a writer. I am merely an observer. My aim is not to antagonize, but to unite science and the scriptures. I am but a man among millions of men, striving hard to give to the world the result of my half-century's travel, observation, belief and experience, endeavoring to give to you in the plainest way possible what I consider to be the truth, from my own and other points of view. If my criticisms are regarded unfavorably, I am willing that it should be, if they but only emphasize the truths of scripture in relation to them. I write this book in a feeble but honest attempt to trace the human and earthly events which have been shrouded in the indefinite lapse of ages. And if you peremptorily reject the evidence I submit, at least give me credit for an honest effort. But I shall never seek refuge in the excuse that my work emanated from the pen of one who descended from a beast or an ape. If I can only prove to you that we are of Godly creation I shall have attained the greatest wish of my life, and shall indeed be repaid.

We must remember, too, that the fertile state of many regions is due to the flood and glaciers in bringing to the plains and valleys those vast quantities of black nutritious soil and earth, which make these regions the most productive, agriculturally, on the earth. As an after-effect of the flood and glaciers, vast blankets of alluvial mud or glacial silt were spread evenly all over the lower portions of the earth's surface, this acting as the most beneficial agent in preparing the face of all

the earth for reoccupation by man, after the desolation had passed. All regions of the earth testify to this.

Take, for instance, the territory east of the Urals, in northern Asia; there is no evidence of moving ice upon the land during the glacial period but at Yakutsk, in latitude sixty-two degrees north, the soil is frozen at the present time to an unknown depth, and many of the Siberian rivers, as they approach and empty into the Arctic Sea, flow between cliffs of perpetual ice or frozen ground. The changes that came over this region during the glacial period are impressively indicated by the animal remains which have been preserved in these motionless icy cliffs. In the early part of the period herds of mammoths, elk, reindeer, woolly rhinoceros and bear roamed over the plains of Siberia. The heads and tusks of these animals were so abundant in Siberia that they long supplied all Russia with ivory, besides contributing no small amount for export to other countries. "In 1872 and 1873, as many as 2,770 mammoth tusks, weighing from 140 to 160 pounds each, were entered at the London docks." So perfectly have the carcasses of these extinct animals been preserved in the frozen soil of northern Siberia that when, after the lapse of thousands of years, floods have washed them out from the frozen cliffs, dogs and wolves and bears have fed upon their flesh with avidity. In some instances even "portions of the food in these animals were found in the cavities of the teeth. Microscopic examination showed that they were herbivorous and fed upon the leaves and shoots of the coniferous trees which then clothed the plains of Siberia." A skeleton and part of the skin, and some of the softer portions of the body of a mammoth, discovered in 1799 in the frozen cliffs near the mouth of the Lena, were carried to St. Petersburg in 1806, from which it was ascertained that this huge animal was "covered with a light-colored, curly, very thick-set hair one to two inches in length, interspersed with darker-colored hair and bristles from four to eighteen inches long."

How can we explain these things and not admit a great sudden flood, and the subsequent series of them, lowering the



EXTINCT MONSTER OF ANCIENT TIMES, "THE DINOTHERIUM."



1. STEGOSAURUS. 2. DINOSAURUS. 3. MAMMOTH OR MASTODON
EXTINCT MONSTERS OF THE EARLY PERIODS (ANTE-DELUVIAN)

temperature of the earth to such an extent that by these rains and the cooling of the atmosphere, the later glacial epoch was created? Does it not also prove that prior to the flood, when there was no rain, a universal warm climate was maintained? At this time the lands now polar were temperate, having plant and animal life. It is easy to see, too, how in a few hundred years abnormal conditions could produce changes that under ordinary conditions would require millions of years. That is, the periods, now regarded as remote, will prove to be fairly recent, and science will find its thousands of years reduced to hundreds? Even now science is claiming that thirty or forty thousand years of time is sufficient for the geological changes that have taken place, and the time is not far distant when they will bring their figures to the correct computation of fifteen thousand years as the actual age of this planet. The time is coming when we will admit the Bible truths that we now deny.

Then will Genesis and geology agree as to a universal flood and an almost universal glacial period. Today are found proof of the submergence of great areas, all over the earth. From the pyramids of Egypt to the desert of the Sahara, beneath the ruins of the ancient mound-builders, in the interior of Thibet, in China, in India, in Mexico and in the British Isles, the time ice-sheet left its signs. It is true that the greatest evidences are in certain regions, but there is some sign of erosion in almost every place. That is, just as the flood sought certain channels, so did the glaciers, their traces being more evident in some places than in others. And to deny, because here and there, there are no signs, that the glaciers were not universal, is simply to deny that time does not change things.

Today the glaciers are confined to the polar limits, and inasmuch as proof positive exists that they actually did cover a great portion of all the surface, it ought to be proof of universal cold in regions where the actual evidence has been lost by time. Science is admitting this now, because they are now discovering glacial signs in regions where for centuries they claimed no evidence existed. Indeed, the time will come when science will rewrite their books and start to trace the history and beginning of other worlds, as well as this.

It is generally argued that since there are no remains of man found with those of the giant Dinosaur, man could not have lived at that time. As a matter of fact, he did exist then, but his remains being insignificant in comparison with those of the monsters of the time, did not survive the ravages of time, as did the fossil remains of Stegosaurus, and kindred forms. If we remember that with these great creatures a rib was as large as a man's body, and the bone of one leg was as large as a hog's head, it is not difficult to see how such remains could endure longer than those of men.

Unfortunately, I cannot verify by illustrations the statements as to the enormous differences in size of these monsters of prehistoric size. But such reproductions and engravings are costly, and, unaided, I cannot afford them, for I am without influence, capital or assistance, and hence must do alone what is almost a science in itself. I promise, however, that should this work meet your approval, I will atone in future volumes, picturing correctly these monsters, as restored in our prominent scientific museums today, my collection of them numbering thousands. Indeed, so great is this subject that it is difficult to attempt to cover it. And it is almost a crime that in this modern age there is no one to whom appeal can be made for aid in the vast field of research such as these meagre, ill-written pages portray. Yet all things must have a beginning, and perhaps others will take up the subject as a result of this book — others, perchance, who are amply qualified to further the writings of science and scriptures than I, who is but one servant of God among many.

The flood and the glacial period which followed are responsible for the vast geologic reformations and phenomena for which science reserves several millions of years for the effecting. The proofs of this are found in the elevation of some lands, and attendant subsidence of others. The tremendous geologic changes and the drift and mud deposits, all these prove that the inundations took place together with the destruction which so universally attended this immeasurable cataclysm.

Many forms of mammals, now extinct, lived up to the time of the flood, while other forms, less developed then, were concerned with the second distribution of life after the flood. The so-called, prehistoric savages were in reality historic, pushing their way to remote parts of the earth, nomadic wanderers and explorers, contending with conditions as they found them.

All these, and countless other things we have proven to be absolute truths, verifying all the accounts in Genesis as to the beginning of human history. We have even corroborated the details of the events after the flood, as well as before it. Science explores dilluvian mud for relics, and claims drift and glacial periods only in conformation of what the Bible has already told us. They all now admit great floods, and even that the entire world was at one time subjected to great upheavals and depressions, and that it was at one time submerged. They claim to have discovered facts that the Bible has been telling us all along, except that it ignores the details of a degenerate savage race who used flint, stone and bone implements, and who lived in caves or mounds. Instead of this it tells us of the grandest stone age the world has ever seen, with remarkable examples of architecture and sculpture.

The whole truth is that we fail to understand such progress, because to admit it would be to admit that man then was superior to man now. He was close to God, and inspired by him. He was therefore a better man.

As for the disappearance of certain well-known mammals, such as great elk, the cave or woolly bear, the mammoth, reindeer and the cave lion, there is nothing that indicates a remote period for their disappearance. A hundred years ago millions of buffalo covered America. Today there are but two or three museums where they are found. Two centuries ago Pennsylvania, Connecticut and Ohio had their countless thousands of them. Wolf, bear, reindeer and elk were in England, Ireland, Scotland and France a few centuries ago, and another century will find lions as scarce in Africa as are bison in America.

We must remember, too, the bones of the mammoth mastodon found in America. There are innumerable remains of them in the Central States—in Big Bone Lick, Kentucky; in Newburg, New York, and in New Jersey, Colorado and the Western States. These, when compared to the remains of the Dinosaur and Stegosaurus, also found in America, are comparatively modern, probably a few thousand years old at the most. Some of these older remains probably antedate the flood. It is certain, however, that such creatures as the mastodon and mammoth were co-existent with the mound-builders, and occupied the country, also at the time of some of the early Indian tribes. The mammoth survived most of the species that were its contemporaries and the fact that they have been “bogged” in the treacherous swamps seems to indicate that they were driven there by the attacks of Indians armed with bows and arrows. It is striking, too, that the remains of the mammoth have been found practically at the surface, while the far most ancient remains of the Dinosaur and Stegosaurus and kindred forms have mostly been brought from great depths, indicating their destruction thousands of years before by some great cataclysm, such as the flood, or glaciers. Another striking fact is that the bones of the mammoth and mastodon contain animal and mineral matter, while the old remains are lacking in these, proving them to be of infinitely greater age than the first mentioned forms.

We, therefore, draw our conclusions that man in America does not date far beyond these. Certain it is that man is not very old. The truth is that historic man and the mammoth in America are comparatively modern, perhaps not over a thousand years old, while an antiquity of over five thousand years can well be attributed to these other monsters, and the bones of man have never been found with them. No doubt he existed, but his remains have not withstood the ravages of time.

Indeed, that man existed prior to the flood, scripture teaches us. And there is every reason to believe that the first division of the human race was made in America, even if we do not find remnants of such inhabitants. In Genesis 6:13 we



1, ANCIENT RACES BUT NOT SAVAGES. 2, THE BUILDERS OF
"STONE HENGE" AT WORK



1. ANCIENT MOUND AND BARROW DWELLER'S FAMILY.
2. A MOUND BUILDER'S FUNERAL

are told: "I will destroy them with the earth," and to deny that both animals and men existed before the flood is not in keeping with scripture.

We must mention, too, the mammoth found in Siberian bogs, in perfect preservation by the cold. Its flesh and skin were intact, and in its stomach were moss and shoots of fir and pine, the flesh so fresh that it was eaten by dogs and wolves. Part of the flesh, the eye-balls, the hair and the skin are to be seen in the museum at Moscow, today. Siberia and Alaska have furnished tons of bones and ivory from these monsters, while even drawn on bones and stones we find portrayed the hunting scenes as to these monsters, proving beyond doubt that man—savage tribes—was co-existent with them, innumerable evidence being found to that effect.

So, too, with the so-called ancient cave-lion, bear, hyena, musk-sheep and others which are claimed to have been contemporaneous with primitive man. The musk-sheep practically exists today in the polar regions under the name of musk-ox. The writer has hunted these. The reindeer, which once roamed over England and France is still there. The great woolly bear is identical with the polar bear of these latitudes, or almost with the Syrian brown or grizzly bear. So the antiquity of the prehistoric cave-man's species diminishes to about two thousand years, or perhaps one thousand. As for the cave-lion, the hyena and woolly rhinoceros, there is no doubt little difference between those of the after glacial period, and those of tropical Asia and Africa today. The so-called Irish-elk and fossil horse have their creditable representatives in the American elk or moose, and the modern domestic horse.

PARTIAL LIST OF ANTI-DILLUVIAN BEASTS OF THE EARTH.

Nor must we overlook the references of science to the fossil remains of great numbers of the prehistoric monsters found in the American continents. As to the species found, they are as follows:

- 18 Species of Dinosaurus.
- 4 Species of Pterosaurus.
- 14 Species of Sauropterygians (Sea Saurians.)
- 14 Species of Giant Crocodiles.
- 48 Species of Monster Turtles.
- 12 Sea Lizards.

50 Species of Sea Serpents, monster whales, and innumerable unknown forms of aquatic life, and also flying creatures, as illustrated.

Illustrations are from modern scientific reproductions, based on fossil discoveries of their skeletons.

There were these besides various species of *Elasmosaurus*, a huge snake-like form, forty or fifty feet long, with slim, arrow shaped head, and swan-like neck, rising twenty feet out of water. This formidable monster was amphibious, swimming and crawling.

The Saurians often attained a length of seventy-five feet of huge, slimy form with alligator-like heads, sharp rows of teeth, and a huge body propelled by flippers and a tail. There were armadillos, as large as the rhinoceros; porcupines, the size of our present hog; kangaroos, as large as elephants, and birds, as large as ostriches.

In addition there were species known as *Glyptodons*, *Megagatherium*, *Teleosaurians*, *Iguandons*, *Pterodactyle*, *Diurthiums*, *Dinornises*, *Ramphorguchus*, *Ithyraurus*, *Pleasiousaurus*, and innumerable others, known and unknown, that well could be interpreted as "Beasts of the Earth in those days" (Gen. 1.) and it is to be regretted that science's classification of them could not be equally intelligible as these Chinese-puzzle-like cognomens they have bestowed upon them.

It is certain that the animals of the remote periods were larger than the present species, when more nutritious vegetation existed. And it is very easy to comprehend that the animals of a period before the neolithic age were larger than those who came later. The later ones were driven to the mountains by the nomadic hunter who pursued and slaughtered them.

The same is true today. The beasts we hunted and killed forty years ago were monsters in comparison with the ones we hunt now. Man has pre-empted their domain, forcing them to regions where they merely existed, and a few generations hence, stuffed carcasses in museums will be the only big game in America or elsewhere. While a thousand years from now, it is safe to say, people will hardly remember a tradition of their existence today. A few centuries soon obliterates history. That is why history terms bones and stones hundreds of thousands of years old when hundreds or a thousand would be more accurate, did they but know, or did they but weigh more carefully scriptural records before drawing conclusions.

Then would a blaze of light shine on the dark pages of the past, and the fashion of making mystery out of history would give way to clearer, better records. Such ruins as the mounds and cities of Babylon, Assyria, Asshur, Nimrod, and the pyramids would then take the place of the stone, cave and mound relics of the so-called stone age, which at the most dates back no more than half as far as do the pyramids. And science's hundreds of thousands of years would dissolve into thousands that could be reckoned on the fingers of one hand, or at the most, two

Then would the mysterious inhabitants that once peopled North and South America be proved to be the very people that scripture tells of so much—that is, the Egyptians, Israelites, Malays, Turanians and Phoenicians, and it would be found that people of Tyre visited America in ships and left their colonies before the Christian era. It would be proved that before the birth of the Spanish nation, much less that of Columbus, the ancient Chinese junks, the Japanese, the Irish, the Welsh, and the old Northmen landed on our shores, and the dates of these events would be 2000 B. C., at the most.

We would find, too, that with them came the Palaeolithic and the Neolithic ages. They had bone, stone and bronze implements, and perhaps iron. They lived and left their records in caves, mounds, bee-hive-like dwellings, and river-drifts, gravel-beds and sea-beaches. It was they who fed on shell-fish,

oysters, mussels, marrow, and perhaps on human flesh, just as twentieth century explorers have been forced to do, many times. The very fact that these men had to face want, starvation, and winter's cold, accounts for fires of bones in caves, the bones being cracked to get at the marrow. This also accounts for the eating of human flesh. But it does not prove them prehistoric savages. Were DeLong or Greeley reckoned savages because of the temptation when starving, to eat human flesh? This, remember, was in the present century. Civilized man has many times fallen to the level of the savage in times of want.

But this does not mean that the first men were savages. Before the flood we find Cain building a city. In the eighth generation from Adam, we find Jubal "the father of all such as handle the harp and organ," and Tubal-Cain, "an instructor of every artificer in brass and iron." Such was the civilization before the flood, while after it, eight souls transmitted to the world all the arts and crafts of the antediluvian peoples. From this transmission of skill resulted such mighty cities as Babel, Accad, Erech, Calneh and Nimrod, which we now explore.

Four hundred years after the flood, we find Noah reaching Egypt, where were more great kingdoms and mighty civilized races. We can well say that we can trace back five, four, three, two or one thousand years. There is not a single specimen that can date back farther than the pyramids, which were only fifteen hundred years before Christ. We find nearly two million Israelites wandering for forty years in the wilderness, making fringes in the borders of their garments (Numbers 15:38) like the American Indians. They buried their dead in tents (Numbers 19:14), again like the Indian. While in Numbers 25 we read, "*Behold they cover the face of the earth.*" In Numbers 34 we are told of the boundaries of their habitation (as the salt sea, etc.). If we turn to Deuteronomy 28:49-50, we are told of the curses for disobedience: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

"A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young;

"And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee." (Deut. 28:49-50-53.)

In Judges 6:2 we read: "And the hand of Midian prevailed against Israel; and because of the Midianites the children of Israel made them the dens which are in the mountains and caves and strongholds," and in Samuel 13:6, "When the men of Israel saw that they were in a strait (for the people were distressed), then the people did hide themselves in caves, an in the thickets, and in rocks, and in high places, and in pits." There is a reference to the dispersing of the people, as follows: "And I scattered them among the heathen, and they were dispersed through the countries; according to their way and according to their doings I judged them." (Ezekiel 36:19.) In Ezekiel 38:11, we find them going to the "land of unwalled villages." "They seek the Lord and do not find Him." (Hosea 5:6.) They wander among nations (Hos. 9:17) and finally are driven "into a land barren and desolate with their faces toward the east sea." (Joel 2:20.) Finally we turn back to Jer. 6:22, and read, "Behold a people cometh from the north country, and a great nation shall be raised from the sides of the earth."

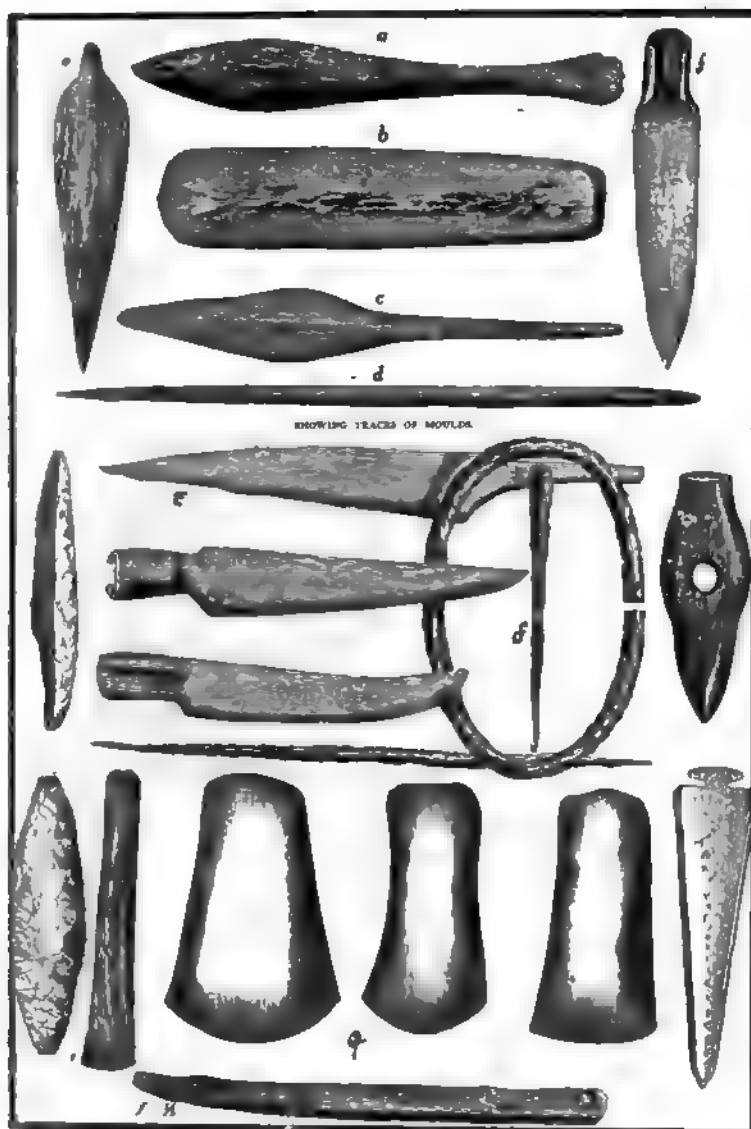
Who is there that can read of these things and not admit that these are the prehistoric savages that science gloats over, and regarding whom they make mystery instead of history?

Well, indeed, does science claim and verify the scriptural fact that man seems to appear as the last of creation. This statement is directly in harmony with scripture. The world was completed before the advent of the human family, as it had to be for their reception and maintenance. It is practically admitted that the first home of present humanity was in Central Asia, and it was a civilized home. The ancient Chaldeans, Chinese, Egyptians, Peruvians, and all others trace their ancestry to a superior race—never to a savage. They have the same symbolic rites, and worship similar gods, indicating their descent from superior beings, Pre-Adamites, I claim. The mummies of Central America, and the Peruvians, their ideas of

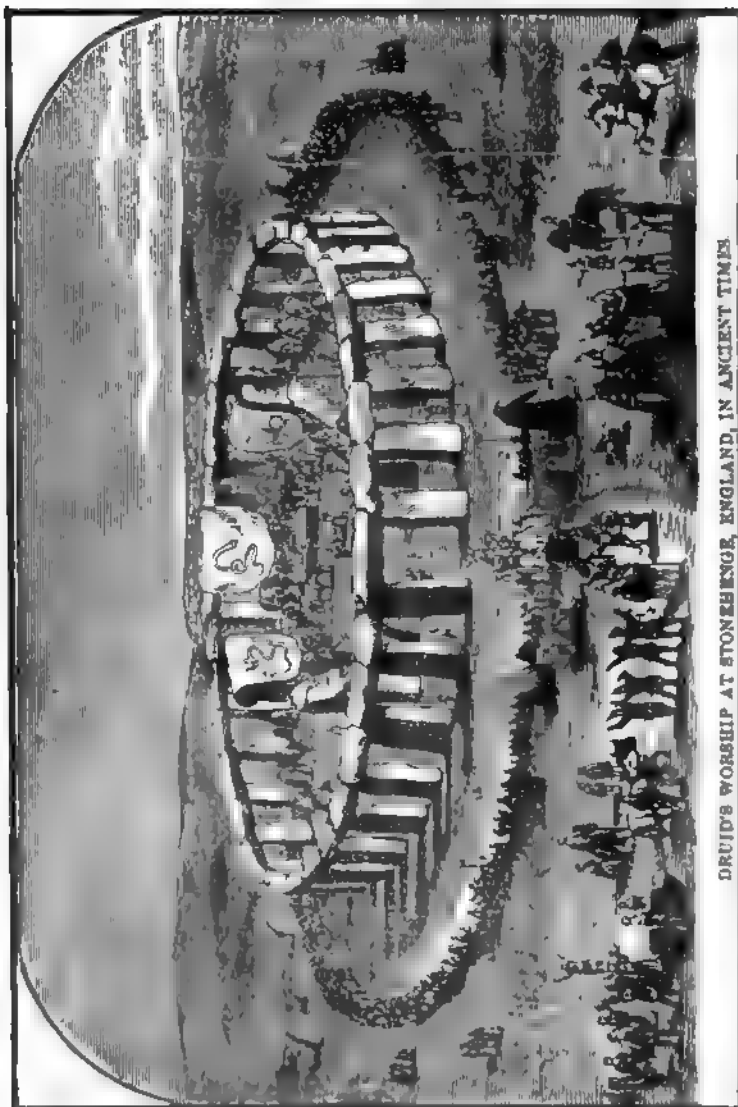
creation, rejuvenescence, resurrection and respect for the dead, all betoken common origin and customs identical with those of late scriptural tribes.

How can we otherwise account for the fact that all nations have traditions and legends referring evidently to the same events? Did they all dream the same dream? Even the Aztecs and other less known tribes had sculpture and paintings of the flood, varying but little from biblical accounts. The Syrians, Phoenicians, Polynesians, Brazilians, Australians and Borneans, all have records agreeing with those of ancient Babylonia. Every nation in the world has some knowledge and beliefs corroborating the scriptures, proving conclusively the bond of unity between races. They all shared a belief in a heavenly paradise after death. Even the American Indian has his "happy hunting ground." From Honolulu, Hawaii, Thibet, the Scandinavian peninsula, and in the polar or torrid zone, the records are the same as those of Babylonian sculpture, four thousand years old, differing only a trifle, according to the scale of their relative intelligence or ignorance.

There are found tumuli, dolmens, cromlechs, stone circles, and other stone forms in all parts of the earth evidencing a handiwork which in itself proves the unity of all the human race and their beliefs as to the future world. Both in the tropical and in the polar lands one sees the same habits of the living and the same respect for the dead. The ancients practiced scalping, like the American Indians. The Malaysians, Caledonians, Scandinavians, flat-head Indians, and other races flattened their skulls to satisfy fashion. The Australians used the boomerang, and so did the Egyptians, the Moqui Indians, of Arizona, the Esquimaux, and even the East Indians. It is portrayed with the lariat in Babylonian and Assyrian sculpture. The pyramids are found in Mexico, Central America, Egypt, India, and Yucatan. The temples of China, Japan and India are practically identical in form if not in material. Human sacrifices have been made the world over, by both civilized and savage races. The mound-builders and the Digger Indians deposited relics with their dead, as did the people of other lands. There were im-



**COPPER AND BRONZE IMPLEMENTS, ETC., FOUND IN
AMERICAN MOUNDS.**



DRUIDS WORSHIP AT STONEHENGE, ENGLAND, IN ANCIENT TIMES

plements of war, stone and bone spears, flint arrows, stone axes, identical the world over, proving a close (not distant) connection between races—silent, but universal testimony of kinship that exists between apparently unrelated peoples.

Wherever we find these remains there we find evidence of tillers of the soil, herders of animals, or hunters. We find cereals, and other evidences of their agriculture. Wherever we find evidences of savagery or barbarism, we find with them proof of civilized habits also. Where, then, is the evidence of pre-historic man? There is not an iota of proof that science can offer to undo the facts of scripture. There is not a relic found that can antedate the men who built the pyramids. No man can produce a shred of evidence in support of the statement that human beings existed more than eight thousand years ago. Pre-biblical records and Egyptian proofs are imperishable.

Mankind existed and peopled the earth long before the Glacial period, as outlined in a previous chapter, long before the cave-man, the mammoth, the reindeer, or the cave-bear. This was before men were hunters, fishers, or flesh-eaters, long before this planet assumed its present geologic condition. This was the Pre-Adamite race, which, with the Adamites, lived in the Ante-diluvian world, contemporaneous with the huge beasts of the earth, before the beasts of the field.

If science will re-read the scriptures, change their dates, allow for God's reconstruction, their "millions of years" will fade as did the roses at the north pole in the Glacial period. The seemingly remote appearance of man in western Europe, and his kitchen middens, cromlechs, and dolmens, will prove to have been less than five or six thousand years old. A new science of the scriptures will take the place of the man-made science that today ignores God's words and works. There are a few, thank God, who deride the claims of science that mankind is of great antiquity, and that we evolved from an ape or savage, or that original life was of spontaneous generation.

Has not modern research laid bare the most ancient Egyptian and Mesopotamian records? Do we not know more of the daily life of the old Memphian and Theban monarchs than we

do of the Romans before the Punic wars? Have they not found the key to the mysterious characters of the Babylonian and Assyrian sculptures or ruins which have left records superior to books. The ancient Hindoo, Indian, Egyptian, and Persian records are like to the handwriting on the wall. They place us face to face with the builders of the pyramids, even to the tower of Babel, and to the early sea-faring Phoenicians who first touched American shores.

We have found the works of Mizraim, and Asshur, of scripture. Their monuments, ruined cities, palaces and tombs, all date back to the opening drama of historic times. Today the ruins of Calah, Resen and Nineveh stare us in the face, mighty proofs of scriptural truths, and science's errors, Babylonian and Assyrian tablets have yielded evidences of the deluge, engraved on stone. The mound of Nimrod has been explored together with other antiquities, in different continents, and all show proof of full-fledged civilization up to the time of the flood. While scripture even mentions a race of gods living before the flood, as do imperishable records of past or present archaeology. Indeed, all records of nations show us absolute proof of the common origin of man, and his descent from the gods, as well as proving to us that most ancient man in the far East—that cradle of the second human race—was never a savage. Neither must we overlook certain other scriptural quotations.

“And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

“The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold;

“And the gold of that land is good; there is bdellium, and the onyx stone.” (Gen. 2:10-12.)

This could apply to America, for no country in the world has four larger rivers, purer gold, or rarer onyx, than are found here, particularly in that “Egypt of America,” Mexico. Again, we have lands known as the “garden of the gods,” a great area which is a veritable paradise, where climatic conditions, scenery and growths are equalled by no other spot.

In South and Central America we have wilderness, plains and forests, that rival Africa or Rhodesia in size; while the ancient ruined cities are equal in number and in size to any found in African, Egyptian, or Asiatic lands. If Egypt has its Nile, and Arabia its Euphrates, we have our Amazon, Mississippi; Missouri, Rio Grande and others. They overflow their banks, regularly, and their soil is as productive as any. The matter of names is not considerable, for our modern names are merely copied from the Indians. They might have been called Pison, Cihon, Hiddikel, and Euphrates, in ancient times. Nearly six hundred years before the time of Columbus the ancient Northmen who came to America called it Vinland; and, indeed there is no other country with greater or as great vintage.

The similarity between America and Asia is striking, hence the old scriptural lands might as well have been in America, while Asia, which we term old, is in reality the new world. Scripture tells us that the old world was destroyed, and we are surely justified in thinking that the ark did not land where it started. Indeed, if the polar regions were once the scriptural lands, it would really include America, for America is within a few degrees of the north pole.

If we grant that there were, as scripture plainly tells us, two great divisions of the human race, one before the flood and one after it why not that they were in entirely different locations. It certainly seems logical to assume that such changes were actually made, and that similarity of conditions caused the new world to be named for the old. If we glance at a map of Asia and Africa, and compare it with that of the Americas we find the same conditions. There are similar zones of temperature and climate, the water and land areas, the growth of vegetation, the mountainous regions and the mammals, are very similar. America has its Egypt, in Mexico; its Africa in South America; its Russia and Siberia in Northern North America. And its position on the map makes it an almost central point for the distribution of the first tribes of the human race before the flood.

Granting that Asia, Arabia and Africa formed the second

cradle of the human race, there is no reason to deny that America was the first. Names have nothing to do with the question as they are all comparatively modern. And while no traces of human habitation have been found, we are still justified in regarding America as being inhabited by the creatures of the Antediluvian world.

Strange to say science admits the stone bronze and metal ages, and agrees that they all existed at the same time, although at different parts of the world. Yet they deny the common origin of man. They agree, too, that the pre-historic and historic ages of man seem to blend, one part of the world being in one stage and one in another ; yet in the same breath they deny that they overlap. All of this disagreement, however, is due to the fact that science refuses to consider scriptural evidence, therefore omitting most important factors in arriving at their conclusions. But the time is coming when they will change.

In scriptures we are told of the building of mounds ("high places") for altars and sacrifices. And every mound discovered shows traces of sacrificial altars and charred remains. Even the high hills were chosen by the ancients for cities and towns, some of which are illustrated in this volume. And it was universally the custom, if no high places or hills existed in the vicinity, to erect them. Hence the mounds can easily be explained.

We are told of the destruction of these high places, of altars and idols, of the driving out of inhabitants, and the cutting down of groves.

"And He brake in pieces the images, and cut down the groves, and filled their places with the bones of men." (II. Kings 23:14.) This was divine vengeance on those who fell and worshiped strange gods, and who came under the class mentioned in Isaiah. "They are dead, they shall not live ; they are deceased, they shall not rise : therefore hast thou visited and destroyed them, and made all their memory to perish?" (Is. 26:14.)

CHAPTER XXXIV.

EFFECTS OF THE FLOOD AND GLACIAL EPOCHS.

GLACIAL AGE CAUSED SHRINKAGE OF THE EARTH'S CRUST—
MOUNTAIN FORMATION—OLDER STRATA ABOVE THE NEWER
—ORIGIN OF ALPS AND SIMILAR CHAINS—INSTANTANEOUS
GLACIAL CHANGE OF THE EARTH, BUT GRADUAL RESTRIC-
TION—THE TRUE CAUSE OF THE GLACIAL EPOCH DUE TO
THE FLOOD—A SUDDEN TRANSITION OF COLD VERSUS HEAT
—GREAT INLAND SEAS HAD THEIR ORIGIN BY THE FLOOD—
NOW MAINTAINED BY SEASONS' CHANGES—SEA SEALS IN
INLAND WATERS—SCRIPTURE GENERALLY COVERS ALL
THESE THINGS, IF NOT IN DETAIL—ITS REFERENCES TO OP-
POSITIONS OF SCIENCE—HOW THE FLOOD CAUSED THE
GLACIAL AGE—LIQUIFIED AIR—DIRECT HEAT THE TRUE
CAUSE OF COLD—HUMID ATMOSPHERE BEFORE THE FLOOD
BECAUSE OF ENVELOPE OF VAPOR CONFINED THE HEAT TO
THE EARTH—SECRET OF THE GLACIAL AGE.

There is every evidence that the Glacial age caused the shrinking of the earth's crust, and a folding of the strata, this contraction being due to loss of heat—resulting in a lateral compression of the earth's crust. The recent mountain formations are of this sort, and it has been observed that many of these mountain chains have no roots in the crust of the earth, proving that they have not been pressed up out of the earth, but are really due to the wrinkling of the outside layer. The lateral movements force older strata above the newer ones. To this, modern geologists agree. Even the origin of the Alps is traced to a similar cause—overthrust layers, folds, upheavals, and depressions, all of which were largely due to the contraction of the earth's crust, resulting from the glaciers.

It is also apparent that this enormous downfall of rain, at the time of the flood, broke the envelope which held the solar and the earth's heat, and so suddenly lowered the temperature of the atmosphere that it destroyed the prevailing humid conditions, plunging the earth instantaneously into intense arctic coldness that was universally greater than we can compute. Such a sudden transition is likened to the liquid air process of Tripler, which produces the most intense cold known.

It has often been argued that the scriptures do not indicate any transition or change of the earth's temperature after the flood. But this is a striking error. We find a particular statement, giving the first reference to cold and winter.

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:22.)

It is true that the Bible does not enter into the details of the glaciers. If it did it would take ten thousand volumes instead of one. But if we read rightly, and do not flit over the surface, we will find the book deep enough in scientific parables to keep science busy interpreting it or them.

That the Glacial age effected the whole earth, the above verse implies. That it effected some parts more than others, we learn both from science and from our own observations. For in the polar regions today there are some districts vastly colder and more exposed than others, which are more protected. These conditions are found in almost every continent. There are immense areas where winter's cold is tempered and shorn of its intensity, while others are unrelieved.

Science, too, endorses the claim that this glacial epoch effected growths and vegetation all over the world. The whole earth was destroyed "every living substance which was upon the face of the ground." (Gen. 7:23.) This plainly refers to plant life and vegetation, just as does the preceding verse to animal and other life. Science also verifies the statement that there was an apparent age of desolation following the dilluvian and glacial epochs.

In this interval, it is my claim, supported by the scriptures,

the generations of Noah and the forms that left the ark, were developing in practically the center of the world, just as at the same time the earth was developing, ready for repopulating by mankind. The map submitted here illustrates the ideal location of the sons of Noah as regards protected regions where life would first flourish.

There is every evidence to show that all plants, vegetation, human and animal life were destroyed at this time, and that the new cradle of mankind was as indicated, at Mount Ararat. Here it was that new life of all kinds appeared, distributing their seed over all the earth, in new soil, to take root, and appear modified to meet the new conditions. The humid condition of the earth was gone, and from henceforth dwarfed or stunted growths appeared, seasonable only, and not the permanent kinds that had existed before. New varieties, new forms of life appeared to meet the new and changed conditions. Some forms undoubtedly failed to adapt themselves to their new surroundings, and perished.

Neither must we overlook the fact that only life on the earth was destroyed. Fish, great whales, and all life in the waters, was not to be, and was not destroyed. The Bible states that all that was on the dry land died. This is a fact that has hitherto escaped notice, and one which will account for the distribution in all waters of all species of fish. It explains another problem, too, that of big seals being found in inland bodies of water, akin to those of the arctic seas. For at Lake Baikal, Siberia, over fifteen hundred feet above sea-level, seals were found. The only explanation of this is that these great inland seas had their origin in the flood, and that certain fish were caught and held back "when the waters assuaged."

We must also remember that man's remains have been found under hundreds of feet of alluvial deposits or glacial silt. This is surely proof that man was on the earth prior to the flood.

Again, no one can dispute the statement that certain regions of flat table-lands show no sign of having been inundated. Therefore we conclude that these were frozen and covered

with immense snow-drifts, which thawed gradually, leaving no traces of their former condition, as the water percolated through the earth. Such places are wrongly quoted as evidence that there was no flood, indeed there is no place that does not show signs either of the flood or of the subsequent glaciers.

One of the further arguments brought by science against the scriptural accounts of creation is that no reference is made to the tiny shell life or forms which the Silurian epoch furnishes such abundant traces of, as the first life. This is wrong, because in Genesis 1:20 we have reference to every "moving creature that hath life," and that surely indicates all forms, even if it does not catalogue the individuals and species, giving science's names for each.

Indeed, from the astronomical features of the structure of the planetary universe to the geological formation and botanical growth, every epoch known to modern philosophy or science is portrayed in the Bible, in the very order in which they occurred. This is proof that only the divine power could enumerate them correctly, and science has only corroborated its records, adding elaborate details.

It is a pity that science should seek to prove that man existed before biblical times, and that he evolved differently than outlined by scriptures. Why try to make or prove the word of God a lie? Why not seek to prove it the truth? Thousands of years have passed, and today the Bible stands out stronger than ever, resisting attacks of millions who have tried to disprove its statements. It even anticipates such blasphemous men, and their acts.

"Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith." (I. Tim. 6:20-21.)

What grand depth of meaning lies in these words so applicable to scientific unbelievers. Where is its equal? Wonder not then that I claim that the Bible answers every question that man can put. Where are there a thousand volumes that can equal our one book, the Bible? The sublimity of each verse

equals a volume of man-made work. Its every claim is borne out by science's discoveries and achievements. Its words and verses are couched in language that enhances rather than detracts from science's discoveries. It fairly breathes with a divine spirit of encouragement, as if its desire was to harmonize, and not conflict; to encourage man to higher, loftier aims. Its aim is to bring all mankind together to an understanding of its words and works; and for man to belittle its teachings is sacrilege, indeed.

It is a noted fact that while the science of geology largely ignores the great flood, it has not offered any accepted explanation of the sudden change on this earth from a moderate temperature to glacial frigidity, this extreme cold being gradually reduced until there now exists a condition not widely different from the original temperature. Nor have they proven how recurrent seasons of heat and cold took the place of a permanent warm season. Neither have they explained that phenomenon which changed the aspect of the earth—although they admit the change, and that it is due to the glacial age and other reconstructional periods. They have not, however, shown how the hyperboreal ice made its way to the most southern latitudes, filled the plains and valleys with drifts and banks of gravel, and then as gradually receded, leaving in its wake floods caused by the melting of the ice.

Nor have they satisfactorily explained how the handiwork of the earliest man has been discovered in these drift-beds, contemporary with the bones of the various monsters, showing that both were co-existent with the drift periods.

We are not told in the scripture of any rain on the earth until the great deluge. Instead, we read that "mists went up and watered the earth." There were signs and seasons, day and night, and their illuminations, but no rain. There was a practically even temperature, conducive to semi-tropical growth. Plants were alike all over the world. The climate around the poles was similar to that of the tropics, and science verifies all this. There are found in Russian Siberia, now frozen and uninhabitable, thousands of tons of elephants' tusks. There are

antelopes in the arctics, with food in their stomachs frozen stiff. These are found even in Alaska and prove that the animals had but just grazed when they were frozen. The food was green grass, which proves antiquity, because no grass is found there now.

The only way we can account for such conditions is to admit a sudden transformation from a moderate temperature to a frozen one. First came the terrific rains spoken of in the Bible. The equatorial warmth of the sun became hotter and broke the envelope that held the equal warmth of the sun and the earth, thus confining the heat. This caused an immense and sudden change in the atmosphere, producing cold by condensing and congealing the vapor generated by the heat of the sun. Heavy falls of snow resulted from this, these being the true origin of the Glacial Epoch, producing snow, ice and cold or liquid air similar to that produced by Prof. Tripler. His work is but a man's application of the forces of nature's phenomena.

When an air or gas is compressed its temperature rises, but when it expands it takes back the heat it gave out before producing cold, which liquifies the air almost immediately. And it was these conditions that transformed tropical regions and made them frigid. All science cannot disprove that the change in the earth's temperature was caused in this way. The rain was visited on the earth at the time of the flood, and the Glacial period was the natural result of it.

It was the removal, too, of this watery vaporous envelope that gave us the seasons, and this also produced the phenomenon of the rainbow. Because previous to this, the sun's rays could not have penetrated the vaporous elements of the heavens, as they did after the rain had cleared the way.

Again, it has long been contended that the glacial epochs were caused by the earth's gradually getting cold, or passing through a cold region. This is, however, another of the vast series of errors that science has made. As a matter of fact, there is nothing gradual about it. It was almost instantaneous. The rain periods made the way clear for immense snowfalls,

and in the high altitudes intense cold took the place of hitherto confined warmth and heat. The cold increased rapidly from these continued snows, and all life was destroyed, transforming lands hitherto tropical into our present polar regions.

Today the highlands are perpetually covered with snow. This is true even in Africa, South and Central America, and other ordinarily warm lands. It is therefore a scientific fact that the cold and ice of the polar regions have their origin through rain and solar heat exactly on the line with the Tripler discoveries as the liquid air which produces the most intense cold known. And it is easy to see the manner in which this could have happened on the earth after such a great rain, and cold crests of the mountains acting as huge condensers precipitating great snowfalls directly traceable to the flood.

Even now we have rain on the lowlands and snow on the higher areas. For that reason we have perpetual snow on the mountain tops, and rain below them. While on polar expeditions one can notice the phenomena of intense heat in the sun and chill in the shade. Far too many, however, have fallen into that old error of thinking that the intense cold was caused by the decline or diminution in the amount of heat. Today science admits that heat is the true cause of the glaciers, because it is the powerful condenser in these high altitudes that congeals the vapor generated by the heat of the sun, causing immense falls of snow. It is computed that one inch of rain is equivalent to a foot of snow. Therefore, forty days of rain would equal untold masses of snow and ice in the high regions, and this is the true cause of the glaciers.

The huge plants and vegetable growths before the flood were watered by the mists that "went up from the earth." A moist humid atmosphere prevailed, confined by an envelope which held the warmth of the sun and earth equal much like the even temperature of large conservatories.

When these conditions were suddenly changed, the watery envelope which confined the humid heat, broke, resulting in certain regions in terrific changes of temperature from warmth to intense cold in area covering millions of square miles. This

produced polar regions of vast magnitude in which all vegetable and animal life were destroyed. While in the lower region the deluge took the form of rain, leaving, after the "assuaging of the waters of one hundred and fifty days' rain, alluvial deposits, and geological reformation, which science today concludes to be millions of years old.

This is in brief, the secret of the great Glacial Age, which still remains with us in a slight degree, still struggling silently in comparison with the glaciers of long ago, receding gradually in the direction from which they came as though to prove out the truth of the words of scripture: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

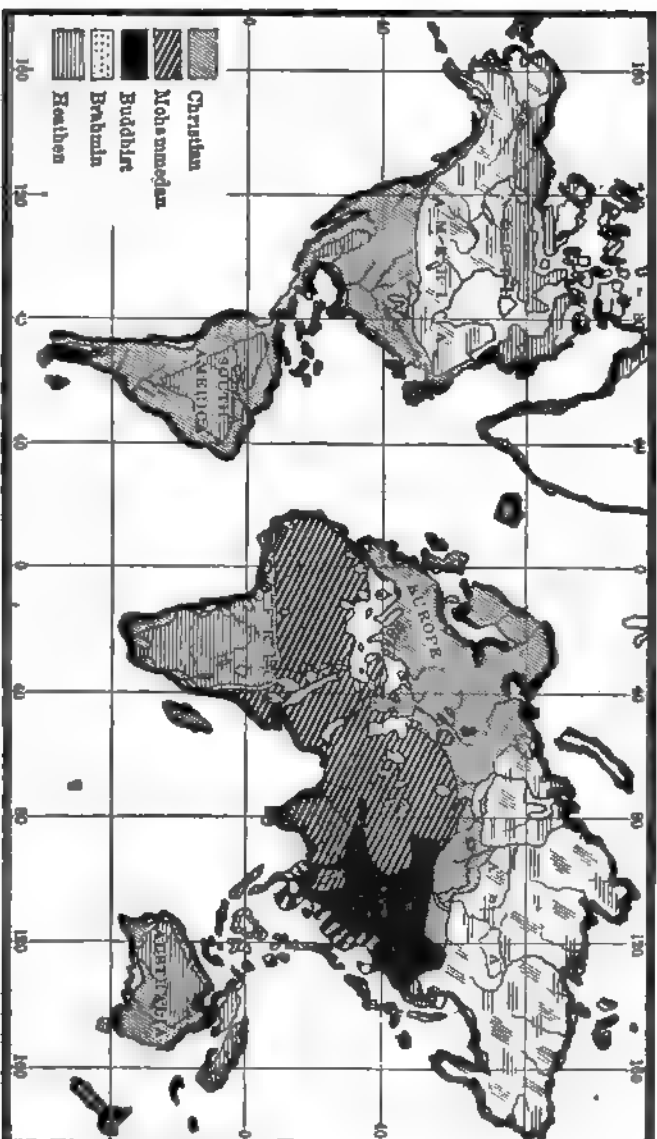
"Is there any new thing whereof it may be said: 'See, this is new?' It hath been already of old time, which was before."

"There is no remembrance of former things; neither shall there be any remembrance of things that are to come with the things that shall come after." (Eccles. 1:9-10-11.)

Let all science commit these grand passages of scripture to memory and add them to their records, for they are words of gold, tested in a furnace heated ten times. The scientists read of the future ages to come, which scripture tells of with certainty. Would that my humble pen or means permit, I would gladly write on to the end of these things. Some day, perhaps other hands and minds will be inspired to take up such subjects. Then will the world grow wiser and better. Today "individualism" steps in and interferes with progress. The world lives and struggles for today regardless of the future which is beyond their day. We write of the past, but how little is known of the future—5, 10, 15,000 years from now; yet if we *backward the Bible*, it tells us all these things.

"For as it was in the beginning it shall be again." "And we shall yet again call upon the Lord and dwell with him."

Some time I shall, perhaps, give to the world facts such as these, such as you little dream of now; but when read in the *new light of Revelations* it will be found indeed the secret not of the past, as is this work, but of the future.



MAP SHOWING THE RELIGIONS—DISTRIBUTIONS OF RACES.

CHAPTER XXXV.

STILL MORE LIGHT ON STRANGE DARK PLACES.

(WITH A DESCRIPTIVE KEY TO THE MAPS SHOWN.)

MAPS AS TO THE WORLD BEFORE AND AFTER THE FLOOD AND ATTENDANT GEOGRAPHICAL REFORMATION PERIODS—READER REQUESTED TO COMPARE THEM TO DESCRIPTION OF SAME—A CIRCUMPOLAR CONTINENT BEFORE THE FLOOD LIKELY—PRESENT CONDITIONS OR NEARLY SO AFTERWARD—EQUAL PARTS LAND AND WATER VERSUS THREE-FOURTHS WATER, ONE QUARTER LAND—GREAT CHANGES CAUSED BY FLOOD—NOT CAUSED BY ASTRONOMICAL CAUSES OR VARIATION OF EARTH'S AXIS—FLOOD THE TRUE CAUSE OF THE GLACIAL AGES OR SERIES OF THEM—CHANGES OF TEMPERATURE AND GEOLOGIC REFORMATION PERIODS—TO REVERSE CONDITIONS PROVES ITS TRUTH—LOOK THE OTHER WAY AND SEE—ABNORMAL CONDITIONS THE CAUSE—NORMAL CONDITIONS ONLY TO OFFSET THEM—PARTIAL DELUGE NOT TO BE CONSIDERED.

To further explain facts concerning the maps I append herewith, as to the earth's relative changes, due to the great flood and its upheavals, I shall attempt to draw also a written picture, as to these changes, and to request the reader to particularly compare this description to the maps I submit at one and the same time.

If we turn to the map of the Western Hemisphere before the flood, we note that Asia is joined to North America at that point where Behring Strait now is, and that both the continents of Asia and America are practically united; also, that Greenland forms part of the American continent. Further, we see that

South America is united more closely by low lands to that of North America ; also that in Central America the strips of low lands, islands, etc., which now connect these vast continents, are in the equatorial latitudes, a region of low lands similar to those found in the eastern hemisphere, is in those regions also, And we observe that the position of these low lands, as shown in the map, makes the division of the earth and waters before the flood about equal parts land and water, forming practically a circumpolar continent.

We also see plainly when we turn to the eastern hemisphere, before the flood, that the map hereto indicates Australia, Milenasia, Borneo, Europe, Asia, Africa, all practically united, equally to those set down in the western hemisphere, and also that the low lands are hereto in the equatorial regions ; and it is obvious to the intelligent reader that in the event of a great flood these low lands would be the first to be inundated, not only in these equatorial regions, but also in the temperate and frigid zones as well ; thus, if any low lands existed in the northern polar regions they, too, would be equally inundated or covered by the waters of the flood, when it occurred. Any high lands, such as may be seen, really exist in the present day.

Now, assuming that before the flood the earth was of about equal proportions, land and water, as practically outlined by the map, and that low lands existed at about these equatorial latitudes, the extreme northern Europe, North America and Asia, it is absolutely certain when the floods of heaven and earth — both, remember — were loosened and its frightful, incomputable force and amounts were cast in such overwhelming torrents on the earth, that its gigantic forces worked their greatest havoc and change in the regions of the earth's low lands, where-soever placed, and that naturally the higher lands suffered the least. It is obvious to the intelligent reader that it so covered and changed them that it brought both hemispheres to their present condition, as outlined by the map of the hemispheres, after the flood, to three-quarters water, one-quarter land, exactly as shown and as we now behold.

A change was practically effected, almost or actually equiv-

alent to a slight variation or alteration in the earth's axis, known as the astronomical theory—as well as in solar radiation, due to this enormous flow of subterranean, cold or polar waters, which at the tidal heights of the flood must have come down from the north, overflowing the hitherto land barriers, submerging the low lands, and gradually permitting and allowing immense glacial drifts previously barred, to overflow and come down into those regions — the extreme north of America, Asia, and along the coast of Northern Europe, exactly as science has traced, and which is plain — only too plain — to the intelligent reader at a glance, causing the equivalent of the enormous geographical and geological changes which converted the whole of a previous temperate region (that of extreme northern America) into practically a frigid zone by temperate or solar changes.

Thus, you have in a few words the answer to the question why the polar regions were once of a semi-tropical or temperate climate, with an abundance of flora and vegetation, where now nothing but snow, ice and barren lands exist. Indeed, if you will only stop to consider what such a great change means, by a decrease of the land's surface and an increase of the waters of the earth, such as is indicated in my maps, before and after the flood, you cannot fail to admit that it is almost equivalent to an alteration of the earth's axis, inasmuch as it practically changed even the zones of the solar heat, and effected geological changes that would otherwise require millions of years of time to effect, or volumes to describe or detail correctly.

Indeed, there is no end to the changes it would effect ; even the ocean or deep-water currents would be effected by it ; atmospheric changes revolutionized mountain streams in the polar regions converted into immense glacial deposits, that would sweep every sign of vegetation from the face of the earth, and change the face of the map to exactly that state which science claims it really did, somehow, as they say. This, then, would really account, too, for all the lost continents and races which inhabited them, such as Lemuria, Atlantis, Hyperborean, etc., and unite in a logical, satisfactory way all the beliefs, crude

maps of the ancients, even the savage myths, legends and ideas concerning the earth's great deluge, the flood, upheavals, etc. (which science has listened to but laughed at in the past). And it brings us down to what would be practically the satisfactory unification or solution (identity) of the truths, as a whole, to all correspond exactly to that as claimed for ages past, handed down from family to family, tribe to tribe, nation to nation, of the ancient times, such as we have almost forgotten, but which we find still existing, even among savage folk in remote parts of the world. They are meagre accounts, it is true, and exaggerated at times, but nevertheless with a seeming good foundation, and traceable in a way to the descendants of Shem, Ham, and Japheth, who in the time to come in those days noticed and verified such changes as time passed. For it is a well known fact to both science and history that there is hardly a race on earth, either of savage or semi-savage kind, who have not amongst them, in some form or way, legends concerning these things and pointing out practically these very truths, shedding light in dark places, and proving at least that all mankind descended from whence these legends or truths came, i. e., the sons of Noah, and their sons, who, as the Bible tells us, "*Peopled all the earth after the flood,*" which happened, I claim, practically six thousand years ago.

"And by them was the whole earth overspread." (Genesis 9:19.)

Neither must we overlook the fact that the water of this great flood or deluge sought first its own level, in accordance with the law of nature which governs such things, hurling and increasing its terrific, incalculable forces, more and more, as it grew in intensity and power, naturally inflicting its greatest damage in those very low regions such as I have described. Hence, all the islands that remain or are shown in those regions now, or such as are not now covered by these waters, are simply the high lands, or what is left of them, that withstood the mighty powers of that awful deluge or inundation.

Or, let us look at this another way (make it prove itself, so to speak). Suppose, for instance, that those regions of island

formation which are indicative of low lands, near the polar, equatorial or temperate regions, were again drained, or partly so. It seems certain that this would prove my contentions, because it would unite these continents more closely; in fact, exactly as I have outlined, described, illustrated and pointed out. Moreover, it would bring the proportion of land and water back again to its former condition, and extend the temperate zone further north to where it once was. The land in those regions would form a barrier, through which the ice could not pass, and change the entire map and the temperature of the zones to the original state which I claim existed before the flood, proof of which is received in the words:

"Is there anything whereof it may be said, 'See, this is new'. It hath already been of old times which was before.'"

What volumes, reader, are in those few words of scripture. Do they not? Either way you take it, it proves itself, and besides effecting this proof, it unites scripture, ancient, prehistoric, civilized, history and science in closer relationship than ever before.

Following these events, we find from the effects of the floods, submersion of low lands near the polar circle, and the change it effects in its decrease of land surface and increase of the polar regions to become broken and come down in glacial form, past these ways now made open by the water, coming down into those regions noted in the map of North America, and pass through Behring Strait, and would convert the whole of Northern Europe from a temperate to an almost frigid zone. This would necessitate the long period of time to be required for these abnormal conditions, to be restored to the normal again, exactly as we know it really did take. Indeed, we know that the Glacial epoch extended even to North America, to Central Europe, and the shores of even England, Scotland and Wales.

Nor is there any proof as to science's theory that these changes were at *first gradual*, as they outline in their alternating genial and cold periods. Indeed, there is every evidence to the contrary that the Glacial Age was, as was the flood, a short

transition on the order of *practically instantaneous*, but that they are correct in so far as recovering from those conditions or effects is concerned. This recovery did, indeed, consume ages of time, simply because there were not *similar conditions to restore them, as there was to cause them*. Hence normal conditions had to offset abnormal ones. Neither will I grant or concede that half-way sort of concession certain scientific wise men, and theologians, too (more the shame!), seem to harp upon, which is that theory of a *partial deluge*, which wiped out that part of Asia only where early man only existed—a theory which has often been discussed as the more probable of all, and of which volumes have been written, also. The only thing I will concede is that is a *half-way step* to grant the truths of the Bible. In brief, the ones who admit that hypothesis, are *weaving a trap*, a snare, a deadfall for themselves to fall in. It would be better to *stand pat* for the whole truths of the Bible, than to attempt to make half-liars of themselves, for such an assertion is only an endorsement of scriptural truths, and the attempts to establish the fact that there was a great local flood, which did not destroy all mankind and was only a local affair, is not in harmony with the scripture, and mere nothing for a body of wise men to suggest, because such things as local floods have been and always will be ; and to grant such a theory would mean to assume that there was a *series of local's* at about the same time all over the earth, which would come mighty near making the whole, that they refuse to accept. The whole truth is, man has made a *local date* of an occurrence which should be dated back in accordance to when the actual *event took place*. Biblically, we are not *told* when the flood took place, except that it did ; and for us to say it was only 2,400 years B. C., or only a little over 4,000 years ago, is as great an error as that one which attempts to trace the Origin of Life on this planet, and denies its transmission from others.

CHAPTER XXXVI.

THE SECRETS OF GLACIAL AND POLAR WORLDS.

TOO MUCH BELIEF IN A FOLLOW-THE-MAJORITY PLAN—RADICAL CHANGES PREDICTED—THE BIBLE THE ONE UNCHANGEABLE SCIENCE—ALL SCIENCE CANNOT PROVE THE BIBLE INCORRECT—WHERE ARE THE PROOFS?—THE POLAR LANDS ONCE TROPICAL—MIGHT WELL BE THE ANCIENT LANDS PRIOR TO THE FLOOD-SUBMERGED PORTIONS—EARLIEST EVENTS OF THE BIBLE GOT IN ASIA—EARLIEST LANDS DESTROYED OR CHANGED—ASIA THE CRADLE OF THE SECOND HUMAN RACE ONLY—NOT THE FIRST LANDS—BROAD-MINDED VIEWS—SCRIPTURAL ASSERTIONS THAT VERIFY THESE CLAIMS—VITAL POINTS TO CONSIDER—THE AUTHOR'S PERSONAL OBSERVATIONS DURING A LIFETIME OF TRAVEL—THE TRUTH MUST PREVAIL.

It has been well said that any old fish can swim down stream with the current, but only a good one can breast the rapids, and this equally applies to those people who think and believe with the majority of floaters on a follow-the-majority plan. That is why so many continue to hang on to the belief that the earliest cradle of the human race was in Asia, a policy, I contend, the equivalent to that of Adam being the first man, or that the first days of scripture (Gen. 1), God's days, were the equivalent chronologically to men's days now, that man evolved from beast or ape to his present condition, or that the Noachian deluge, or flood, was a myth or did not cause and precede the glacial epochs, that the black man was always black, and a thousand and one infamous sacriligious theories contrary to biblical records or its historical teachings.

Why these are entertained in the face of facts to the con-

trary which prove other biblical truths absolutely correct is hard to conceive, more especially so when we consider that in the same breath the Bible's other correct records and teachings, which by most people, even science, are admittedly correct, undisputed and proven beyond doubt. Even archaeological science has discovered absolute verification of the scriptural records, deluge tablets, records of stone and innumerable imperishable sculptures, portraying these events, yet they ignore them simply because to admit them would be to admit their ignorance and prove the fallacy of their own statements of the past, which are as unreasonable and illogical as they are multitudinous.

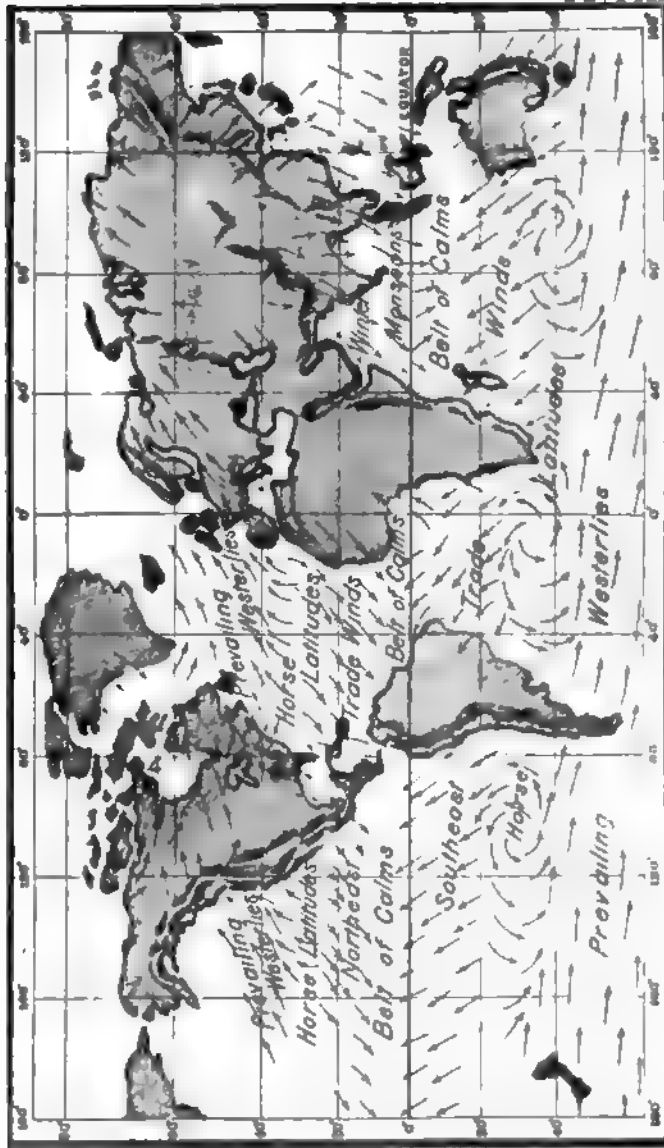
If there is any single science or all of them put together that can disprove the events described, portrayed or pictured in the writings of the Bible, or even prove them inaccurate, let them come forward and win notoriety by so doing. Civilization and mankind both are surely awaiting such proofs. For thousands of years the Bible has survived these attacks, inviting and resisting every effort of puny man and science to controvert any single statement therein.

If we grant that the scriptural records are correct in its historical events since the age of man-made records why affirm that its earlier accounts or chapters are garbled or mythical? Why not instead concede our inability to correctly understand or interpret them? If we know and admit that part of Genesis is absolutely truthful and in harmony with our discoveries or knowledge, and have the very evidence and truths—proofs—in our hands, why ridicule? Genesis' early chapters or its first parts are indeed an enigma computable only on mankind's way of changing opinions, and periodically, I may say continually, advancing new theories that contradict or counteract preconceived ones. Such fossilized ideas when not based on positive truths, must change, but when founded on truths they are everlasting.

Today what we teach in our schools will be framed in museums of antiquity a thousand years hence as records of ignorance. Then Genesis, or that part now regarded as mythical, will shine in its true light in its portrayal of events before

MAP OF THE GLACIAL AGE AS TRACED IN EUROPE.
 CHART SHOWS PORTIONS MOST AFFECTED.





MAP SHOWING PREVAILING WIND CIRCUITS OF THE WORLD.

the flood as it does now after it, and I, a poor insignificant mite of humanity, God-made and inspired, here hurl my challenge and defiance at all science or sciences to disprove the truths of the deluge, or flood, or this, the truth of this single volume's hypothesis, simply because it is based on the correct reading of the Bible.

That is why I contend that the earliest historic events of scripture such as pertains to periods prior to the flood or reconstructional periods were not in present Asia, for I affirm that even to term Asia as the first cradle of the human race (Pre-Adamitical) is a great error—not in harmony with the Bible teachings. Instead I contend the truth is that while it was or is the later homeland of humanity, i. e., the home of the second great division of the human race, it was not the first. No, indeed, I claim that all the events which transpired prior to the deluge, flood and attendant reconstructional periods or epochs mentioned in scripture, Genesis first to ninth chapters, are now reformed, broken up, destroyed or submerged, and possibly were what is now known as the polar regions, north or south, and that the earlier scriptural lands do not exist, their original form being lost, destroyed, gone forever.

I also contend that the oldest regions of the earth and those which have undergone the most geologic reformation, reconstruction or change, lie in those polar circles, and some years of exploration in both north and south circles incline me to that belief, especially so when I compare the rock formations with others at various different parts of the world.

There is evidence too, of recent changes due to the erosion of frost, ice, heat and glacial conditions that we must allow for as against the permanency of surface rocks in more temperate or tropical climates or less explored positions. Again, in fossilized flora, vegetation, carboniferous deposits, minerals, and even Paleolithic sizes of life they are very rich, were it not for the fact that exploration, mining or research is too difficult to be carried on there. Certain it is it was once a land of tropical growths, or temperate, and conducive of being inhabited by all kinds of life. Even today millions and millions of birds make

it their breeding spot of all the world, which supports the hypothesis as it once being a land of bloom and their far-off ancestors. They nest in cliffs by the millions, even on the bare grounds, and show little or no signs of fear of man, verifying Genesis 9:2 in an impressive way to a God-fearing man as well as to atheists, verifying beyond doubt that prior to the flood "*The fear and dread of man did not exist.*" (Gen. 9:2.) And right here I wish to say that in all life even today the fear and dread of man does not exist to any life in the early stages of its career. To the young bird or creature this fear seems to be transmitted by the parent to the young, to be a lesson taught and impressed upon them rather than inherited, or instinctive. Of this I shall however, dwell at length in future chapters. Mention is made of it here in brief simply to invite attention to the fact for in the polar regions it is impressed upon the hunter more than any other place.

Nor must I omit mention of the fact that the lands of the midnight sun seem to bear out the hypothesis that once reigned perpetual day and bloom, emphasizing the fact of "days as thousand years" as scripture quotes, and that this change did not permanently take place until after the flood as per Genesis 3:22, which says "*While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease.*"

Here, then, is the reference to the future permanency of seasons, cold and heat, indicating that prior to this while such conditions existed, they were not permanent or fixed, but different than they are now.

Even today the polar regions have a permanent day of four months, with the sun continually shining, while its night is for eight continual months. What it was "*in the beginning*" I have previously quoted "as a thousand years."

Certain it is, too, that once these polar regions were a temperate zone, a flourishing continent of vegetation, flora, bird and reptile life, and why not that it included the first generations of man, human, God-made and God-fearing?

"*When man began to call upon the name of the Lord*" (Gen.

4:26) a period long before the flood, which was caused because later they became wicked as it tells, and that the very reason why science can not trace more proofs of my claim as to Pre-Adāmitical races and lands is because the flood destroyed all the evidence as God said it should, and that the glacial ages which followed it, epochs which came upon the earth or certain portions of it after the flood further obliterated nearly every trace in furtherance to the divine will.

That is why I contend the earliest biblical events transpired in regions far removed from what we call present Asia, and that when the second division of the human race (generations of Noah) was forming in that then limited territory of Asiatic lands, they were living absolutely in ignorance as to the glacial epochs which were going on in remotely distant parts of the earth from which they were removed, and the very fact that frigid zones were being formed or existed at all they were ignorant of likewise, and that the words of scripture fitly applies to these facts which say "*When it was the glory of God to conceal and change things.*"

It is obvious and logical, too, that the very reason scientists claim that the earliest biblical accounts of land, etc., are mythical and regards them as incredible is because they do not take all these things into consideration. The truth is they are not looking for proofs in the right place, hence finding none, is why they put the wrong interpretation upon biblical records, asserting that they are mythical and impossible of explanation or proof. They are looking through the wrong end of the telescope, so to speak, or "*seeing through a glass darkly*" as scripture states.

It is thus obvious and self-evident that owing to the families of Noah living far removed from the most destroyed portions of the earth, they were ignorant as to the geological changes wrought elsewhere. While they were repopulating Asiatic regions, to which they were removed, no doubt they regarded that part of Armenia as the original lands of their ancestors, not realizing the changes made or the new regions to which they were transported, a fact that harmonizes with scriptural teachings.

Nor must we overlook the fact that science itself verifies instead of disproves the theory of a circum-polar continent once existing, for their own records show every indication and proof that this was really so, and that such really was the case in remote periods, is another astounding revelation that yields more light on these dark places and welds another link to my chain of evidence. Not that I would have the reader or science infer or consider that I desire in any way to reflect upon the works of man, except that I repeat the greatest errors science has made is in not seeking to harmonize scriptural records with their own, or ignoring or belittling the great truths and sciences of the Bible. If this is to be construed as a reflection then I wish to emphasize it and to add that science's incorrect interpretation of biblical evidence as to Pre-Adamite races and lands, geological periods of reconstruction of the earth due to flood and glacial ages, the attendant phenomenon of deluge epochs and man's creation and true evolution as depicted in biblical parables are nothing short of blasphemous infamy, all the more potent and inexcusable because they believe and admit one part of its proofs and don't or won't the other, especially those parts which I repeat refers to epochs which precede man-made or kept records or history proper, a fact verified repeatedly by the Bible, which says over and over again as per II. Peter 3:6. "*The world that was—perished,*" and again in II. Peter 2:5, "*Spared not the old world.*"

It even covers and refers to false scientists or prophets—false teachers—as can be seen by II. Peter 2:1, "*Who shall bring damnable heresies denying the Lord.*"

"*They are vanity, and the work of errors; in the time of their visitation they shall perish.*" (Jer. 10:15.)

Who can deny it? Every generation witnesses science's reversal of opinions. Scientific theories of a generation ago have perished, never to be heard of again. Volumes written twenty years ago are today buried in oblivion. The one unchangeable science is God's book—the Bible. Let them who dispute this fact answer one question biblically. There has not a single error been proved in the Bible. It has survived thou-

sands of years' battles and come out without a single blemish in ages of time. Wars by nations have been fought for and against it. Thousands of scientific men have written and lectured to millions as to its (or their) errors. Where are they now—those works that for ages—

"Men unlearned and unstable wrest, as they do the other scriptures, unto their own destruction." (II. Peter 3:16.)

We have too long regarded the Bible as an unscientific work. The time is come to read it over in its true light for all the united volumes of man-made science do not equal it. I care not what the division, that is why this volume has been written, to permit its hidden truths to be brought to the surface, and side by side with scientific researches be compared, for I contend that as a whole the Bible towers as pyramids do to a pebble, above all the works of science, no matter what the kind and particularly Genesis, which by all science is regarded as the most mythical. The truth really is it is so regarded because we are so densely ignorant that we fail to put the right construction or interpretation upon the meaning of its words and parables, because they cover in such brief form a history of events, covering epochs of many thousands of years, more than we concede them, one of the very errors, or vast series of errors, man-made, concerning them.

"And if it be not so now, who will make me a liar, and make my speech nothing worth?" (Job. 24:25.)

Words that fitly apply and are well worthy of quotation, and I further emphasize them by hurling my challenge at all science to disprove that biblical science does not antedate their own discoveries or achievements, in that oldest book of the Bible (Job).

"If not hearken to me hold thy peace and I shall teach thee wisdom." (Job. 33:33.)

Some day, reader, men will be inspired to understand, read as I feel I am to write. God speed that day. In my struggles of the past the ten thousand difficulties I have met have only served to cheer me on. I have been laughed at, sneered at, for my pains. The doors of great universities, colleges,

schools derided my work because it was based on the Bible. Ministers and professors have turned a deaf ear to my words, and not one hath cheered me on except it be the inspiration of the Almighty. The sacrifice I have made has been to me a pleasure, and my only regret is that I can not do more. God grant the day will come when "*men will see His way too.*" Then will a new science be born and light shine in more dark places.

The whole truth is we have too long looked at and for things in the wrong light, and searched for things in the wrong places; placed a too narrow construction, interpretation, on them; been too pessimistic, so to speak. To be broad-minded optimists would be better if we do not carry things to extremes. We have too long ignored the Noachian deluge and the enormous and incomputable results or geological reformations it caused in the way of submergences, upheavals and depressions. We see certain evidence of circum-polar regions once existing and in a way we admit that originally (far beyond our knowledge or conception of things) that flora and fauna existed then far different than any which now exists, also that it was once a semi-tropical or temperate region or lands; even admit it must certainly have been through or under a process of reformation, change, beyond our feeble understanding, comprehension, or records, that geological ages, glacial ages, are responsible for the changes made; that earliest form of life existed once in those reconstructed regions (God knows how long ago we say); that sign of human life, Paleolithic, has been found as far north or south as we have been able to trace, of people who were evidently ancient nomadic interior tribes, not sea-going races; admit that earliest traditional and mythical statements contain such data, incapable of correct explanation or even creditable interpretation (from our standpoint of thinking) except perhaps that we allow to them a grain of truth as to faint memories of the most remote far-off belief, and yet after all through genuine evidence turn around and kick over all the evidence, and instead of trying to dissipate such doubts, we ignore them and scratch the earth's surface elsewhere in-

stead of looking somewhere else for what we find and using what we find to assert new claims, imagining what is not the truth about them and ignoring or belittling what is even in Egyptian records.

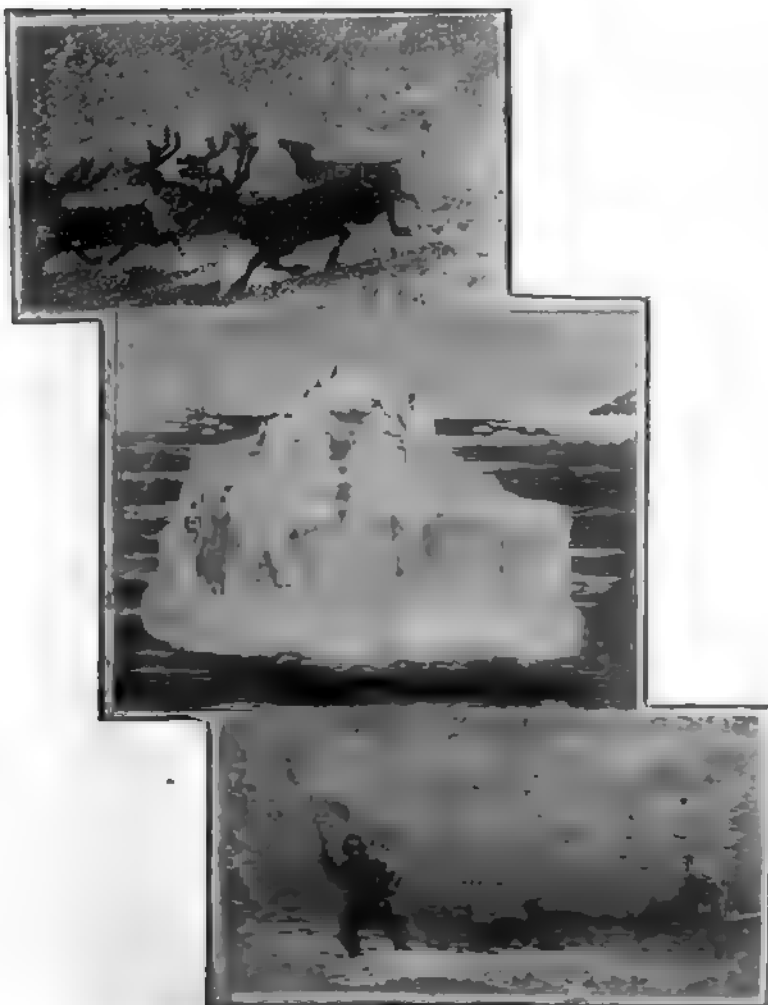
Of most ancient Babylonian conceptions of the earth's history and epochs references have been found to lands of perpetual daylight (such as exists today in polar regions) while we ourselves now admit it was once a land of perpetual bloom, and why in the face of such evidence we don't (or won't) admit the possibility or hypothesis of its being as I claim the primeval homeland of the most original first ancestry. Adam made man and woman, Garden of Eden, Paradise, etc., is more than I can understand. That is why I ask that such pertinent facts must not be overlooked any longer at least. There is far more logic in considering them, than that man had an African or Asiatic origin, for it is my claim that Africa and Asia did not exist until the ninth period, or epoch, as outlined by me, that is to say nine thousand years after events portrayed from the biblical words "*in the beginning*," or in other words Africa and Asia (as they now are) did not exist or come into the light until practically five thousand years ago (after the flood), or even if they did exist it was not like the regions that existed there before the flood. Nor must we overlook the fact that the regions where the ark landed would be named after the old regions which existed before and as a natural consequence called after the mother country by Noah and his sons, a fact which I believe is responsible for error of location, and it is to be assumed that Noah was for a long time in ignorance of the changes made or as to the new regions he went forth into. No doubt as time passed he became familiar with these changes somewhat, and in renaming new lands called them after those which existed before. I see no reason to regard reference to the Land of Nod, Garden of Eden, city of Enoch, lands of Havilah, rivers of *Pison*, *Gihon*, *Hiddekel*, Euphrates, Assyria and Ethiopia, which existed before the flood, as the same as those named similarly afterward. When God destroyed the earth he most certainly destroyed these places and

naturally new regions which Noah went forth into were erroneously considered to be and were renamed after the old ones, and granting this it would shed new light as to why science fails to connect up passages and places now considered as mythical. This would explain why Genesis is considered so puzzling, hence is regarded as incorrect or mythical, one of the very reasons why Genesis is considered so puzzling and why the events of the flood are not seriously entertained by scientific authorities who for ages have been puzzled as to these questions.

Indeed there seems to be every evidence that these regions known are regarded today as Assyria, Ethiopia, Euphrates, etc., are not the same regions referred to as existing before the flood, and the probability of their once existing in the polar regions is given far greater credence when one considers these vital subjects. Indeed there is every proof that the polar regions now were the lands of most early biblical history. It certainly was a semi-tropical or temperate region at one time, a land of practically everlasting summers and daylight. In the beginning for instance and for that matter the south polar regions could well be better considered than the northern inasmuch as a glance at the map shows the great possibilities of lost continents of a circum-polar kind being placed in those regions now covered with icy impenetrable oceans. We surely cannot consider that when God destroyed the old regions that the ark came back and repopulated them. Such a thing seems ridiculous to entertain, and the words "*it is the glory of God to conceal and change things*" have broad significance just as the words "*I will destroy the earth.*"

Again if one will refer to the map of either of the polar regions as it is now, he will at a glance perceive that of all regions on the face of the present earth these present the aspect of the greatest destruction and change.

Awful gigantic upheavals and depressions impress us on every hand with their terrible effects. Huge mountain chains, unknown regions, impress themselves on the minds of explorers as to terrible havoc done there some time. In my time I have traversed the whole northern Europe, Spitzbergen, Nor-



"FOR HE CASTETH FORTH HIS ICE LIKE MORSELS—WHO CAN
STAND BEFORE HIS COLD."



GREAT GLACIER AND ICEBERG (DETACHED). POLAR REGION.

way, to the Russian steppes, the monster mountains and glaciers of the world thousands of miles further north than where Sir John Franklin and a hundred other explorers have lost their lives. I have looked down from dizzy heights and verges and cast my eyes over hundreds of miles of awful upheavals of nature, or God's infinite work of change. A clean atmosphere reflected monstrous mirages of land, water and ice, where the foot of mankind had never trod. From the brink of the most northern promontory of Europe, the grand canyons of America, the snowy Alps, or the Table mountains of Africa and the high peaks of Spitzbergen, Greenland, Baffin and Hudson bays, Alaska even, but never in my life have God's works impressed me so as in the unknown Arctics.

Thrice in my life have I repeated my visit to these polar worlds. In as many different places have I witnessed these awful scenic polar regions, and my last view from latitude seventy-nine degrees and forty minutes north (Wellman's polar expedition) convinced me of the truth of what I write now, and my only hope is that if my words fail to convince or establish that fact that they will at least bring men to realize the truth as to the power of God to "*conceal and change things*" when "*He stretched out the north over the empty place.*" (Job. 26:7.)

In my explorations in the polar regions, as elsewhere, I have seen many impressive sights and beheld the evidence of this awful power of the unseen God. From the dizzy heights of the Antarctic shores to even Spitzbergen's mountains and as I stood here and gazed about me I devotedly returned thanks to the Almighty for thus permitting me to realize the dream of my childhood to see for myself these polar worlds of both hemispheres, and to witness these "lands of the midnight sun" and almost perpetual day. From those dizzy heights I long contemplated the spectacle of nature in its sublimest aspect. I was truly alone with God and His works. Not a living object was in sight. Beneath my feet was the boundless expanse of the polar ocean with but a single mark of man's work (our polar ship) in sight. The sublime grandeur of God's work was

thus doubly impressed upon me in comparison. Above me was the canopy of heaven flecked with fleecy cloudlets, while below vast oceans of wind-swept ice, steel blue, whose depth exceeded ten times their height and grandeur. The sun in the west luridly gleamed over a broad belt of blood-red mist. The only sound was the surging shriek of crushing ice grinding still its records for future generations of science to explore.

The only living thing or creature which came near me as I sat wrapped in contemplative thought was a little insect that passed quickly by. What did that pretty thing of life seek there where hardly a single blade of grass grew on that wind-swept shore so bleak and bare? I searched for a moment and not even a loose stone could I find near me on its surface, yet in a crevice of the cliff was a cluster of bright green and withered moss almost at the edge of this awful precipice, and this I gathered with care for fear it would crumble away, as a token of this my presence on the very brink of northern worlds, and there came to me the thoughts and memories of the words

"He stretches out the north over the empty place."

Were these the lands of the floods? I ask. Once Paradise peopled by God's creations, and here came the inspiration to write these words that now I fail to do justice to. Genesical God lands and early man before that awful word—flood—and its effects reconstructed the map to its present form.

Once, perhaps, a land of perpetual bloom and forest teeming with life, and today a God-forsaken, desolate waste with hardly a sign of vegetation around except perhaps the polar willow, two inches in height, scurvy grass, or famine bread, lichen moss, which has kept life in many a poor, starving explorer. Here and there one sees a small carpet of moss of the brightest green, that cheers the heart and causes one to think of home and dear ones; and God's hand, in His infinite goodness, has decorated even these rare spots with a blue, red or yellow bud, to remind one He has not forgotten us. I pick these precious atoms carefully, and my mittened hand seeks something, the lining of my cap, the outside flap, that I may send this single, simple, and yet unfragrant token of my love to

my wife and little ones, sometime. Insignificant though it may be, wilted and colorless when it reaches them, no more costly bouquet could the world's florists gather, and no more anxious and loving heart bid it God speed.

And what a contrast. Here on this mountain's height whence come these now withered blossoms? I can search with bare eyes a hundred miles each side of me, so clear and pure is this atmosphere. In the distance, like a frozen river, the vast glacier glides noiselessly, as it were, down the huge mountain sides. Great blocks of ice along the edges are heaped one on the other in the wildest confusion, while deep, hollow sounds proceed incessantly from the glacier as though the mountain groaned and shuddered beneath its burden of ice, and the enormous masses, pressed irresistibly forward by their own weight, often with huge fragments of rock frozen in between them, cut deep furrows like a ploughshare, even into the rocks below. Frequently, too, the uppermost blocks, impelled beyond the center of gravity, topple over and fall with a thundering crash upon those beneath as the glacier discharges into the water. Millions of tons of weight and pressure is here exerted, and at times the earth actually trembles beneath one's feet. In summer time, as the glacier ice discharges into the water, the effect is so violent that it is really dangerous to be in the vicinity, inasmuch as the huge pieces of ice discharged cause almost a tidal wave flood.

Nothing can be more desolate or melancholy appearing than these now polar wastes. Not a sign of vegetation abounds except here and there a few patches of gray lichens or dingy mosses, with perhaps a few scanty grasses and dwarfish creepers and flowers that exist in some sheltered cliff or spot—and even these fail to relieve the dullness of the scene, of what perhaps was once the lands of Paradise itself. Three long winters have I spent in those regions consecutively, cheered only by the intensity of the Northern Lights or the sublime grandeur of its "auroras" or the polar stars, such as are only seen in the Arctic night.

Even in winter when animal and bird life has retreated to the south or sought refuge in burrows, clefts, caves or ice-covered, snow-filled spots, an awful deadly silence prevails, interrupted only by the occasional hooting of the snowy owl, solitary yelp of the white fox or hoarse bark of the seal. And even these are seldom heard in this now dismal treeless expanse.

But in the spring, when the brown rocks re-appear from under shallow edges of snow in fantastic forms, ominous-like, enormous flights of birds appear and enlighten and enliven the scene for the few summer months. The old instinct seems to impel or lead them back in legions to perhaps what was once their ancestral home, to this now changed polar wilderness, and where in the interior and about its crests and strands they can with security bring forth their young as of old without the *fear and dread of man upon them.*" (Gen. 9:2.)

Some remain on the coasts, still more proceed northward or seek the distant interior or reach inaccessible cliffs, while others actually nest on the bare reefs of naked tundras. Ptarmigan, eider, canvasback ducks, divers, flocks of geese, gulls, hawks, eagles, fishers, follow the trail of even sand birds, and when the sun shines even the finch, snow bunting and others, add their shrill cries and merry notes in this now polar world. That it was once indeed Paradise itself, perhaps, is evident, for the many proofs that a milder climate reigned in these now northern regions still exist in its interiors.

Fossil wood, petrified acorns and fir cones are yet to be found. In latitude seventy degrees north, has been found a forest buried in the mountains and surrounded by glaciers. A thousand feet above the level of the sea not only the trunks and branches but even the leaves, cones and seeds have been discovered, and show the botanist the species to which they belonged. Amongst them are *oak, firs, elms, magnolias, willows, and even laurels*, indicating that at some remote period a temperate climate prevailed even here. Poplars and cypress have been found even in Bell Sound and King's Bay, Spitzbergen, and even in Hudson's and Baffin Bay on the east coast of

Greenland's shores or Grant's land, few only, true, but suffice to prove to God-fearing men of what destruction I claim, swept them away.

CHAPTER XXXVII.

COLD AND HEAT, SUMMER AND WINTER SHALL NOT CEASE.

OBSERVATIONS IN BOTH POLAR REGIONS AND ELSEWHERE EVIDENCE OF SUBMERSION—SIMILAR WORK GOING ON NOW IN A SMALL WAY THAT WAS ONCE ON A LARGER SCALE SHOW CHANGES NOW NOT TO BE COMPARED WITH EARLIER TIMES—TWO EXTREMES TO BE CONSIDERED—PRESENT PERMANENCY OF THINGS NOT ALWAYS SO—THINGS GROSSLY EXAGGERATED—CONDITION BEFORE THE FLOOD TO BE PERHAPS RESTORED, PARTIALLY AT LEAST—IF SO, WHAT WOULD IT PROVE—CONDITIONS SUCH AS ARE QUOTED HEREIN—ENORMOUS CHANGES THAT FLOOD AND GLACIAL AGES CAUSED REVIEWED—TRUTH HARD TO BELIEVE.

“And cold and heat, summer and winter shall not cease.”
(Gen. 8:22.)

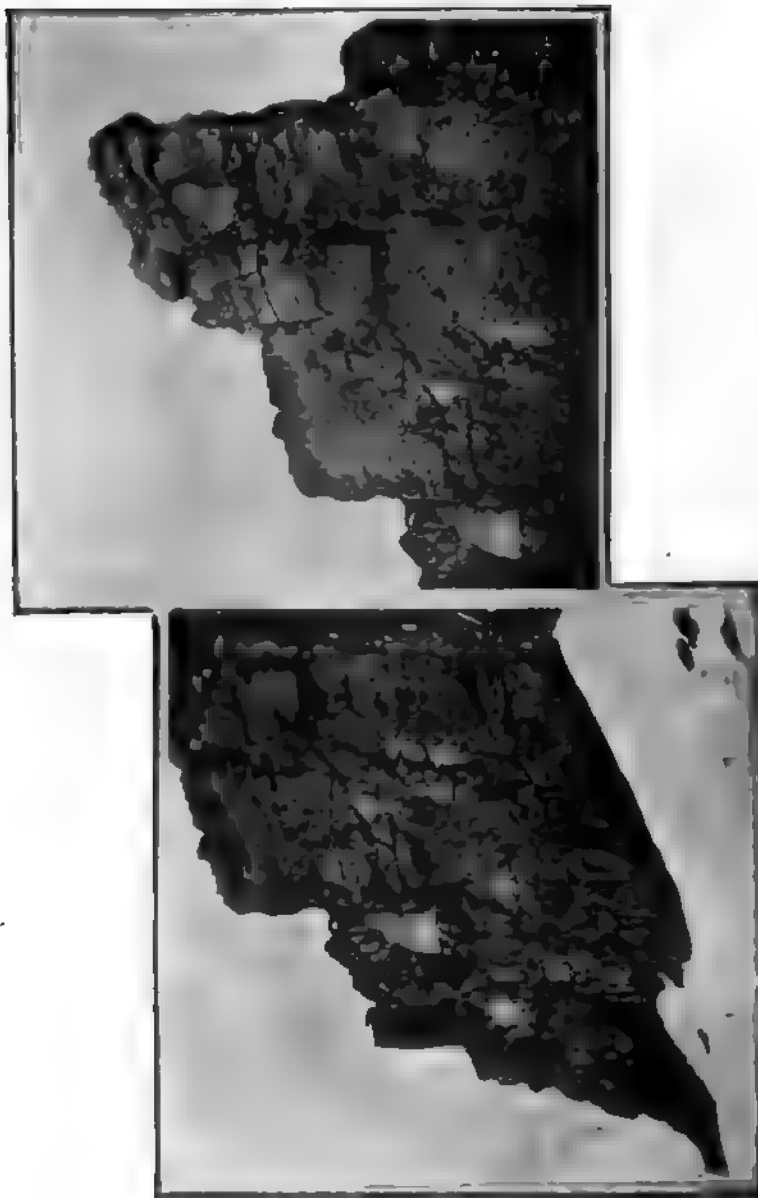
In my life I have been fortunate enough to visit the Antarctic, Arctic and Torrid Zones, to observe life as it is in those regions, affording me ample opportunities not only for close observation and study of the geological reformations there, but to compare them with those of other remote climes. I have studied the great glaciers that now exist, and also some of the monster ice formations in the floe, solid field, or sea ice, the monstrous icebergs of every shape, as well as glacial striations, or the wearing results in the ice records of the past glacial ages. To a mind untrammelled or unburdened by preconceived notions, there exists every evidence that these huge glacial rocks or mountain tops were at one time covered with water, that is, at the time of the flood. And the present glacial marks were

produced by these floating ice fields or bergs, which ground over them, and by ceaseless motion left the plain imprint just as we now behold. After seeing one of our icebergs moving, and continually grinding whatever it touches, on a small scale, it will not be difficult to picture what these earlier glaciers did on a larger scale. For the present icebergs are making the same striations on submerged rocks for future generations of man to observe after they have become mountain tops, as they unquestionably will.

In our short lives we cannot perceive these changes so slowly do they take place ; but scientific records prove to us that the changes are taking place. In Alaska and Northern Asia, regions that were once perpetually covered with ice and snow are now bare and exposed, and vast territories that were once desert lands, having no vegetation, are now pasture lands for grazing cattle, or great wheat raising regions. Or some have large cities scattered over them, where once there was no life.

Therefore, when such changes as these are recognized, don't deny that still more remarkable changes are possible. Seek, instead, to discover what they are, and then enlighten those who are hindered from learning these things as you are learning them. Seek for newer, better, higher ideals, leading the people, not following them. Man and science have had their turn. Now is the time for God's work and day to be recognized. Be a recognizer of facts, and a scorner of misstatement, remembering the scriptures which say, "*The thing that hath been, it is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun.*" (Eccl. 1:9.)

Going further into the subject, we find from science, that in these colder regions, the old even temperature extended as far as the Tertiary Age, and then was followed by a lowering temperature, until there finally resulted the long period of intense cold known as the Glacial Age. At this time the formerly temperate areas were covered with gigantic ice fields which gouged into the surface of the earth, and swept away every sign of vegetation, or life of any sort. They choked the sea with



THE ROCKS AT "CAPE SAUEI," POLAR REGIONS WHICH SEEM TO BEAR TRACES OF ANCIENT SCULPTURE (SEE VOL. 1 AND 2, DUKE DE ABRUZZI EXPEDITION.)

with thought. They cover volumes of man-made dates and make havoc with man-made records. We also find that the first ice to pass over the low lands was shallow ice formed by ages, near its shores or shallow waters; and this accounts for the succession of glacial ages, which science claims because it frees the ice proportionately to its various degrees of thickness and power. It can be seen also how the smaller ice surged forward, propelled by the larger ice fields coming after. How it filled bays, gulfs, inlets, fiords and straits, decreasing the earth's surface, and forcing and grinding its way upward inch by inch to the lofty lands, and today we witness its striated path, followed later by the heavier, weightier floes or bergs, mountainous in height. These, crushed and broken, increased their surfaces to the immense area they eventually covered, the space being thousands and thousands of square miles. In the same way a block of ice, smashed into fragments, covers an area of water twenty times its previous form.

As this ice melted, the land that was warm and temperate and had growth and vegetation, became bare, barren, cold land. Mountain streams became mountain vapors. Aqueous vapors caused severe snowfalls. Then came avalanches and landslides, glaciers, bringing with them more ruin and devastation. They swept all growth from the face of the earth and changed its entire surface, working destruction in a few ages that otherwise would require millions and billions of years.

It must be kept in mind that subsequent to and resulting from the great flood, came these smaller floods, and series of glaciers. For such a flood could not exist or occur without a series of them following: and until the highest point of the flood was reached, the same is true of the glaciers. That is, a series of them must have occurred until the limit was reached.

Nor, must we overlook the changes that would result in the ocean currents, producing the Gulf stream, and the deep-sea currents, as well as the new channels and waterways. Indeed, the entire earth was affected by this period of floods and glaciers—even currents of air and temperature. It changed the map, wiping out large portions of land surface, thus increasing

the water surface, until it was one-fourth land to three-fourths water, as I have laid down in my map.

Further, remember, the great cities of the ancients, after the flood, seem to have been built on the high lands, and in mountainous regions. Everywhere we see evidences of memories of these events in ancient history and ages, as if to guard against the possibility of a repetition of these events.- It is only in comparatively modern times that we again build cities in the low lands; and we then suffer for our ignorance and forgetfulness because of the floods which are on a dwarf scale, like to the ancient great flood. And after all this, men continue to dispute the existence of the flood, in spite of God's word. Better would we be if we should accept scriptural truths, and not attempt to prove them wrong; enlighten the world, and not confuse it.

If we take given figures, add, subtract, multiply and divide them, we have a certain quantity left. Then to prove our result correct we follow a reverse process, and if the figures resulting from this last method agree with the given numbers, we know that our first process was correct. And we can use the same system in proving that the great flood caused a series of floods, and that the great glaciers caused a series of smaller glaciers. Consider it in any way, add, subtract, multiply and divide it, and you will have the same result, with no hitch except that of prejudice. And prejudice cannot alter facts.

Science can reckon millions and billions of years, but in no way proves that these years have passed. Science claims that the Bible flood did not occur, but that does not make it so. They deny the existence of God, and declare the Bible as the work of man. Is not science the work of man? It is true we have proved the date of the creation, 4000 B. C. to be wrong, but this date is man-made. God set no date. "In the beginning" is the only scriptural reference we have as to time.

Science claims millions of years, but we must first prove that we can go back fifteen thousand years. The change and devastation wrought by the flood will equal the regular geologic changes of millions of years. Indeed, if we could only re-

alize the enormous reconstruction it wrought we would find it easier to reckon these dates. We could change the millions to thousands, and perhaps could reduce them to hundreds. But before you deny these claims, you must prove that the Glacial, Dilluvian and Drift Periods did not exist; that the earth was not once greater in its extent than now, that the gigantic landslips, landslides and earthquakes, the upheavals, and the subterranean or volcanic eruptions did not occur, and that the flood did not entirely change the face of the map. Let all the atheists, scorners and blasphemers of God and the Bible prove the ark did not exist; that Christ, the Jews and Babylon did not exist. Prove that mankind descended from a beast or an ape. And disprove, if you can, the inspired truths of this work, which are certainly God's light, shining in dark places. But before you declare these things, look about you. Do not the gigantic water courses, the chains of mountain lands, the huge waterways, tell their own story? Are they not silent witnesses of their frightful submersions, eruptions, upheavals, depressions and geologic reformations, all spelt out by that single but awful word "flood?" What stories could the waterways not tell were they even partly drained? Were this done, the polar regions would be temperate; forests then would in time re-grow as they once did; ice would again be barred in the regions immediately around the pole; life would return to these parts as before; and the lost continents would be exposed, or brought up from the depths. And on these continents we would find mountains, where there are islands now. The Nile, Danube, Amazon, Mississippi, Missouri, Hudson—all the great rivers in all our continents would become things of the past, and the earth would assume practically the united aspect that is claimed for it, before the flood. It would bring closer together the generations of man's and God's time, and bring us closer even to the bones and the flint stones of our ancestral forefathers, civilized as well as the savage races, and : any theory of beast or ape ancestry.

If we could but see how close it
God, and not to him alone, but to

to a proof of our own common ancestry, we would readily accept the full theory. Christ died in his belief, but God is still alive in his works, which no man can deny, or denying, prove his denials. And that is a point worthy of note. Denial does not alter truth, nor change facts. It can distort them, and a lie oft repeated becomes a truth (seemingly) to those who repeat it, and is accepted as a fact. Nothing is so hard to believe as the truth, and ears are open to chapters of lies, while a few words of truth lose interest because of their briefness or simplicity. In a novel, we wade through a mass of words and impossible circumstances and endless details that could be summed up in as many words as there are pages devoted to them.

Neither must we overlook the fact that while a portion of the world was buried under these glaciers, nevertheless, scripture refers to other parts of it as forming mighty nations, preparing for a final scattering of nations and people, who later were to pass over the regions at that time occupied by the glaciers. And it was of these ancient pioneers that science finds the records it claims to be prehistoric, a fallacy only too evident to those who stop to consider facts as they are.

Thus, the more northerly lands were gradually buried under immense and increasing deposits of snow and ice, which became solid as the pressure increased. The winds swept it over huge and distant surfaces, choking and filling the valleys and fissures, and turning them into immense moulds for the formation of a series of great glaciers to follow one after the other, while from the mountain tops came the pressure of other huge deposits to force down to the waters great fields and bergs which broke off and floated away, as do our present icebergs.

It is to be observed, too, that as this cold or glacial period continued or increased, it converted other regions into a similar state. And gradually, as it extended southward, it was met and resisted by the warmer or more temperate climate. Hence, as it was forced down by the weight and cold from behind, so was the southern edge melted by the sun's rays. Thus the southern edge of the glaciers was thin, and the northern one thick. We find the same conditions in the Polar gla-

cial formations today. The weight and power behind, pushing down and forward to supply the waste due to the melting at the southern extremity. This, then, accounts in part for the length of time that the glaciers remained with us. "*For drought and heat shall consume the snows and waters.*" (Job 24:19.)

Finally, however, and gradually, the abnormal conditions and causes ceased, and normal conditions were restored. Then the great ice sheets slowly melted, the abnormal cold giving way, gradually, to the natural normal temperature, leaving the land destitute of life of any sort, only bare rocks and valleys were left, life to re-appear later in a new way or form just as we see it now. Remember, too, that as these vast ice fields melted there was much water produced, so much that numerous small rivers and inland lakes were formed. As proof of this, we find, today, that the areas formerly covered with glaciers are the best drained areas on the map, while those in not such close proximity to them have few great water courses. But even these regions bear abundant evidence of the flood, which hollowed out gigantic channels, like the canyon of the Colorado, whose bed has for long been nearly dry, merely because little or no glacial period added to or prolonged the water supply.

By use of the accompanying relief map, it can readily be seen how this entire continent seems still to be draining itself from north to south, causing the land in the north to apparently rise, and that in the south to correspondingly sink. This shows to what extent the drainage of a land affects the map. Doubtless, thousands of years from now, places that are now separated by water will be united. Islands will be united to mainlands, continents united into one, as they formerly were. Read Eccl. 1:9.

We must remember, too, that this planetary earth changes its relative position to the solar universe, and that these changes, together with the increasing age, cause internal and external changes which are the primary causes of earthquakes, eruptions and tidal waves. These invariably seem to take place

along the coasts or seaboard, while the mountain chains and backbone countries are less affected by them, although they are the sources of volcanoes. These are the results of geological changes due to the ageing of the earth, and to the changing of the earth's relative position in the universe. Remember that our planet is continually traveling toward the more distant planets, they in turn moving further away from the sun, having travelled over the same path as ours. The internal changes we observe are necessary to adjust the earth to the new conditions. These changes are observed to occur periodically.

Even the volcanic eruptions can be regarded as partial effects of the flood, because in those days life and growth were all destroyed and buried, eventually rotting and giving off oil and gas, such as we notice in decaying things in marshy or swampy districts. We observe the offensive gases given off by ages of accumulative decay, resulting in making these districts malarial, or fatal because of fever. As ages pass these lands overlap and bury beneath the marshes decaying matter. In time, these produce natural gas or oil, of commercial value. These are found in desert lands, as well as mountainous, proving that the same changes have been wrought in all places of the earth.

Again while we have every evidence of the gradual passing away of the glacial ages, I contend the extreme reverse happened as to their origin. There is every proof that there was an almost instant transition of this earth from its humid once hot-house condition to the glacial state.

It does not apply because it took ages to retreat, that it required similar or more time to develop—"Cause and Effects" can be viewed in a far different light. Abnormal and normal conditions are vastly different. Instead, I affirm, that it was the sudden cooling of the earth and atmosphere, due to the flood itself, which caused the great Ice age, and that it was determined by the unequal proportions of the sun's heat at that time in particular.

That theory, too, of a change in the earth's orbit or the position of its axis is another error. The seventh and eighth

chapters of Genesis give the true cause of the Glacial age and its results, while the twenty-second verse of the last mentioned chapter gives the effect *briefly, wisely and well*. There is enough in that verse to keep all science busy interpreting it, and plenty of other references to substantiate it, besides: Read Job if you doubt it. Reason with him, he will tell you how God's works are magnified. There's more science in the chapters of Job and Proverbs than there is in a scientific library of 10,000 volumes, did we but know.

Biblically we are told there was no rain on the earth until preceding the deluge, but that "mists went up from the earth." But no rain appeared prior to the great flood. There were no periods of great cold or heat, no summer and winter until after the flood. (Gen. 8:22.) True there were signs and seasons, lights for day and night, but no more. The whole world's climate was even temperature. Semi-tropical or temperate growths—vegetation and plants—were alike all over the earth wherever grown. All vegetation was watered by mists, moist condition of vapor (as science verifies the fact). The climate surrounding the poles was like to that in the tropics almost. Science proves even this. Look at the thousands of tons of elephant tusks found in Siberia and Russia, in fact all over the now frozen inhospitable climes. Alaska even has produced its mammoths, frozen antelopes in the Arctic with grass in their stomachs undigested even—frozen stiff, where it had lain green for thousands of years, proving it had grazed only a few hours perhaps before it was suddenly frozen to death, found in a location where no grass could then grow, frozen solid in an icy sepulchre.

How can we account for such things except by that sudden transition due to terrific rain which caused the change, because the equatorial path of the sun became hotter, broke the envelope that held the equal warmth of sun and earth, which confined the heat, causing an immense sudden change in the atmosphere, and producing cold by condensation, congealing the vapor generated by the heat of the sun, causing immense falls of snow, the true origin of the glacial epochs, producing snows,

ice, cold, a liquid air. Similar temperature was formed by Professor Tripler, which, briefly speaking, is but man-applications or utilization of the forces of nature's phenomena. Or, I will put it this way. When air or gas is compressed its temperature rises, but when it expands it takes back the heat it gave out before, producing cold which liquifies the air almost instantly, and it was these very conditions which transformed the hitherto tropical regions into the polar we now see, and I challenge all science to disprove this fact that the change of the world's temperature was caused by the rain visited on the earth at the deluge period and that the glacial epoch was the natural result of these floods of rain which constituted the deluge.

It was the removal too of this watery or vaporous envelope that gave us the seasons of summer and winter (cold as well as the heat) that existed before and which in all produced the phenomenon, the rainbow—covenant, for the first time, because prior to this the sun's rays could not have penetrated through the vaporous elements of the heavens to the earth as it did afterward when rain cleared the way again.

It has long been contended that the glacial epochs were caused by the earth gradually getting cold or passing through a gradual cold sphere. This is, however, one of another vast series, or error. The truth is there was nothing gradual about it, but almost instantaneous. The rain periods made the way clear for immense snowfalls, and in these highlands or altitudes intense cold took the place of hitherto confined warmth and heat, and as a result the earth as it got these continued snows grew cold in those very regions where it was distributed, destroying all life, transforming hitherto semi-tropical lands into the polar regions we have today. Even today we observe regions of high lands everywhere perpetually covered with snow. Even in Africa—equatorial regions—Asia, South and Central America, Europe, China, Philippines and Japan, these conditions exist, and it is a scientific fact that the ice-cold polar regions had their origin through rain and solar heat of the sun exactly on the lines of Tripler's discovery as to liquid air, which produces the most intense cold known. Hence we can readily

see how rain which falls in tropical regions is turned to snow or ice noticed in highlands and northern regions, the cold crests of the mountains acting as huge condensers, precipitating huge snowfalls directly traceable to flood of rain when it rained for forty days and nights.

Even in regions of high and low land rain falls on the lower areas, snows on the higher. That is why we often see mountains at snow line perpetually covered while in regions below rain occurs. Even today in polar regions when on my polar expeditions I have witnessed this phenomenon—great summer heat (burn in the sun, freeze in the shade). By far too many have fallen into that old error that cold, intense cold, was caused by decline—diminution of heat. Today science admits that heat is the true cause of glacial deposits or cold, because it is a powerful condenser. In these high lands or altitudes that congeals the vapors generated by the heat of the sun, causing immense falls of snow in certain regions instead of rain, it being computed one inch of rain equals one foot of snow about. Hence the forty days' rain equalled untold masses of snow and ice, the true cause of glacial epochs. With these explanations it is not difficult to perceive how, prior to the flood the earth was all of even temperature. No rain had fallen anywhere. Huge plant and vegetation growths thrived almost everywhere, watered only by mists which rose from the earth as outlined by Genesis 2:5, exactly. A moist humid condition of the atmosphere prevailed, confined by an envelope which held the warmth of the sun and earth equal, much like the humid interior of large park conservatories or hot-houses.

When these conditions were changed suddenly it broke this watery envelope which confined this humid heat, which in certain regions resulted in terrific changes from then hitherto warm temperature to intense Arctic cold, covering millions of square miles of hitherto temperate lands into polar regions of vast magnitude, destroying all life, vegetation and growths of every kind, and causing the great glacial periods, or epochs, to cover every region of high land all over the earth exactly as we behold today, while the rain covered and flooded all other

regions of the earth and leaving (after assuaging of the waters in the hundred fifty days following) the alluvian deposits and geological reformations which science today computes as millions of years old. Thus then in brief is the secret of great glacial ages which still remain with us in a way still struggling in death silently in comparison to that of ages ago, receding as gradually as they came, in a way as though to point out the truth of the words of scripture.

"The things that hath been, it is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun." (Eccles. 1 : 9, 10, 11.).

CHAPTER XXXVIII.

AMERICA FIRST PEOPLED BY SCRIPTURAL TRIBES.

SIMILARITY OF CUSTOMS OF EARLIEST INHABITANTS—ANCIENT CITIES OF AMERICA RIVAL THOSE OF ASIA AND EUROPE—OTHERS NOT YET DISCOVERED—MOUNDBUILDERS' RUINS—THEIR FORM SYMBOLICAL OF TRIBAL OCCUPATION—ITS ANCIENT WALLED CITIES PALEOTHIC AND NEOLITHIC RELICS—EARTH AND STONE RELICS—EARTH AND STONE PYRAMIDS, SCULPTURE, MUMMIES, ANALOGOUS WITH ANCIENT EASTERN KINDS—CHANGES DUE TO DIVERSE CUSTOMS—THE FLOOD AND ITS EFFECTS UNIVERSAL—AMERICAN EVIDENCE INDIAN IDIOGRAPH SIGNS SIMILAR TO ANCIENT HIEROGLYPHICS IN THEIR WAY—TRIBAL MARKS AND SIGNS—SHAPES AND FORMS OF DRAWINGS OF HABITATIONS, MOUNDS, ETC.—CONTENTS OF ANCIENT MOUNDS INDICATE ASIATIC OR SCRIPTURAL TRIBES OCCUPIED THEM—GREAT PYRAMIDS IN CENTRAL AMERICA RUINED CITIES ALSO—WONDERS THEY REVEALED SIMILARITY TO ANCIENT EASTERN ARCHITECTURE—IRRIGATION PRACTICED—MODERN MASONRY—WORSHIP OF HEAVENLY BODIES AND THE GODS—AMERICA POPULATED BOTH BEFORE AND AFTER THE FLOOD—ALL THINGS POINT TO UNITY OF MANKIND AND DISTRIBUTION FROM COMMON CENTERS.

In the past history of this continent are conditions which can be traced to ancient scriptural times and people. Their religions reveal an idea of God and His creations very similar to the idea held by the Aryan and Semitic peoples. Their languages are similar, and they have many of the same customs, beliefs and superstitions. Their deities, in many cases, were

personifications of the elements. Their religious ceremonies were very similar. Their ideas of creation very closely resembled those of the accounts in Genesis.

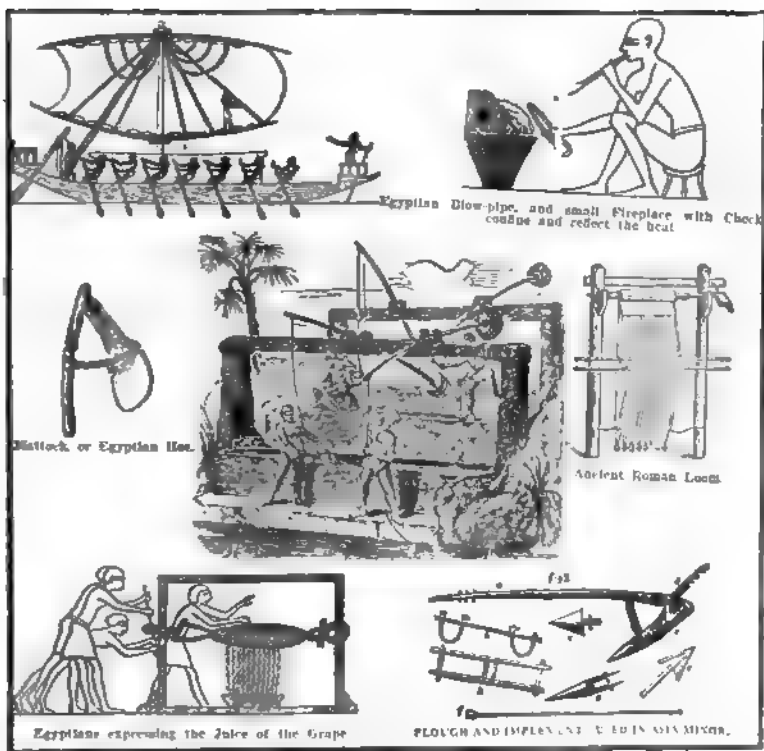
We find similarity in their picture writings, weaving, pottery, landmarks, and love of color. Their weapons are in close resemblance, and they use the same rafts and reed boats as were used in the time of Moses.

We must not judge the Indian of five thousand years ago, by the Indian of five hundred years ago, any more than we judge Egypt in all its splendor by Egypt of the last few hundred years. The Indian customs with regard to the dead are analogous with those of the earliest eastern tribes. They are somewhat changed, it is true, by isolation, and also by the new environment in which the people found themselves, but they are based on the same ideas.

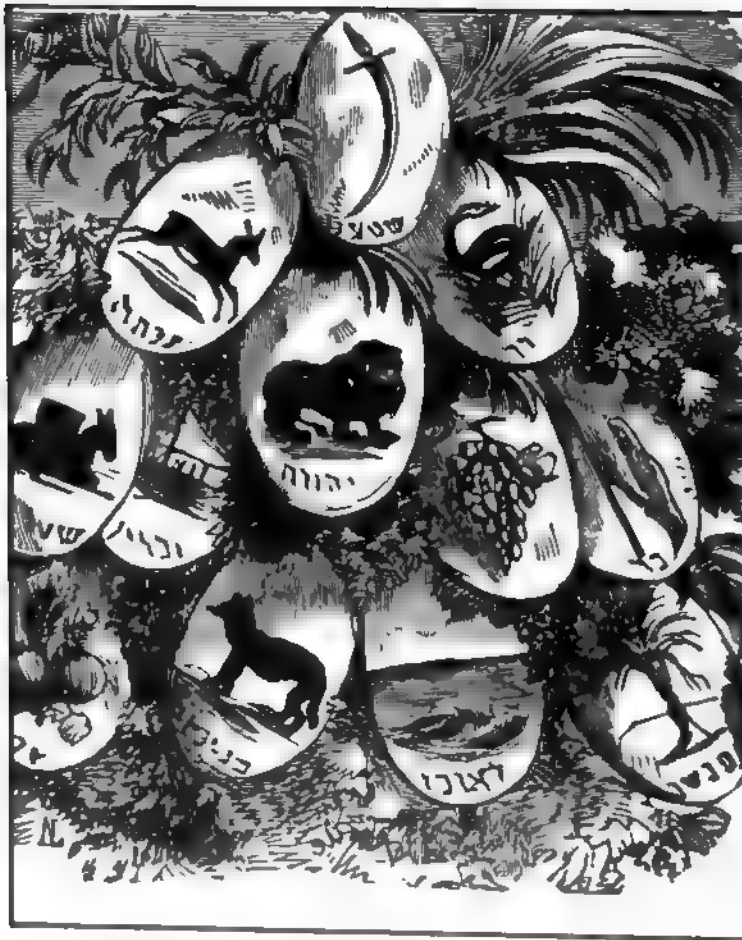
They believed that their dead passed to the happy hunting grounds, just as the Jews believed in heaven as the final abode of their dead. They felt that the journey would be a long and dangerous one, as was evidenced by the food and implements that they placed near the tomb. This same custom was observed by the ancient Greeks and Romans. The rock-hewn tombs of Peru are like the ancient Eastern sepulchres. And as has been mentioned before, the Egyptian pyramids have their less pretentious counterparts in America, and other parts of our land.

He who can deny that these resemblances bind together the so-called pre-historic peoples with the historic will almost deny that an individual man can pass from infancy to maturity. These are all evidences of a common ancestry of man, and not Simian descent. True science must find a case where a man has gone back to an ape before he can prove his descent from one. No wonder we speak of "missing links." In unity there is strength. In mankind there is unity, but there is none in a theory of ape descent.

There is a possibility of man's falling to the level of a beast, in human form. But when it comes to a beast's raising himself to the level of a man, such a claim is not worthy of consid-



**ARTS AND CRAFTS OF THE ANCIENTS WHICH ARE STILL IN USE
TODAY WITH PRIMITIVE PEOPLES.**



EMBLEMS OF THE TWELVE TRIBES.

eration. If this could be done, it would have been done long ago, for evolution is as much in force now as it ever was. It is no more dead than are the evolutionists. They belong in the class with Archbishop Usher, who wrought as much harm by his scheme of chronology, in which he places creation at 4004 B. C. Both science and Christianity have committed many crimes, and have succeeded in bringing confusion to the minds of those who endeavor to read their writings. Why not try to unravel the tangle, and work together, instead of in opposition? Separately they have accomplished much, but together they could have achieved far more. If in unity there is strength, why don't they concentrate their efforts, leaving this age of individualism and working together for a common good. "Verily, I say unto you, this generation shall not pass away till all be fulfilled." (Luke 21 :32.)

There have been found beneath the earth's surface, great cities of the past, the evidence of mighty empires. Some of them are not named, and the only records we have of them are a few broken inscriptions, which are difficult of interpretation. Modern civilization has passed over them, ignorant and unconscious of the magnificent splendor which once characterized the ruins buried beneath their feet. The ancient cities in America are equal to those of Europe, Asia and Africa, in antiquity, if not in their stage of development. This would seem to indicate that this continent was peopled before the flood.

What yet remains to be discovered, we cannot tell. Fire, water, eruption and earthquake may have buried thousands more, like these, or even greater. Some of them, we may discover, while probably many more will never be found. The few that have been discovered are insignificant in comparison with what are yet to be found. The vast ruins of Pompeii, Herculaneum, Rome, Mexico, Chili and Peru, give evidence of people that were "weighed in the balance and found wanting." It will not be long before science will be able to throw much light on these subjects that have so long been in darkness. And truth with all its splendor will illuminate regions, thus far involved in the shadows of error.

Therefore, do not reject too hastily the theory that America was populated before the flood, and had cities and races infinitely greater than we can at present conceive. Why regard the events of Genesis as mythical, merely because we cannot locate on the map the scenes where they took place? Did not God destroy all the earth? And if we admit that, why is it necessary to try to locate the scenes of those first chapters?

Science claims that there is not water enough to have covered the mountains. This is as great a fallacy as that which placed the earth as the only planet. Man can as well count the sands of the seashore, as compute the amount of water in the heavens. Nothing more than a scientific guess can be made, and it will be as inaccurate as the claim that this earth only dates from 4004 B. C., or that infamous assertion that we evolved from an ape.

There are spread out over the United States today fifty thousand great mounds in districts once occupied by countless unknown races. They are the mute evidences of the vast hordes of people that are today unnamed and untraced, one of the mysteries of archaeology. And if science cannot tell who they were or whence they came, how can they expect to reveal their origin and early history?

There is hardly a vestige of remains of the people themselves, but their works are everywhere in evidence. Their mounds and hills were built in strange forms, representing gigantic pre-historic monsters, serpents, lizards or turtles. It doubtless took centuries to build some of these, for in some it is computed that there are two million yards of earth. Since these people left no name, we call them, by their works, the Mound Builders.

There is evidence that some of these mounds were sacred temples in which were performed their religious ceremonies. In some, it is true, we find charred bones, and implements of the most primitive stone age, but there is no evidence but that these were left there by tribes of much more recent date who visited them. Who is there who can tell of the multitudes of hands that erected these giant works, or the symbolic meaning of

them? Who can describe the vast hordes that swarmed there to adore, or to participate in the dedication? Some resemble in form the ancient tabernacles of scriptural times, when there were not a thousand different creeds. Some of them may have deteriorated or else added new ceremonies, but back of it all, in every case, we find the belief in one Creator, the gods of heaven, the sun, moon and stars and the elements being additional to the one great deity. Each tribe has a secondary god, emblematic of the tribe, and used to distinguish tribes, much as the Indian totem-sign of today, by which an Indian recognizes the superiority or inferiority of a near-by tribe, or its representative.

As to the "lost tribes of Israel," enough has been written on that subject already. I am endeavoring to unite science and scripture, to bring men to a realization of the works and words of God; to make plainer that part of Genesis which men have termed untrue or mythical. If better minds would take up this work, the curtain which has so long obscured the truths of the Bible could be drawn aside, and the light revealed. Then we would know that man-made history is wrong, and the Bible story right.

If further evidence of the antiquity of man in America is wanted one need but to turn to the records of science for sufficient proof. It will be found that the so-called prehistoric finds in America are superior to those elsewhere, in quantity, kind and age. There is no need of a battle between science and scripture. All that one needs to do is to compare actual discoveries, and the truth of all these claims will be evident. We will then see that the science of ethnology is largely made up of popular beliefs and errors, just as man's ordinary interpretations of scripture are errors. Therefore, enlarge your views. Cast aside the dogmas of former ages and the narrow bigoted views of the times. Work with the Bible and there will be a revolution of your theories which will result in a satisfactory uniting of the various ideas and opinions. There is every thing to gain and nothing to lose by this union.

There are found in America evidences of the stone, bronze, copper and iron epochs, and those prior to them, iden-

tical with those in Europe, but the evidences are more numerous in America. There are glacial deposits. There are traces of the ante-deluvian and deluvian periods, the palaeolithic and neolithic ages. There are gravel and flint beds, bog and peat regions, and other geological formations, similar to those in Europe but greater in extent. We have pyramids, mounds, burial caves and other works of men corresponding to those in the old. There are remains of walled cities equal to those on any other part of the globe, while our vegetable deposits (coal regions) are among the largest in the world. We have remains of human beings in every size, shape and form, from giants to dwarfs. We find tumuli, shell-mounds, kitchen-middens, cromlechs and dolmens, mounds, pyramids, while implements of bronze, copper, tin, iron, brass, silver, gold, stone sculpture or pottery compare favorably in pattern and quality equivalent to any found in other portions of the world.

We have remains of people of every occupation represented in the early European races. There are lake-dwellers, mountain tribes, agricultural and herding races, which go beyond every period that we can definitely trace. As far into the earth as we have been able to go we have found traces and records of past life. Pottery has been found comparing favorably with that of Egypt or Assyria. There are even huge sculptured temples and mummies. Our fossil remains of animal life are equal to the rest of the world together. We have the cave or woolly bear, the rhinoceros, the mammoth, the giant or great cave lion, the great American tiger, cave hyena, the great beaver, giant molluscs and numerous other forms. In fact, there is no discovery outside of America that cannot be duplicated here. Even as I write this I read in the Geographical Magazine that as late as 1906, Harold James Cook found a nearly complete skeleton of a camel, in the Lower Harrison Beds, near Agate, Sioux county, Nebraska. The skeleton is finely preserved and articulated. It had apparently been washed into a heap while the muscles still held the bones together, for it is literally tied in knots. On this account it has only been partly removed from the matrix, and so a com-

plete description is deferred.—*Amer. Naturalist*, Lancaster, Pa., March, 1909.

This is true of fossil plant life as well as of mineral and animal forms. The same analogy is found between the achievements of the inhabitants of America and other continents, and also in their customs and religious ceremonies.

This in America, mind you. So, too, are there colossal statues, ruins of ancient cities comparing well with Nineveh and Babylon, while we have the mummified remains in all forms known to the old world. Among our minerals we have hornblende, quartz, feldspar, agate, jasper, granite and other forms. The pottery, tents, fishnets, spears, snaring pits, hunting methods are like those in Europe. The weaving and making of clothing and blankets, sandals and moccasins, are old world methods. The use of boats, the methods of fire building, of storing grain and of grinding corn all are similar to those of Europe.

All these and many other resemblances point to a common migratory influx by gradual stages of ancient races from various centers, coastwise and interior, who came to these lands from various directions and centers, further welding a link in the chain of unity of races and common origin of men and nations. The same thing is true of animals. Each group is descended from a common ancestor, the present diversities being due to a series of changes and causes, which operate silently and unseen, through thousands of generations, and which result in what appears to be different and independent creations, but are really infinite varieties.

We are told in II. Peter 2:5, that God spared not the old world, and in the third chapter, sixth verse, that the world that then was, being overflowed with water, perished. This emphasizes the fact that the flood was universal, and for science to consider that it affected only a certain portion is not in keeping with scripture.

Nearly every scientific authority asserts that all prehistoric remains show absolute proof of being submerged, at a remote period. This they attribute to the old river beds, or water-

erosion, or to every cause except a flood. They all are found in alluvial deposits, gravel beds, or embedded in a thick stratum of loam or other soil that plainly shows that water at one time covered it. Shells of marine animals are found far inland, indicating beyond question, that there was a universal flood, as the Bible states, despite the denials of science.

The location in mud beds of the prehistoric remains, and the fact that some are unearthed from volcanic lava after eruption, aids us in this belief. We are told in the Bible of these upheavals also. Then, too, the other finds of science, which we now know to be historic, and not prehistoric, are rarely found to be deeply buried, and we may therefore safely identify them with the second peopling of the globe.

The remains of people in the early Asiatic countries, such as descended from the sons of Noah, are very similar to the remains of the later American people, with but rare exceptions, due perhaps to individual taste or constructional differences, indicating fashion's primitive changes. Notable differences are rare, and might indicate that they were not contemporary with the remains near them, although this is not necessarily a result. Even members of the same tribe show astonishingly different tastes. One family tries to outdo the others in their primitive arts. This is true of semi-civilized people as well as of savages. Therefore, we need not conclude that because remnants of people differ they are not contemporaneous.

The remains in caves are rarely, if ever, buried deep. The dust or sand that are brought there by the wind are nearly their only preservatives. Some are covered with green vegetable mould. They are seldom found more than four or five feet in the earth, and more often are not covered at all. Sometimes they are preserved by the calcareous deposits from the water that flows through the cave, or that oozes through its roof. Sometimes, even footprints are found, and heaps of wood, corn or other grain, bone, or even skin, showing the deserted portion of a meal.

Sometimes ideographs (picture writings) are found on the walls of the caves, drawn by the natives who left thousands

of years ago. Sometimes human bones have been found, indicating a burial at some time. In primitive like form yet the ancients observed customs even in these crude burials are evident nor must I omit reference to science's incorrect interpretation of many of these ideograph, picture writings, as mentioned in the preceding paragraph. These have been termed as indicating the artistic side of savage man's development of art. What rot! The carving of a crude picture on a piece of bone, rock, has no more to do with artistic savage art than a boy's name hewn on a telegraph post, barn-yard fence or door. It simply represents his tribal mark, just as does our initials or name identify us. All these ancient tribes had their totem mark, the head of a reindeer, form of a fish, fowl, snake, meant to them what *our full name means* to us, and the quality of its execution dependent largely on the habit acquired of repetition, and in my travels all over the world I have never yet seen savage or uncivilized man who did not in some way, record such things here and there "just to leave his mark." Even the polar regions today, the Esquimaux or Laplander carves his whale or seal, fish or bird, on bone or stone, which simply represents his identification, much as does the boy trim a knot hole or carve his initials for pastime or record's sake, or a desperado notch his gun to record his killings. We find the same evidence everywhere, from Egypt to the antipodes. Individuality is a trait of mankind, and the snow igloo of the Esquimaux finds its equal in the mound or "dirt hut" of the Laplander or Indian, or the "dug-out" of civilized squatters. Even the ancient mounds found in Ohio, Mississippi, Missouri, and in fact nearly all the states, vary in height from three to a hundred feet, and in diameter from ten to a thousand feet. They bear close resemblance to each other, and are of all sorts of shapes, sizes and forms. Some are made for defense, and some as sacred enclosures, temples, or altars. Some are burial mounds, while others were used as granaries. Still others were lookout or signal stations. Those that were used for protection have moats and ditches, or are placed in river beds, or at the junction of two rivers.

Some of these mounds are of clay, while others are of earth and stones, and still others are all of earth, and are covered with huge trees, or with grass and bushes. Some take on the forms of serpents, lizards or other animals, or even human forms. Some are made to represent the tribal symbols or great chiefs. In some have been found hundreds of skeletons, in all positions not indicative of burial. In some have been used bricks of mud, with slime for mortar. In some, earth only was used, dried out to harden the interior.

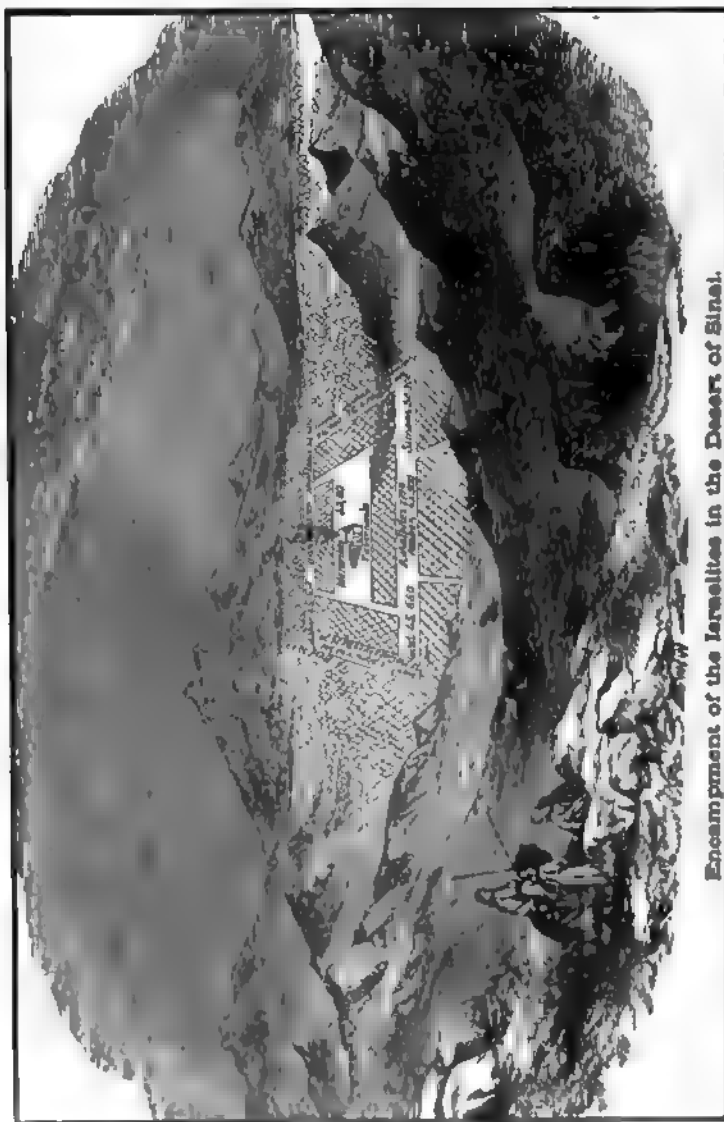
In some, different mounds are found to have been connected by canals, some by subterranean passages, and others by well banked roads leading to them. In them have been found clay vessels, metal, copper, and implements of divers kinds.

There have also been found tools, funeral urns or vases, coarse pottery, hatchets of stone, glazed cooking pots of queer shapes, roughly decorated, showing crude art. Also were found pipes, knives and scrapers of stone. Agricultural tools are far in excess of weapons, and indicate a peaceful race, domestic rather than given to warfare and hunting. There were a few knives of Obsidian or volcanic glass and onyx, suggesting that part of Genesis referring to bdellium and onyx. Copper has been found, but more tools of quartzite, jade, amphibolite, granite or horn. There are teeth ornaments and beads of mother of pearl. Even meteoric metals are found. Also cold rolled copper beads, and hammered copper in cross shapes. In short, the mound builders seem to have been familiar with all the uses of metal, except iron. But they were not experienced in fusing, forging, or tempering. They were also familiar with seeds and agriculture, and seem to have enclosed gardens. They were tillers of soil and herders of flocks, as in Genesis 3:23. But the seeds found do not resemble our American grains.

Today science cannot answer the questions as to whence came these mound builders. Certain it is, they disappeared as they came. Who they were or where they went, science cannot answer. They left not a single descendant. They are truly a vanished race. And the only satisfactory explanation of them



"THE MARCH OF THE ISRAELITES."



Encampment of the Israelis in the Desert of Sinai.

is that they peopled this continent after the flood, and further examination of the alluvial deposits will bring additional proof of this.

We must remember, too, those ancient mounds and earth pyramids which are found all over America, and in fact, all over the world, such as are illustrated here. They doubtless represent the places of worship and sacrifice, and the remains of fires on their tops, have been wrongly interpreted as funeral pyres. The ancient habitations of man were invariably on high places, as though the remembrance of the flood had prompted them to seek the greatest possible protection against a repetition of the frightful deluge.

America does not stint her surprises for those who study most ancient history. It is lavish in the manner in which it has scattered remains for man to explain, but which as yet no man can fathom. It leaves for us the equivalent of every relic of the Old World, giants and pygmies, men of every color, and in every part of both continents.

Even the pyramids of Central America, at Cholula, cover an area larger than the great pyramid of Cheops, with its four successive terraces, its combined height being one hundred and seventy-five feet. When the Spaniards first visited Quahxicalo they found a pyramid of human skulls, which they claimed numbered over one hundred thousand. The Lexuco ruin had nearly one hundred and fifty thousand houses. Central America from the Mississippi to the Isthmus of Panama is literally covered with ruined cities, pyramids and fortifications and immense temples that rival those of Babylon and Egypt, and second only to them in richness, grandeur and luxury. They had vast sculptures, blocks, pillars, huge columns and temples of stone, bas-reliefs, monoliths, statue, rock, carvings, sphinx-like almost in size. Some of them were covered with undecipherable figurative painting, inlaid works of art, statuettes, precious metals, stones, sun-dried bricks, identically of the same composition or make as the ancient Babylonians made.

Even enameling is found. They knew and used lead, tin, copper, silver, dyes. They spun and wove cloth, and had musical instruments.

The Incas, of Peru, had mummies and idols that rival the ancient eastern kinds. They also had palaces, aqueducts and reservoirs. Their arts and crafts were highly developed, as were their tombs and pyramids. They built great walls, monoliths and obelisks. Their fortresses were cyclopean structures. Their palaces had corridors and halls. In fact, all the results of their labor resembled closely those of Egypt. For their amusements they built great arenas, for wild beast fights, having huge rings chained into the steps to chain the animals.

As to agriculture, the Peruvians even had irrigation, and good water supply. They built great sepulchres for the dead; watch towers were erected, and the amphitheatres. If Rome and Greece excelled in the arts, so did Peru. If Egypt had her mummies, so did Central America. And with the ghastly remains of mummified women, were sometimes found bags of colored powder for their toilets in the life to come.

Modern masonry in Europe and America is inferior to that of the Incas, who used huge blocks of stone, joined together by mortice, without cement or mortar. Some of these blocks were even larger than those used in the citadel of Rome, and second only to those used in the great pyramid itself. In their famous temple of the Sun, the Spanish historians (the nation who robbed them) claimed that the inner walls were lined with sheets of gold, and the altars covered with precious metals and stones of value. They worshiped the sun, moon, stars, thunder, earth and waters and erected temples to them. They believed in the immortality of the soul and in good and bad spirits. They offered sacrifices to a supreme being. As to marriage relations, each man had one wife, but was allowed an unlimited number of concubines. Divorce was easy to obtain. They married within their own families, and divided their property, as did the ancients of scriptural times. Of their customs much has been written, mention of which is unnecessary here, for volumes would be required to do justice to the subject.

These people are only mentioned here, to present the question as to who was ancient man in America, and to offer the theory that he did not originate with the soil, but was of the

scriptural tribes who twice peopled America—once before, and once after the flood. Further, he was originally of the descendants of Adam, Cain and Enoch, who first peopled the whole earth, and “filled it with violence.” While the second peopling of the earth was by the sons of Noah, after the flood.

These early inhabitants of America were vegetarians, for the most part, and were contemporary with the “beasts of the earth,” such as the Dinosaur, also with the “beasts of the field.” But not until after the flood did men become universally flesh-eating hunters and savages. (See Genesis 9:2-3, Genesis 10:32, and Genesis 11:9.) These things may be verified by the records of scientific discoveries.

Nor must it be inferred that the only pre-historic mound-builders are distinctly American. Similar structures, varying but slightly, have been found in India, Greece, and Italy, and termed Cyclopean. Even the various animal forms are found, and the fact that there are slight variations proves more than ever that all the nations were from one source, except that our forms are larger.

The ancient form of stone houses in Mexico and Arizona yield similarities, as do the Pueblos compare with the ancient Aztecs.

Remember, then, that by no means were these ancient mounds confined to America. The Egyptians, Greeks and Romans used them in various forms, as watch and signal towers, burial places and landmarks. The lowland long barrows were found in Ireland, Scotland and ancient Britain. In them, too, were found skeletons, bones, stones, utensils and implements of bronze and iron, varying but little from the American kinds. They have been found in every part of the world, varying somewhat, it is true, but in some cases identical with those in America, all of which may be regarded as co-existent with earliest man, and as forming another link as to the unity of man's race, and his descent from a common origin.

They also give evidence of the progress in arts, which men had made in the earliest stages. Some of the mounds were regarded as monuments to chiefs, as the pyramids were

held to be in honor of the Egyptian kings, although the pyramids are, of course, of higher stage of progress. In some cases the layers, steps or height of the pyramids are regarded as evidence of the length of the reign of a monarch, and the picture writings told his achievements. When he died his body was enclosed in the pyramid, and the mound sealed up. Trees were planted on it, fertilized by the monarch's bones, the trees thus becoming sacred. Pyramids were also erected to sacred animals. This is true in the far East and in America. All these resemblances point to a common origin of mankind, and unity of races to a distribution from common centers.

CHAPTER XXXIX.

ANCIENT TRADITIONS AS TO LOST AND SUBMERGED CONTINENTS.

REVIVAL OF ANCIENT TRADITIONS, LEGENDS, ETC., BASED ON FACT, BUT EXAGGERATED—HISTORY REPEATS ITSELF—OPINIONS CHANGE AS PROOFS OR FRESH EVIDENCE ACCUMULATES—EVIDENCE OF SUBMERGED CONTINENTS A SCIENTIFIC FACT—BIBLICAL TRUTHS BECOMING MORE AND MORE RECOGNIZED—CREDIT, HOWEVER, GIVEN TO MAN, NOT TO BIBLE—AMERICA'S ANCIENT RUINS VERSUS ASIA'S—DESCENDED FROM BIBLICAL TRIBES—SIMILARITIES—AMERICA FIRST PEOPLED BY THEM—UNITY OF MANKIND—ANCIENT CITIES OF AMERICA RIVAL ALMOST THOSE OF ASIA—ANCIENT MOUNDBUILDERS—DOGMATIC ASSERTIONS, BIGOTED VIEWS SHOULD BE CAST ASIDE—EVERY EVIDENCE TO SHOW BIBLICAL PROOF AS TO SCRIPTURAL TRIBES FIRST REACHING AMERICA BY VARIOUS ROUTES—EVIDENCE OF LOST CONTINENTS IN BOTH OCEANS—SUBMERGED MARINE PLATEAUS—DISAPPEARANCE DUE TO VARIOUS CAUSES, SUBMARINE VOLCANIC ACTION, ETC.—AZORES AND OTHER ISLANDS ONCE CONTINENTS—LAND COMMUNICATION BETWEEN CONTINENTS NOT DENIED AS ONCE EXISTING—FLOATING MOSSES AID IN TRANSMISSION OR MIGRATION OF VARIOUS FORMS OF LIFE—IDENTITY OF SPECIES IN DIFFERENT CONTINENTS A LINK—ANCIENT LEGENDS ALL POINT TO WHOLE CONTINENTS BEING LOST AND VAST GEOLOGIC REFORMATIONS AND CHANGES BEING MADE AT DIVERS PERIODS AND ALSO PRESENT TIMES—SIMILARITY OF ANCIENT CITIES—AMERICAN VERSUS ASIAN CITIES.

We must not overlook the ancient traditions which attempt to trace the antediluvian world, as to the lost or destroyed continents described as "Plato's Atlantis." According to his legend,

there once existed in the Atlantic Ocean, near to the mouth of the Mediterranean, a large continent peopled by mighty nations of the earliest times. It was represented that here was the Garden of Eden, or the Paradise of Genesis, and that it was laid out to follow the description in this book. The legend goes on to state that the entire continent, with all the life on it, was engulfed by the waters of the flood, and totally destroyed. Here, it was claimed, were the first human beings created, and here took place the earliest progress of humanity. It was supposed to have been a land of perpetual bloom and to have abounded in life of all kinds, all of which thrived, until their numbers were very great. It was the overflow of this life which peopled the entire rest of the world previous to the flood.

By some it was regarded as the true land of Nod, spoken of in Genesis 4:16 as east of Eden, and here were supposed to have been such cities as Enoch, of the next verse. Its position, midway between Europe and America, would render travel to these continents comparatively easy for these early peoples, before or after the flood, for that matter.

By some it was held to have existed after the flood, and to have figured largely in the repopulating of the earth — or the second division of history. Its fate, according to this theory, was submergence, after having aided in the above repopulation. Still another opinion as to this was the idea that there were two such continents, one in the Atlantic and one in the Pacific. And it was by means of these that access to all parts of the world was so rapid.

When these legends were first told, they were accredited. Then they were regarded as gross fabrications and myths, analogous with the early chapters of the Bible, once regarded as truth and now questioned. But if it is true that history repeats itself, we may yet find ourselves accepting and reviving theories that for long we have refused to consider, just as we have many times reversed our ideas on other subjects, as we have grown wiser and better informed. The fact that we regard the ancient legends as fables does not make them so. For thousands of years the stories with regard to Pompeii and Herculaneum

were considered to be myths or legends, whereas today we know them to have been correct. The world laughed at Columbus and his theories, but were obliged to reconstruct their own ideas. They derided the first opinions that were advanced with regard to the Mammoth and Dinosaur. They ridiculed the idea that the early Mexicans and the Israelites at the time of Moses, used plows that were alike, but today these facts are proven beyond peradventure.

Until 1900 it was claimed that there were no remains of the Trassic and Jurassic monsters in America, but at that time these remains were unearthed in Wyoming and Colorado, and also in Massachusetts. The evidence of presence in Michigan of the mastodon remains were thought to be fraudulent, until recent discoveries proved them to be genuine. Many other examples of the necessary change of public opinion could be given, did space permit.

Every discovery has to fight its way into existence, God Himself being frequently denied. Men refuse to recognize Him as their Maker, and yet accept the possibilities that their ancestors were apes. The time may yet come when whole continents, such as Atlantis, will be known to have existed in reality, and what has long been believed to have been fabulous ignorance will be proved to have been based on absolute truth and to be veritable history.

Nor is history silent as to the destruction of many vast empires, cities and countries. In Ezekiel 25:16 we are told of the destruction of the "remnant of the seacoasts." The two following chapters are devoted to the destruction of Tyrus, which "shall be a place for the spreading of nets in the midst of the sea," of "lamentation for thee, and say to thee, How are thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea?" "When I shall bring up the deep upon thee, and great waters shall cover thee," "and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God."

Peculiarly enough, Tyrus (not Tyre) was on the coast bordering on the Mediterranean where the lost continent,

Atlantis, was supposed to have been located. We are told in the chapter which follows the above that Tyrus was "situate at the entry of the sea." That it was a merchant of the people for many isles." "The ships of Tarshish did sing of thee in thy market, and thou wast replenished and made very glorious in the midst of the seas." Indeed, after reading this chapter, one is convinced that some great continent, if not Atlantis itself, was once found where now rolls the ocean; just as we read in the writings of Plato, Aristotle and Seneca.

We need not declare Atlantis itself to be real or mythical, but we are seeking evidence as to the ancient claims that seem based on the results of the flood, and the influences of submersion and eruption. We know positively that large islands appear and disappear, Fire Island, in 1905-6, being a notable example. Briefly, here was an island which appeared as if by magic, connecting with the mainland. It later gradually became submerged. It was probably thrown up by some deep-sea volcano, and underwent some marvelous transformations, its peaks growing to as high as four hundred and ninety-five feet. It evidently disappeared as it came, for in 1907 N. S. McCullough, revenue cutter, surveyed the exact regions, finding conditions as illustrated here.

This instance only goes to prove that such submersions and eruptions do take place, islands and continents being made and unmade. Therefore, while Atlantis itself may never have existed, there is no evidence to prove either side of the controversy. Certain it is, however, that the Atlantic Ocean has been the scene of many such evolutions, and in charting the ocean beds there have been mapped out the possibilities of the actual existence of such continents as mentioned above. The author has visited in turn almost every region known, and it seems that there is no logical reason for denying the pre-existence of continents which have long since been submerged, with all forms of life on them. This disappearance may have been due to gigantic submarine volcanic action. The existence of these continents could well explain why we find fossil remains of plant and animal life in Africa, identical with those in Alaska, for

the birds could easily carry seed from one continent to another, if they were as near as this condition would make them. Very probably all the continents were much more closely united than at present, as may be noted in the accompanying map of the world before the flood. Today, Ascension Island, Azores, and others, show positive evidence of having once been far larger lands, while deep-sea soundings bear witness to this. It is a noted scientific fact that there exists today a great submarine plateau, indicating an immense area of submerged lands, now only in shallow water. Therefore, we conclude that a vast continent did really exist where this plateau is now submerged. We know positively of hundreds of islands that have been engulfed by the seas, and there is no reason to assume that there were not continents in both the great oceans, which suffered the same fate, before the existence of maps and histories.

The whole Atlantic Ocean presents an appearance, as do the others, of there having been at an early time continuous land communications between the present continents. And the only thing that could possibly have altered this condition is the flood or submergence. Here is another valid reason why this story should not be rejected. The flood, with its series of later floods, could easily accomplish the submerging of the continents and islands, causing great changes, geologically and otherwise.

Such a theory would certainly solve the puzzle of the botanists and biologists as to how different forms of animals and plants could be so widely scattered over the earth in prehistoric times, while the enormous debris or drift period following the flood would explain in a way how others were scattered. These floating islands exist today on a small scale — huge beds of debris, seaweed, kelp, and shore vegetation, developing into a growing floating mass, more than once proving a menace to navigators. What they were thousands of years ago is hard to tell. During science's dilluvian or drift or drift periods which covered enormous ages of time, they unquestionably aided in the transmission of certain forms of life from one region to another.

The present forms of these floating islands have many

flocks of birds nesting and breeding on them, and the waters surrounding them are full of fish — schools of them — no doubt feeding on the smaller forms who seek refuge in these floating morasses. Vegetation is found on them, indicating that terrestrial life could be sustained there for long periods. One can even imagine huge floating forests, incalculable masses, remaining from the flood, unquestionably conveyed to distant lands, and even to interior regions.

These islands aided largely in bridging the continents and island chains at that time, even affording means for vegetation, animal and other life to migrate from one shore to another. Certain it is that the different forms of animals did not originate spontaneously all over the earth. We must, therefore, have some means of accounting for the finding of identical species on different continents. Therefore, we must admit this means of terrestrial migration. For if these lands did exist, their locations would enable all life to reach remote and distant regions by overland route. These passages would bear the same relation to travel as do the Isthmus of Panama or Suez to present traffic. The illustration here gives the central location of these continents, showing how easy would have been the access from one continent to another.

That great changes as to the geographical formation of the earth's land and water surfaces have taken place in remote epochs is actually confirmed by science, similar changes having been wrought biographically and botanically. And there is no reason for regarding such claims as entirely mythical or imaginary. Five thousand years from now people will, in the same way, deny the sudden transformation of Messina, now so fresh in our memories. In the same way, we refuse to admit events portrayed in biblical times, or the Bible itself, where we are so plainly told that the earth, where man existed previous to the flood, was destroyed.

One thing is sure, however, and that is that man rose from a superior state of the simple life to the present civilization, with its endless details. And where this took place might well have been in regions now known as the North or the South Poles, or

in America, which today is proving to be one of the oldest continents on this planet. We know that, as far back as we can trace, there were mighty nations, biblical at first, and which we at first denied, until we unearthed or discovered the absolute proofs of their existence, and enormous antiquity, size and grandeur.

Certain it is that from somewhere came the people who in remote times inhabited Mexico and surrounding regions. We know that these people came from advanced tribes, for they brought with them traces of the lost arts, so like those in other remotely distant regions that they could not have been invented spontaneously, by so many races, unless they represented some great land where their ancestors were advanced races. In all the tradition of savage lands we find actual references to a previous higher state of civilization, modern civilized man being the only one to consider his descent from a lower source. The Bible teaches us unknown great cities, of men who were artificers of brass and iron, of men who were giants. Remnants of all these things have been found, and still we deny Genesis, and term it the most mythical of all the Bible's books. Why do we not attempt to disprove our own mistaken inferences? It would be far better than our present methods.

There is no reason to deny that God destroyed the earth, or that Atlantis or similar continents perished and were submerged by the terrible catastrophe. We have as much reason to reject these things as we have to reject the destruction of Pompeii, Herculaneum, and the Messina earthquake. There is no reason in the face of such overwhelming evidences, to deny that islands or continents, with all their inhabitants, perished. Such a catastrophe was no more appalling than those that are happening today. And the fact that the legends of all lands bear reference to the flood should prove that something had happened which affected a large part of the world. These ancient traditions all include stories of good and bad spirits, a happy or unhappy future life, and many other beliefs that are practically identical.

Further, there is no reason for denying the antediluvian history as given in the Bible, including a belief in the Garden

of Eden. Undoubtedly primitive man at first lived in peace with the animal life of his time, he being then a vegetarian. Even today there are nations of such people. There is also no reason to deny the ark, because we have ample proof of it.

As a matter of fact, the thing that most needs denial is our narrow interpretation of biblical records. If we would correct this and give to the Bible its true value, many of our problems will cease to be such. The greatest enemies of the Bible today are those who read it the least and who do not realize the scope of its contents. Such people can be likened only to those who deny the existence of other planets than ours, and who term the men of science, fools. What is needed today is that science amend the present erratic construction of biblical records and dates, and unite themselves with scripture. This is the commendable object of my writing. Would that better minds could be brought to the task. Then, indeed, would the world be better, wiser and richer. For we have not yet begun to correctly interpret scripture, to realize the depths and the scope of the words therein. We are still working at the surface, while deep down in its chapters, hidden from the ordinary view, is the mine of gold waiting to be brought to the surface untold wealth to be had for the digging.

Even today, in the regions where the lost continent of Atlantis supposedly exists, are found huge floating fields of sea-weed, known as gulf-weed. This somewhat suggests the idea of submerged lands and re-formed growths of marine vegetation, and we find in the Phoenician mariners' records of most ancient times, direct reference to lost populated lands, now probably sunken; nor must we overlook in these traditions the fitness of the regions for such a state of affairs. This would account for the early population, which spread so rapidly over the adjacent continents, for this land was very centrally located, thus connecting continents almost that now are far removed.

Granting that other planets exist which were undreamed of thousands of years ago; that Mars probably has a race of people called Martians; that Venus, Jupiter, Uranus, Saturn and the other planets have their inhabitants; granting, also, that

there may be untold other planets, and that the moon, or even the sun, may have had their inhabitants, there is no reason to deny the existence of other than the present continents on this planet, where now are ocean waters.

In our own days we have witnessed the making and unmaking of lands. We have evidence of great empires, covering great regions, and then buried for thousands of years. We have seen great cities overthrown by seismic disturbances, whether it be earthquakes, tidal waves or volcanic eruptions. Plagues and pestilences have been visited on human beings and upon animals. Today cities are built where once flowed the ocean. And we have even seen where whole towns have been engulfed by reverse phenomena. The lands on some continents today are gradually sinking, while others are slowly rising. Hence, to deny that great changes took place in remote periods, is as great a display of ignorance as is the denial of Holy Bible truths as to the very things.

Of one thing, however, we can be certain. Around the shores of the Mediterranean is an area which offers memories of the civilization of ancient times. From that common center come the races that now people the earth. Go where you will, humanity can ever be traced to that region. It makes no difference what a man's nation now, he is a historical descendant of the sons of Noah, who, starting from that point, repopled the earth. The people are changed now, the alterations being adaptations to the different circumstances in which they found themselves.

Only those who have gazed in wonderment at the pyramids or the mounds of ancient America, and the vast ruins of once walled cities of Central and South America, Chili, Peru, Yucatan, etc., and compare them with similar ruins in the eastern hemisphere, can realize the deep meaning of these silent antique memorials of the past. In one we see builders of great earthworks, and in the other the architects of vast empires of progress. Unknown and unnamed, they stand as monumental evidence that the early races were not savages. Each has its story, showing truly that these now silent ruins of

mighty works are akin to those of the old world — unknown continents, as well as known — lost arts, as well as known ones ; individuality and invention, as well as general craft. They all show architectural similarity, while each retains a certain distinction.

It was in the region of the Mediterranean, where the Phoenicians, calling themselves Canaanites, sent out ships to every part of the world, Africa, India, and, it is claimed, even ancient America. They pushed their ships even to the limits of the northern or Arctic coasts, establishing colonies everywhere. So rich and powerful were these people that their ships had anchors of solid silver. Their early architecture was of limestone, of cave-dwelling origin, later superseded by blocks of unknown stone. Their symbol was the snake's egg. They erected huge mounds and temples, and practiced embalming their dead and burying them in subterranean graves or chambers, like the ancient mound-builders here in America. They used the emblem of the sun, so common in ancient Mexico and South America.

At ancient Tyre the cliffs advanced so close to the sea that roads are hewn out of solid rock, and villages are built in the mountain sides. The Phoenicians were of Semitic stock, and it is certain that they reached every portion of the inhabited world, if they did not actually colonize them. They maintained friendly relations with the Israelites, who largely colonized the shores discovered by them. And it must not be denied that they reached America, for positive proof of their presence has been found in South and Central America, verifying the writings of the ancients relating to a great country in the far west, where the merchants had repeatedly landed. This undoubtedly was America.

The ancient cities in Peru bear striking resemblance to the Phoenician handiwork, from which we infer that the people in ancient Peru either came from Phoenicia or received their ideas from these merchants.

Who can deny the similarity existing between the walled cities of China and the far east, and those of Africa and Central

or South America? The antiquity of those in Yucatan compares favorably with that of cities far remote from them. The sculptured walls of Babylon are portrayed in the less ancient wall decorations of Pompeii or Palenque. The temples of India are in form like those of China. The ancient mound-builders of America show relationship to the British or Irish barrows, while the Mexican mosaics resemble the Egyptian. The pyramids in America are like to those in the land whence came the builders.

Why make history longer or more mystifying than it is? Why plunge into a theory that demands millions and billions of years? Why trace man's origin from ape or beast? Why not rather prove that the earth is fifteen thousand years old — that is, why not stand by biblical history, instead of man-made history?

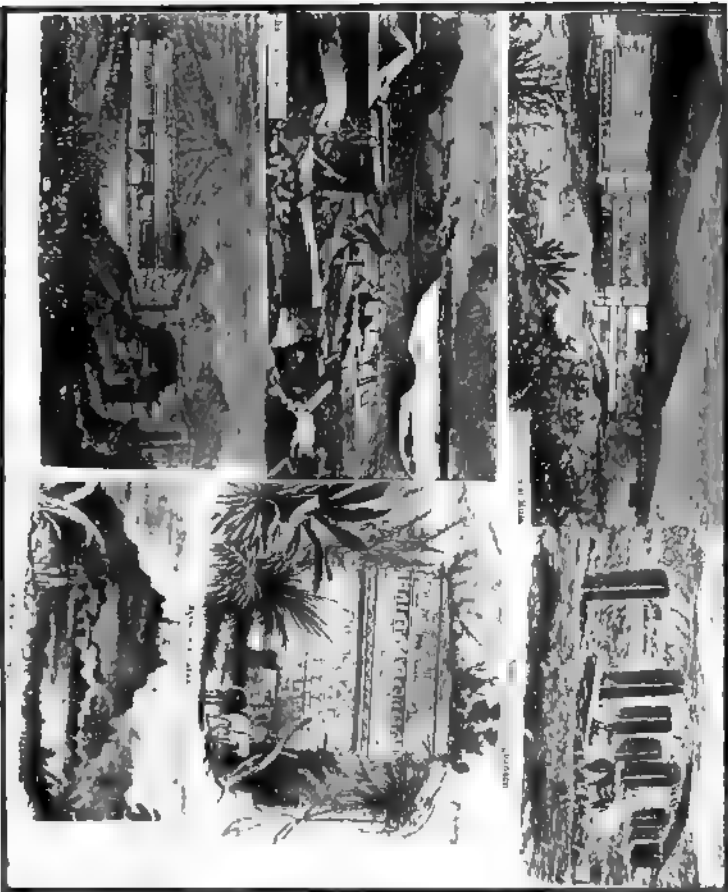
Even the Chinese can only prove an antiquity of five thousand years, while their classics claim only thirty-five hundred to four thousand years since the establishment of their empire. And, strangely enough, but directly in harmony with this chronology, we find that they also contend that a thousand years later their junks, which are contemporaneous with the Phœnician mariners, sent their colonies to Central America, giving birth to the other races whose ruined cities we today explore.

If we turn to Ezekiel 27:25 we read, "The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas." This indicates that their ships became scattered and lost, and whole doubtless reached America, for we are told in the same chapter that the inhabitants of Tyre took their ships to escape the siege of Alexander. We read that "her borders (colonies) are in the midst of the seas."

Indeed, there is every evidence that from the first, people reached America by land and water routes both, and from every direction Egyptians, Jews, Chinese, Malays, and Phœnicians, each in turn settled in remote districts from both oceans, while the Norsemen settled by coming over by the land route.

Certain it is that the Aztecs, Toltecs, Peruvians and other ancient races of America proved their descent from biblical

tribes, by their forms of worship, their architecture, and their customs. They came here probably five hundred to a thousand years after the flood, and their traditions include mention of the flood and of the fact that it took one hundred years of wandering, hardship and suffering before they reached their final location. They also tell of the vast numbers who sought to return to the lands of their ancestors, and who knows but what these may have been the American mound-builders?



ANCIENT AMERICAN RUINS WHICH THE AUTHOR CONTENDS WERE BUILT BY
SCRIPTURAL TRIBES WHO FIRST REACHED AMERICA.



1. ANCIENT RUINS DISCOVERED IN AMERICA AT PALENOQUE. 2. RESTORATION OF ANCIENT PYRAMID TEMPLE. 3. ANCIENT RUINS DISCOVERED AT UXMAL.

CHAPTER XL.

CHANGES IN THE EPOCHS OF THE EARTH'S HISTORY RESPONSIBLE FOR CHANGES IN FORMS OF LIFE.

THE SEVEN DAYS OF SCRIPTURE'S FIRST CHAPTERS, SCIENCE'S SEVEN GREAT EPOCHS—VAST PERIODS OF TIME—FIRST CHAPTER OF GENESIS COVERS 6,000 YEARS ALONE—GREAT CHANGES AFTER THE FLOOD—WHY IT SHOULD BE RECOGNIZED TO BRING ORDER OUT OF CHAOS—THE EARTH ABOUT 8,000 YEARS OLD OR MORE BEFORE THE FLOOD—10,000 YEARS IN THE FIRST TWELVE CHAPTERS OF GENESIS CLAIMED—6,000 YEARS SINCE THE FLOOD—TOTAL ABOUT 14,000 YEARS IN ALL, OR NEARLY THREE TIMES AS MUCH AS PER USHER'S CHRONOLOGY.

Starting with little or no life at all, this planet passed through a development of epochs or periods, which is described in scripture as the seventh day, but which is in reality an epoch, referred to in the second chapter of Genesis as the "generations of the heavens and of the earth." In this indefinite period the atmosphere, vegetation and life were far different from conditions in the following epoch, and infinitely different from present conditions.

Indeed, the scriptures tell us in a brief way that all life in this earliest period was everlasting. That there were great creatures on the earth, such as the Dinosaur and Stegosaurus, and huge plants and strange forms both in animal and vegetable forms. There were dense tropical growths in all parts of the world, such as we now have in South America.

These forms were followed by lesser forms, the process continuing until the present species are found. Each form was

particularly fitted to the age or epoch in which it lived. The first period was one when, as the Bible tells us, the waters and dry land had recently been separated, and we might expect swampy land, with a gaseous, humid atmosphere, similar to that found now in the jungles, where life cannot exist. The earth had by no means reached its present condition, and all life that existed then was eminently appropriate to conditions at the time.

This was the Antediluvian epoch. There were "beasts of the earth," but not "beasts of the field," the earth not having reached that stage of development. When the earth was ready for them, the "beasts of the field" appeared, and the older forms changed by a process of evolution, adapting themselves to the new conditions. This change took not days, but years. Man changed, also, to meet the new conditions, and after this period (a time nearly one thousand years in extent), his days were shortened to a hundred and twenty years, where before it had been practically everlasting. At this time he became a flesh-eater, instead of a vegetarian. He advanced to a state where he became independent, knowing good from evil.

In the next stage he became a herder of cattle and sheep. Then we note tribal roamers; and we find them building habitations, eventually multiplying and progressing, until in Genesis 4:16, we find that they builded cities, or emigrated to other parts of the world, developing and increasing their communities until destruction by flood of "the world and all that is therein."

After the deluge, we find life entering a new epoch. All forms of animals reproduce, and vegetation springs up or is renewed from old, probably decaying forms. The earth and everything upon it takes on a new form, differing greatly from the old. New species and varieties appear, fitted to combat the new conditions. The great mastodon of old has its modern form in our elephant. The giant elk, beaver, lizard and whale are represented by a smaller but similar species now. Other forms could be named where the same changes can be observed. Some forms have undergone such a complete change that we

hardly call them the same genus. But if we admit the force of evolution we must grant that great changes could be made, so great, perhaps, as to be unrecognizable. We are ready today to say that man evolved from an ape, and yet deny that the mastodon, mammoth and elephant are related at all. The Ethiopian of today has taken the place of the Ethiopian of old—changed, it is true, but Ethiopian still—just as modern Ethiopia grew from ancient Ethiopia. We admit that in America there once existed prehistoric, monstrous animals, and multitudes of races, unknown and now extinct. True, but have not the new races, and the new forms of life and growth taken their places? We do not need to maintain that each form in one epoch has its counterpart in another. But we must grant that many of them have.

Today all the sciences are denying the flood, and at the same time they cannot account for the immense deposits of fossil plant, and animal (including human) remains which are universally scattered on the earth. They agree that Europe and America present similar conditions, with regard to these deposits, and while they admit that there is everywhere proof of inundations and changes, yet they attempt to explain them by claiming that there was a series of minor floods at divers periods, all over the earth. They agree that the deposits in Europe and America are of practically the same age, and are similar in kind. Yet they deny any unity of them or the human race.

They admit that the great creatures of the earth existed, yet they deny that there was a time when such life was abruptly terminated by any such cause as a flood. If they would admit this deluge, they would at once cut off several thousand years from their calendar, because the havoc wrought by the flood was the equivalent of that which ten thousand years could hardly accomplish under ordinary conditions. They agree that the records of man are exceedingly vague and unsatisfactory. But they maintain that Bible chronology is equally so, despite the fact that there are no biblical dates given. The only thing that is wrong about scriptural events is the narrow interpre-

tation put upon them by man. The date, 4004. B. C., is not a Bible date. It is a man-made date, which added to our present date, 1909, makes only five thousand, nine hundred and thirteen years for the entire history of the earth, which should be, according to our present theory, about fifteen thousand (perhaps millions) years. The table given elsewhere explains this. And this table united scriptural, archaeological, geological, and other tables harmoniously together. Remember that no dates are changed except such as pertain wholly to the first few chapters of Genesis.

It is these few chapters that science has held the most disputes over. They admit the truth of the rest of the scriptures, historically and otherwise. And by substituting the above dates they will find a satisfactory answer to their perplexing problems. This will show that America was very probably peopled by the first scriptural races, before the flood; that it had forms of monstrous mammals now extinct, and that these animals, together with man, were vegetarians. When the world was repopulated, after the flood, men became fishers, hunters and flesh eaters, as found in Genesis 2:3.

Further, it will show that the Glacial age followed the flood and changed the zones of temperature, destroyed certain forms of vegetation, and produced phenomena, that science has hitherto been unable to satisfactorily account for. Also that the people who were found scattered throughout the earth were in reality those who repopulated it after the flood, descending from the sons of Noah. This brings order from the chaos and confusion which now exists, by uniting the pre-historic men and animals.

Indeed there is no end to the vast good that will be accomplished, for it would prove an infallible guide to the logical tracing of national affinities, linguistic expressions, cranio-logical types, ethnology and archaeology. It would prove that the past is not speechless, and would cause man to read the Bible in a new light. The age of unknown antiquity would no longer be such, and a new biblical science would be created. Remote epochs would be brought closer. Hieroglyphics would

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Chronological Table of the First Twelve Chapters of Genesis.

<i>I.</i>	<i>Before the Flood.</i>	<i>First Peopling of the Earth.</i>
1st chapter of Genesis covers	6,000 years.	(6 days or epochs.)
2d chapter of Genesis covers	1,000 years.	(7 days or epochs.)
3d to 5th chapters cover....	930 years.	(8 days or epochs.)

7,930 years before the flood.

II. After the Flood. Second Peopling of the Earth.

6th to 9th chapter, 29th verse, covers.....	950 years
9th chap., 29th verse to 12th chap., covers, approx....	1220 years

Total. 2,170 years

Then a grand total number of years, practically over 10,000 years is *covered by the first twelve chapters of Genesis alone*, and as for the time since then to the present state it will soon appear.

By this it will be noted that the time before the flood is nearly eight thousand years, and the time from the flood to the twelfth chapter of Genesis, as a little over two thousand years. Then we find from Usher's chronology, that the time from this time to the time of Christ is two thousand one hundred and twenty-six years. This allows nearly four thousand three hundred years from the flood to the time of Christ, whereas, by the old date, there were only four thousand and four years from the creation to the time of Christ.

In fact, all the entire question is the result of misinterpretation of the first twelve chapters of the Bible. We have only read from the surface, forgetful of the fact that each verse means the equivalent of volumes of ordinary writing.

Proverbs is a fair sample of what a depth of meaning there is in a few words. We find, further, in Job 29:9, "The princes refrained talking, and laid their hand on their mouth." Then in Psalm 12:6, "The words of the Lord are pure silver; as silver tried in a furnace of earth, purified seven times."

In reference to the words of Moses, we find, "If ye believe not his writing, how shall ye believe my words?" (John 5:47.) And, "The word of the Lord was unto them precept upon precept; line upon line; here a little and there a little; that they might go and fall backward, and be broken and snared and taken." And last of all II. Peter 3:16, reads, "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

Figuratively speaking, the aforementioned table permits of a remarkable change in biblical chronology, for we must not lose sight of the fact that we have not yet allowed or computed the time which has expired since which is per biblical chronology, as per the following table:

Chronological Table Since the Twelfth Chapter of Genesis to the Present.

B. C.	1918
A. D.	1909
<hr/>	
Total	3827 years.

This total when added to the preceding tables which refer to the previous twelve chapters of Genesis causes the grand total in all to read nearly 15,000 years, three times as long as that previously quoted by biblical authorities based on Archbishop Usher's former chronology.

CHAPTER XLI.

WHEREIN SCIENCE AND SCRIPTURE AGREE.

SIMILARITIES OF TRUTHS—SCIENCE'S VOLUMINOUS DATA; THE BIBLE'S FEW WORDS—TRIED IN A FURNACE HEATED SEVEN TIMES REFERS TO BREVITY AND WISDOM OF ITS PAGES—ITS CONTENTS EQUAL A THOUSAND SCIENTIFIC VOLUMES, WHEN INTERPRETED FULLY—BIBLE VERY BRIEF; WORDS OF GOD AND WISE MEN OF OLD—OUR BOOKS VOLUMINOUSLY EXPOUNDED, ENDLESSLY DETAILED WITHOUT LIMIT—THE BIBLE CONTAINS MORE THAN ALL TOGETHER.

Those who compare science and scripture will be surprised at the similarity between them. Science admits that there was a period in the beginning when the earth was in a process of formation. It admits its various epochs, the receiving of light when the sun, moon and stars took their places in the universe. It agrees to the vaporous or misty condition in the period of no rain, and that when it was in a semi-gaseous condition it had an envelope of atmosphere which kept it warm. Then, as this cooled, from these gases were gradually resolved liquids and then solids. It agrees that the earth passed through deluge, drift and glacial periods in the order named.

As to the plant life, science admits that the first forms were rank quick growths, mosses, ferns, vines and water plants, found in the more swampy regions. Only certain forms were present. The carbonic gases were present, and the plant growths became petrified into coal. The scientists grant an Azoic period, and an Eozoic period. They assert that the first of animal life were water forms, and then came the amphibious monsters, the great whales being the first mammals. The birds and reptiles followed, the latter crawling in oozy slime. Trassic

and Jurassic periods, the Palaeozoic and Mesozoic ages correspond with scriptural epochal days.

Science admits a period of long life and growths, which developed the fields and forests. Each of these claims agrees with scripture, but science puts the wrong construction on them, because to admit Bible truths would mean to rob science of the honor of their discoveries. Nor am I willing to concede that the cause of the Ice Age was due to planetary influences. As a student of all the sciences, I affirm it was caused by the unequal proportion of the sun's heat, as wholly due to that single but awful word, *Flood*. Neither will I grant that there will be recurrences of Glacial epochs, or that they ever existed before. They are theories only. Scientists have dwelt largely on the age of the earth, citing the depth at which certain discoveries have been made. Flint weapons, for instance, have been found in great depths in certain peat-bogs in various parts of the earth. They compute, therefore, that ages have passed, and that the peat-bogs have grown up over these finds. They contend that such things prove that thousands and thousands of years have passed. In the same way, they claim that the stones and bricks of ancient dwellings which have been unearthed hundreds of feet below the surface of the earth, indicating plainly that hundreds of thousands of years have passed since the beginning.

Why not be broadminded and reason that if these finds are so deep they sunk in the slimy mud, or were covered in the debris of dust, drift or water? If we found an ax a hundred feet below one of the pyramids, it would not be regarded as far older than the pyramid, but as one of the tools of the workmen, left there by him and sunken.

A few years ago, in an old bed of the Mississippi, was found the skeleton of a man. This was heralded far and wide as the skeleton of prehistoric man, and it attracted the attention of the scientific world. Geologists asserted that, from its depth, it was many thousands of years old, and commenced to dig for more important finds. They eventually discovered a flat boat, like those in use today. This was found at a greater depth than the skeleton, which completely upset their former conclusions.

This was simply an overflow bed, filled in at some comparatively recent period by an overflow of the river, at which time the boat and its occupant had been lost. It is safe to say that thousands of so-called prehistoric finds could be similarly explained.

The boys at Interlaken School, LaPorte, Indiana, can in a day fill their pockets with the ancient spears, flint arrow-heads, and other relics of the stone age, such as fill our museums of antiquity today. If they are a few hundred years old, it is surprising. Even within recent times, the Indians have used these things, as do the Esquimaux now, even quarrying the stone, and practically making more antiquities for scientists to dwell on. To compute relics a few hundreds or thousands of years old, as hundreds of thousands, is easy, but to prove the computations is a task beyond any scientist of today. It is impossible to accurately compute the age of any of the deposits or formations by the thickness of them, and any guess is worthless. Science must make due allowances for abnormal causes as well as normal ones, and must grant the great depressions and elevations of the surface of the earth. Also, they must consider the great and small floods, and the other factors, before any calculation can be made.

It has long been regarded that Siberia was never covered with the ice of the glacial period. But facts seem to prove that Siberia was under water during the glacial period, and the immense deposits of alluvial mud and signs of depression and elevation indicate these facts, one point being submerged while others were covered with snow and ice.

I will not deny that there has been, or will be, changes in the earth's orbit or position of its axis, which has been so frequently advanced as the cause of flood and glacial epochs, or a series of them in alternative periods, but prefer to advance a better theory far more in keeping with God's word, which verifies that the *changes wrought* practically brought about all the similar conditions as to those which are luminously expounded by the *Word of Man*.

CHAPTER XLII.

DOES HISTORY REPEAT ITSELF?

ENTERING RECENT PERIODS—WRONG TO COMMENCE TO TRACE HISTORY AFTER THE FLOOD; BETTER SAY THOUSANDS OF YEARS PRIOR TO IT—ANCIENT MAN OF THE DRIFT PERIOD BUT THE SECOND DIVISION OF THE HUMAN RACE RE-PEOPLING THE EARTH—NO SAVAGES IN THE FIRST DIVISION—BRONZE, STONE AND IRON AGES IN BOTH DIVISIONS; THE LATTER SECONDARY TO THE FIRST—THE SECOND DIVISION INFERIOR TO THE FIRST—ANCIENT PIONEERS OF PROGRESS MEET REVERSES, GO BACKWARD—SHOULD NOT BE TERMED PRIMITIVE—AUTHOR CONTENDS PRIOR TO THE FLOOD, OLDER RACES, GREATER ARTS APPROPRIATE TO THE TIMES THAN SINCE—EARTH DESTROYED, SO, TOO, WAS MOST OF THE EVIDENCE—SUFFICIENT TO PROVE TRUTH OF SCRIPTURE REMAINS—BEFORE THE FLOOD THE RACES NOT IN ASIA, POSSIBLY IN POLAR REGIONS OR AMERICAS—ASIA NOT THE ADAMITICAL LANDS, EXPLAINS WHY SCIENCE CANNOT CONNECT OR TRACE THEM—BIBLICAL CITATIONS AS TO THE TRUTH BEING HARD TO BELIEVE.; AND MEN DESPISERS OF TRUTH.

We now enter what science has termed the Recent Period. It is well-named, indeed; would that others were as well named. We will consider the north of Europe again, for the great Glacial ages have passed and the summers of long ago are gradually returning—a period where modern man and science, too, commit another error, by commencing to see signs and scratch up evidence and relics—relics which they claim are of prehistoric man—but which we know to be of historic man. With this, we find another error, due to the fact that science

does not compare with or acknowledge scriptural data, and rather than being ahead of time, as they generally are, they are a long way behind, the truth of which we shall develop.

Archaeology commences with elaborate preliminaries, and rightly connects and traces certain events as to the earliest history of man, to a period closely following the glacial age or epoch, and puts down the first discoveries or earliest traces of man as in the regions of northern or central Europe, to which I say "well done," except that instead of closely following the glacial age it was a long time after.

You are in error again, my archaeological friend, in your inference that these are the earliest traces of mankind. For it is the contention of advanced thought and the science of the Bible bears it out with proofs, that mighty nations of man have existed and flourished for thousands of years prior to the flood, which destroyed them; and that even now new nations of men are scattering all over the earth and will be found in remote parts of it.

And, just about the time you discovered these prehistoric signs of your so-called earliest man, you were thousands of years behind. What you really did find was relics of these pioneer ancient nomad explorers, who passed by this way, ages ago, seeking new worlds to explore or in which to settle, new fields of conquests—explorers, descendants of those who went forth from the ark after the flood.

Unfortunately, I cannot picture the history of these ancient biblical tribes, who passed over these once glacial regions, or portray their slow movements or adventures, as some gifted writers could. Yet I may do justice to the simple truths. As for proofs, the science of archaeology has all that is necessary, so I shall quote the results of their research to prove my claims right and theirs wrong.

In this I cannot use the old statement employed by certain sciences, that have attempted and failed to explain the past, and who have assured us in countless volumes that "we must give up that speechless past which is lost and lost, gone and gone, forever." No, for God's book lights up more of these

dark places. Neither shall I allow imagination to usurp the place of research, nor write in the spirit of a novelist. And as for writing in the spirit of a philosopher, I hardly know the meaning of that word as applied to men of today. But I can and will show you proofs that you never dreamed of, for we have all slumbered since the beginning all through the times which preceded the flood, and those which followed.

It is following the Drift and Glacial epochs that earliest or most ancient man—so-called—seems to have shared the possession of northern Europe with mammoth cave bears, woolly-haired creatures, and reindeer, part of whom are now extinct. This was the Paleolithic period, so-called because crude stone, or rough flint flakes, stone hatchets, flint spears, a host of such weapons and other familiar effects are found there.

The next period is called the Neolithic, because these stone weapons here have a finish, or a polished shape, showing advancement or skill in the art of fashioning them; therefore, the age is superior. Why either of these names is given is not clear, except that it be to confuse rather than to enlighten us.

Next in order come the Bronze and Iron Ages, respectively, showing still further progress, not only in the arts themselves, but in the appropriate naming of them.

As to the length of time in which these various ages remained in force, no one seems to know. Science will not give a day or date, and will not even hazard a guess, in which resolve science is very wise, inasmuch as man-made dates continually prove to be fallacious. For if so great errors were made in the calculations of a few thousand of years, then, and if I should base my figuring on these errors, the results would be purely imagination.

In a preceding chapter I mentioned the earliest biblical tribes, who scattered over the earth and by whom, as scripture tell us, "were the nations divided in the earth after the flood." And it was these wandering nomads or ancient pioneers that science found relics of, and incorrectly termed prehistoric. Gradually these passed out of the bounds of their ancient civilized ancestors, and by a slow process reached the lands of Northern and Central Europe, and other regions as well.

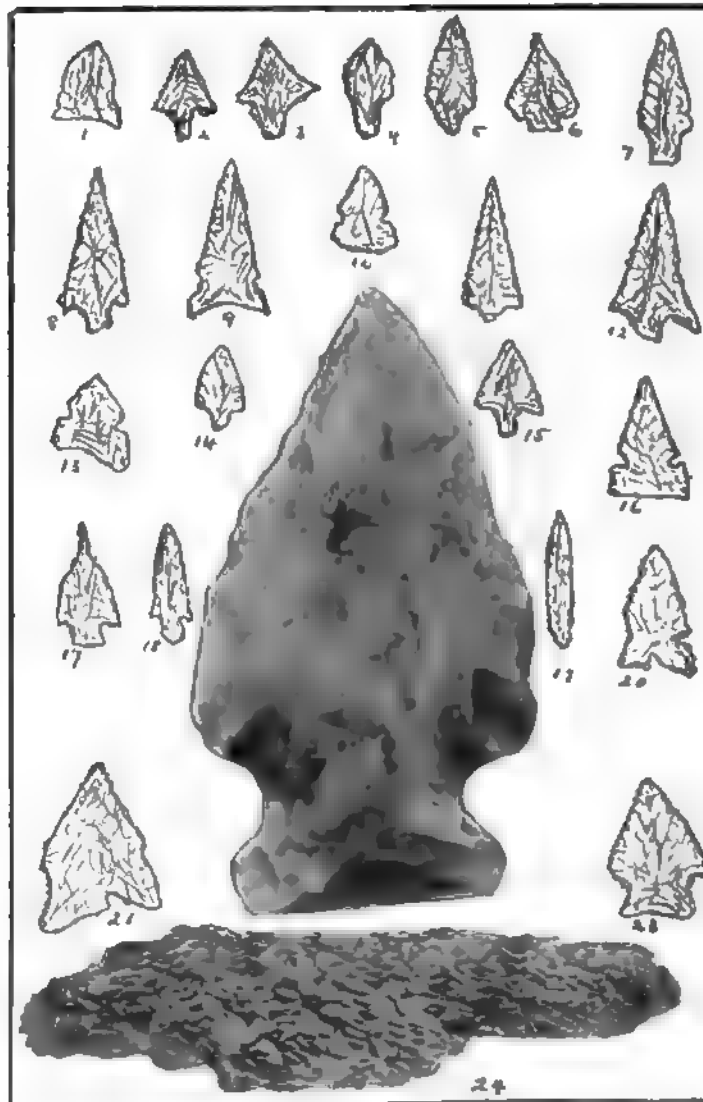
Now about this time (five or six thousand years ago, we will say) these wandering pioneer explorers found themselves lacking war weapons, instruments, tools and utensils, those they brought with them having been worn out, lost or broken in the meantime. Hence, as they go along, pushing onward with the spirit of enterprise, in their crude first efforts, they sought to improvise rough primitive make-shifts, such as their ancestors probably once used, or as nearly like them as possible. Skilled in such crafts and arts, they were not, hence they depended on rough repairs at first, and later on used flints for fire and heat. Stone weapons followed, bones and antlers being used for picks, for not yet had forests, such as we now behold, grown in these places. These things must suffice for ordinary needs, for remember, these tribes were still wandering, pushing onward, explorers, as it were, following the same life as the modern pioneer explorers. My forefathers have lived this life, and I, myself, have also followed it, in part. Honor be to those days and to those brave souls who endured such hardships and faced dangers, to the end that modern America might stand as it does at the top in so many respects.

But to return to the ancient pioneers and their progress, more finished weapons and utensils take the place of the crude ones. And as they travel farther onward, the winter's cold and sharp winds teach them that clothing, fires, and shelter must be secured. Hence the caves for dwelling, and the skins for clothing are used. Thus provided they hunt, fish, trap, or push onward.

Scores of our modern pioneers have done the same—worn skins, improvised queer crude makeshifts for weapons to take the place of those that are lost or destroyed. They learned to use log rafts, or hollow tree logs, as canoes. They lived in caves or mounds. And yet we do not call them prehistoric. I, in my day, have chewed scraps of frozen blubber or skin, have burned bones in a fire, clothed myself in skins or furs, and eaten quivering, raw flesh. Was I a savage? And my old comrades and mates, living today by the score almost, were they prehistoric? They will tell you that the natives used stone, bone and



7. ANCIENT CHALDEAN STONE HAMMER AND TYPES OF STONE AND BONE IMPLEMENTS FOUND ALL OVER THE WORLD.



1 TO 23 (22 ENLARGED), A COLLECTION OF FLINT ARROW HEADS FROM ALL OVER THE WORLD. (NOTE SIMILARITIES).
 24. ONE SINGLE FIND (A CACHE OF FLINT FLAKES—AMERICA).

flint instruments, lived in tents or skin, or in caves, used lamps of stone, and for picks they had antlers. The natives of those frozen regions use the same instruments today. Yet my friends do not consider them savages.

Is it not a fallacy to insist because remnants of once more civilized or ancient races drift apart and meet reverses that force them to become semi-primitive again that their remains in times to come should be termed prehistoric? That because they unwittingly have dropped or abandoned on their routes, chipped stones and left crude habitations for bespectacled scientists to gloat over as relics of prehistoric times, they should be relegated to the class of primitive men?

Why, because bones, not books, are found, need we dwell on the fact, or lack of fact, as convincing proof that all is lost and gone? Why set up such a dismal howl or wail, or make mysteries of them or other things? Does not "dust thou art and to dust thou shalt return" show why bones are lacking? Do not bones of cave bears, or woolly bears and hyenas explain why certain bones are so scarce in these time-honored abandoned caves, at least? Why picture charred bones, or a few paltry stones and arrows, as primitive antiquities? Even these ages of stone still exist in regions which shall later be more fitly described.

Is it not obvious, too, that as these pioneer men advanced stone implements were formed, superior to the poorer ones which they then abandoned? And remember, are not all of them of the same type, shape and form as those made by the ancients of scriptural times, even those of copper, bronze, or finished hardened stone? Why term the first few stone beads, shells, or trinkets as prehistoric marvels? For these are proved to be akin to those found elsewhere of a thousand years prior to them. Bones and stones truly tell little tales, as the scriptures say; and as for the animal finds, scriptures even tell of these very kinds. And strange to say, but directly in line with my conclusions, similar discoveries are found all over the world.

Still later come crude carvings on bones; peat bogs are searched out and more remains found. Now, lake-bottoms are

searched. Lake, or ancient (so-called) Swiss dwellings are revealed, shell and earth mounds, stone utensils, implements of infinite variety of shapes and forms, all in time, to be classed as most early, prehistoric rare signs, when every evidence is positively to the contrary.

Why all this fallacious reasoning? Why not instead that these types are but reproductions or copies of far-advanced types which existed before? For not a single one can date back to the scriptural ages, where "great and mighty men of renown, and huge cities, artificers of brass and iron," lived, grew and flourished, fell, rose again, and perished, wiped out by the frightful flood or deluge, of which the Bible tells, but which science ignores because of man-made dates and errors. Indeed, ye have slumbered, and lost where ye should have gained, or gained where ye should have lost.

Passing over this, however, of which much more could be written, we come to the other prehistoric heralded marvels, of which there seem to be no end. We read of mounds, temporary stone circles, kitchen-middens, cromlechs, dolmens, menhirs, cloghauns, penpits, chisels, cairns, picture writings, awls, daggers, nets, baskets, boomerangs, lariats, stone lamps, gourds, even primitive pottery. These are found on the coasts, and in the interior lake and mountain regions. There are names and things suggestive of the "confounding of tongues," all brought by the people referred to in Isaiah 7:24.

"With arrows and with bows shall men come thither; because all the land shall become briers and thorns."

As to who these people were, their color, nation, family, or tribe, we shall soon enter upon these subjects and shed light on even such dark places. Indeed, we are positive that Asia and Africa were the cradle of the human race after the flood; for we find ample evidence and proofs, as laid down in scripture. We find today the cities mentioned as existing after the flood—indicating that the earliest settlements were made in those regions. In fact, if we will but see it, the scriptures are constantly yielding evidence of these.

As to the cities before the flood—it was thought for a long

time that these, too, were in Asia. But I maintain also that they existed elsewhere, and were destroyed, never to be re-located by man. It is ridiculous to imagine that these cities could withstand the awful effects of God's destruction; therefore, it is useless to speculate as to where they were. They might have been in what is now the Frigid Zone, or in localities now covered by water. They might have been in one of the Americas, or buried, mountains deep in the bowels of the earth, which "shall reel to and fro, like a drunkard shall fall, and not rise again." (Is. 24:20.)

Not long ago we found science regarding Asia and Africa as the places where the earliest traces of man were found. And even today there are people who believe that Asia was the scene of Adam's days, and his generations, because of a similarity of names; and they even attempt to locate the Land of Nod, the Garden of Eden, and the city of Enoch. But this is another error of man, for when Noah and his sons went forth from the ark, it was a new land and world that they beheld. Furthermore, the new cities which were built by the generations of Noah were in regions entirely new and unknown. The very words spoken by God before the flood, "I will destroy them with the earth," indicate that they will never be found, even though their names exist again.

Peculiarly enough, scientists as well as other people, persisted in believing that Asia contained the Garden of Eden, and they expected to find the tree of life. Failing to do this, they regard the Bible as a myth, and equally so the flood, because it yielded up no such proofs as they sought.

Later they found what appeared to be far more ancient proofs of man's primitive prehistoric existence, in northern Europe, and a general cry arose as to the real proofs of the antiquity of these finds. Sides were taken and the scientific battle was fought. Proof (fossils) were compared, and after years of search still greater discoveries were made of fossils and other signs of early man. Flint stones of an advanced type were found, indicating more progress than the previous ones had shown, therefore they came to the conclusion (per-

haps not universally) that after all, northern and central Europe were proving themselves richer in specimens of man's earliest life. Gradually, too, these truths became more apparent, with the result that they were eventually adopted, while today by all the sciences Europe is looked upon as the original home of the human race.

This is only another of science's errors, for what they found were not prehistoric but historic relics—a fact to be proved subsequently.

After the flood, when the families first scattered, or as they journeyed together before scattering, some left the large group before others. We read:—

“By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families.” (Gen. 10:5.)

Read this over, lest you fail to grasp the full meaning, for it plainly reveals the meaning I fain would have you understand. This describes a prior division of lands, long, long before the “nations were divided.” In fact, it only applies to the division of families “in their isles”—What does the word *isles* really mean except it be that the waters of the flood were not yet drained off those regions as they are now? Hence, it is obvious that northern Europe might well have eventually been settled before, by reason of its being a temperate region or zone. Those who settled there first advanced far beyond those who went down to the more torrid southern, hot and sultry regions. Therefore we find from them more advanced or progressive relics or signs. This is due and can be logically considered as due to this cause alone.

Again the fact may well be that the people who settled there in these regions, dwelt there for long periods, only later to push forward elsewhere. Indeed there is no end to the possibilities that such was the case. And it is far more logical than to term them as prehistoric signs. For the very word prehistoric is a misnomer, and an error in itself. God's book dates from the beginning (God's days) to the generations of man (man days); and since that time is the historic period.

During that entire time man has been unconsciously making history by leaving his signs. Since these signs have been found only too dependable and as we are still proving them true, to-day there is no reason why we should doubt, misconstrue, distort or destroy, much less ignore God's word, which applies to the time before and that after the flood, equally well.

The word *prehistoric* means evidence or knowledge which has been gained or recovered of epochs prior to recorded history. But as the Bible records all things since "the beginning," there is no use for such a man-made term. When we know the truths concerning events after the flood why then should we doubt the truth or accuracy of the evidence prior to it? Indeed, if God himself were to appear in Asia again, and half of the world see Him at His work, the other half would not believe it; while the half that did see Him would believe Him an imposter—such is the incredulity of mankind. Even when the light shines they will turn to the darkness, because it "hurts their eyes." The simple truth is hard to believe, yet is stranger than fiction.

"For men shall be lovers of their own selves, covetous boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good."
(II. Timothy 3 :2-3.)

CHAPTER XLIII.

THE THINGS THAT HAVE BEEN.

FALLACY OF SO-CALLED DISCOVERY OF AMERICA, 1492, AMERICA REALLY ONE OF OLDEST INHABITED CONTINENTS; ALMOST A CONTINENT FROM POLE TO POLE ITSELF—ITS PEOPLE REPRESENTED ALL RACES OF ASIATIC ORIGIN—POPULATED THOUSANDS OF YEARS AGO—ITS FOSSIL REMAINS EQUAL TO THOSE OF ANY PART OF THE WORLD—ITS RUINS ANCIENT AS ANY. AND AS FAMOUS IN MIGHTY ACHIEVEMENTS—ITS INCALCULABLE ANTIQUITY RIVALLING EVEN ASIA—A FEW DETAILS—AMERICAN INDIANS SEMITIC ORIGIN, ALIKE TO ESQUIMAUX—ALL SCRIPTURAL DESCENTS AND CUSTOMS.

If any further proof is wanted as to the fallacy of man-made dates and man's ignorance, it will be demonstrated in the so-called discovery of America (1492). For there is ample evidence that it had been discovered many times before this, as we shall see. In fact, this is only one of the million mistakes that science has made. America is really one of the oldest continents in the world, its fourteen million square miles proving it equal to that of Asia—its only rival in size and antiquity. It extends virtually from the Arctic to the Antarctic circle, embracing torrid, temperate and frigid zones. It has passed through every epoch known to science and scripture, and is unquestionably part of God's creation of the third day, as is tabulated in an earlier chapter.

No country on earth shows older rock or mountain formations, or more extensive forest growths or fossils, and it contains almost all minerals known to scientists, or mentioned in the scriptures. There are found creatures of almost every variety known on earth or in water. It exceeds even Africa and

Asia in its equational forests, deserts and plains. While its jungles produce huge reptiles, alligators, crocodiles, pythons, monkeys, parrots and thousands of species of animal, fish and bird life, possessed in such quantities by no other country on earth. In its northern boundaries it penetrates the polar circle stretching farther north than any other continent, reaching to within ten degrees of the north pole (eighty degrees north latitude), while on the south it almost touches the ice pack of the Antarctic Ocean, lying as it does only thirty degrees from the south pole (nearly sixty degrees south latitude). All of this can be verified by consulting the accompanying maps.

We will not dwell further on these subjects as we are about to treat of the ancient origin of the country and its people. For it is undoubtedly true that with their thousand languages and their black, white, red, yellow and brown people, the Americas contain no race but is descended from one common ancestry—those who left the ark after the flood. Further we will show that within their borders are found every race of people in all the earth.

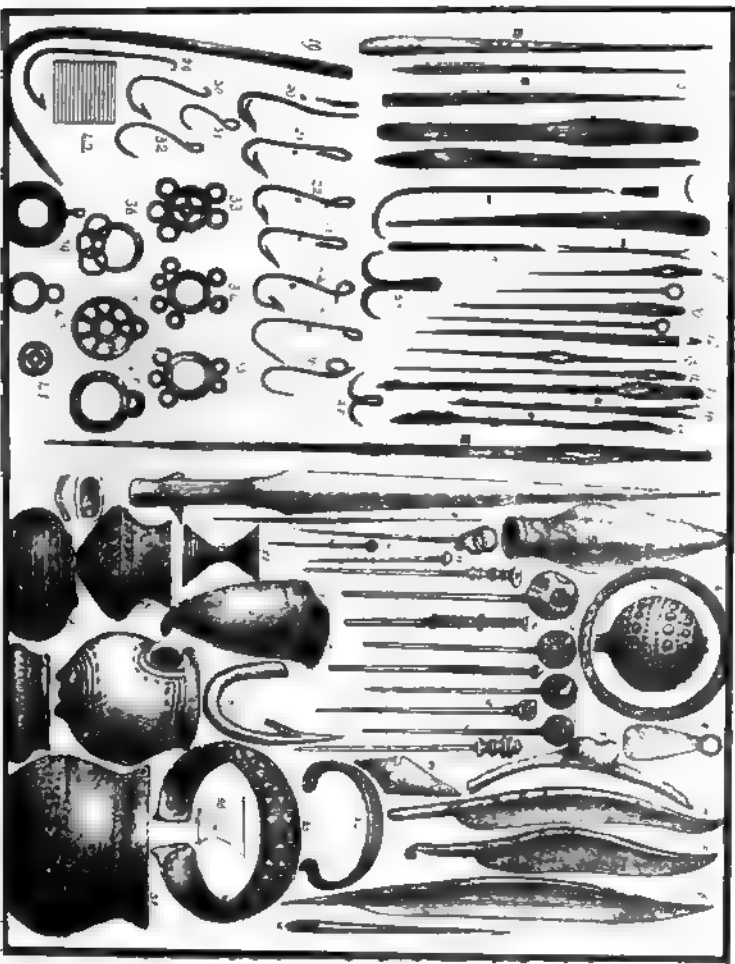
The fossil remains of human or animal life yield up proof that there existed here pre-historic monsters which were created by God in his first creation; washed about in that awful frightful deluge, and buried beneath the mountains of reformed earth and minerals, when the flood altered the earth's map. These are identical with those discovered in Asia and the other old world continents. It is equally certain that mankind appeared in America as early as in Europe or Africa. And it is probable that when these wandering nomads were scattered over the earth, each new group believed that they had discovered this land and regarded those who had gone before as their discoverers, exactly the mistake made by Columbus and the Spanish nation, and an error which no doubt will occur again, thousands of years from now. Indeed, it is as the scriptures say:

“There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after. Is there anything whereof it may be

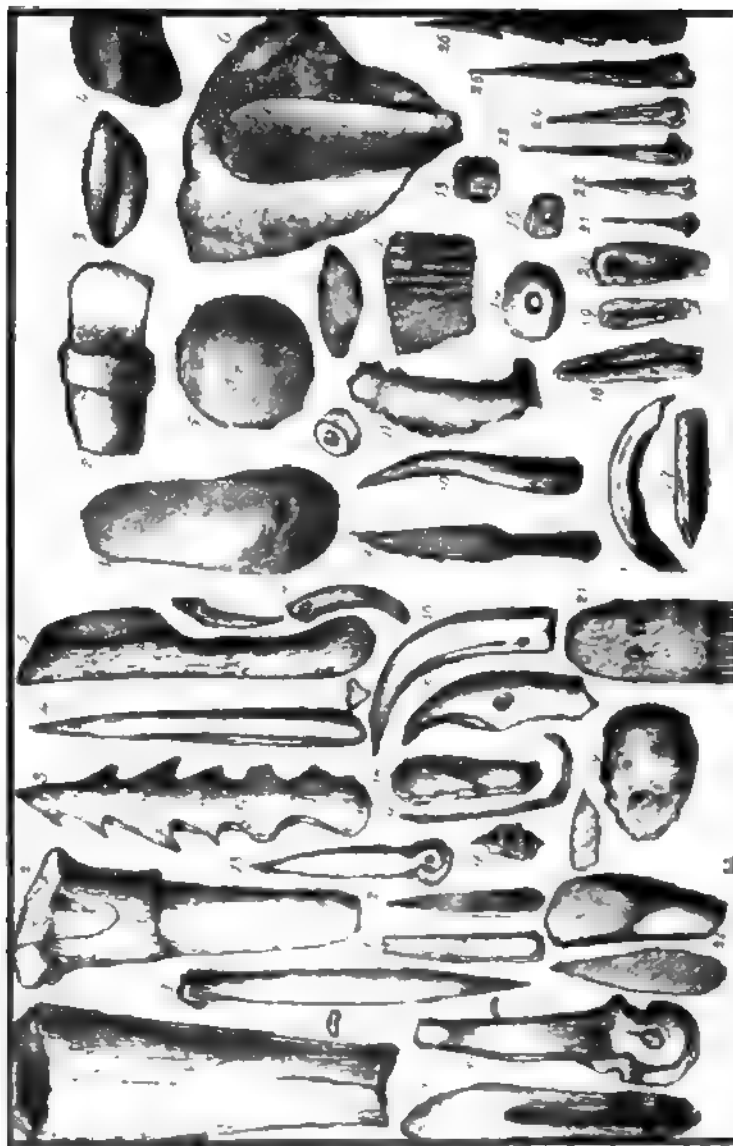
said, 'see this is new'? It hath been already of old time, which was before us. The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." (Eccles. 1:9.)

We must not infer that only savage tribes came. There is every evidence to show that the civilized communities of the ancient period arrived here first, each one in turn appearing as new people, or strangers to those already there. It seems to me, too, that there is absolute proof that this sort of periodic immigration has been going on since the flood, and counts among the emigrants, civilized and savage folk from ancient scriptural tribes, and from Arabia, Asia, Africa, Polynesia, Europe and the shores of Siberia and Greenland. For in the great valley of the Mississippi and its mighty tributaries, the Ohio and Missouri, are the remains of the works of an extinct race of men who seem to have made advances in civilization far beyond the red men discovered there by the first European adventurers. These remains consist chiefly of tumuli and ramparts of earth, enclosing areas of great extent and much regularity of form. Some of them recall the barrows of Europe or America or the huge mounds and ramparts of Mesopotamia as displayed at Babylon or Nineveh. Others remind us of the ruined hippodromes and amphitheatres of the Greeks and Romans. In that part of North America the barrows are usually truncated cones; but in advancing farther south, they often assume the figure of four-sided pyramids, with flattened tops, like the *teocallis*, or temples of Mexico and Yucatan. They have been accurately described and many of them delineated in the Smithsonian papers.

Indeed, no country on God's earth, not excepting Asia, possesses more ancient proofs of the incalculable antiquity of its occupation. The "Egypt of America" (Mexico) was peopled thousands and thousands of years before it was known to the Mexicans. For there have been discovered great pyramids and huge remains of vast cities and empires (Palenque), for example, nearly a hundred cities in all, with palaces and temples, obelisks, pyramids, sculpture, great walks of hewn



ANCIENT IMPLEMENTS, JEWELRY, POTTERY, ETC., FOUND IN THE SWISS
LAKE DWELLERS' REGIONS—COPPER, BRONZE, GOLD AND CLAY.



ANCIENT RELICS OF (SO-CALLED PRE-HISTORIC) LAKE DWELLERS, BUT WHICH THE AUTHOR CON-
TENDS WERE SIMPLY HITTITE "SCRIPTURAL" RACES, AS OUTLINED IN THIS VOLUME.

stone and burnt and dried brick, enriched with splendid oriental arts, or hieroglyphic inscriptions, almost identical with those in the first great, ancient city, Babylon. These cities lay buried, almost within a few miles of people of civilization, who were absolutely in ignorance of the existence of these great ruins, until strangers came, discovered or located them, and brought proofs of their having been there.

Among the most conspicuous ruins are those of temples and palaces which almost invariably have a pyramidal form, in several stages, with wide intervening terraces, the ascent to which is by grand flights of steps. The chambers in those buildings have generally a length disproportioned to their width; they have no windows, but receive their light from the doors, just as the rooms do at this day in Barbary and some other eastern countries. The apartments are in two parallel rows, a narrow corridor or series of chambers runs along the front, and the apartments behind this receive their light from the front rooms in which they open. Yet these interior apartments are often richly decorated with sculptures, ornamented with stuccos, and gaily painted red, yellow, white and black.

The ruins of Palenque, as may be seen in the researches of Humboldt, have the characters just mentioned. They are covered with hieroglyphics and sculptures in relief with ornamental cornices. The largest building stands on a terrace faced with stone, measuring three hundred ten by two hundred sixty feet; the building itself is two hundred by one hundred eighty feet; its walls are twenty-five feet high. The stone has been originally covered with painted stucco; fronts the east and contains fourteen doors, separated by piers ornamented with stucco figures. In this building some of the figures are erect, while others sit cross-legged, in what we term the Oriental fashion. One statue, ten and one-half feet high, was found at Palenque, and two fragments of *twontorsos* and a head were also discovered that exhibited a severe but fair style of sculpture that recalls something of that early style of Greek art.

The ruins at Copan, in Honduras, are of vast extent. Here a pyramidal structure remains, with an elevation of one hundred

fifty feet measure along its slope, and this appears to be a principal temple included with several smaller structures within a sacred enclosure, in the manner of the temples of ancient Egypt. On its walls are many skulls of a quadrumanous animal, well executed in high relief; a large figure of a baboon was discovered among the ruins, bearing no inconsiderable resemblance to the *cynocephalus* of the Egyptians. Here also several sculptured obelisks occur, from eleven to thirteen feet in height, and from three to four feet wide, which as well as the temple, were highly ornamented with sculptures in high relief.

At several places, but more especially at Uxmall, in Yucatan, are very magnificent ruins of the same kind. Here are found sculptured obelisks, bearing on their principal face the figure, probably of some deity, with a benignant countenance represented in full, and the hands applied to the breast. The other sides of the obelisks are covered with hieroglyphical tablets, proving that the same race once inhabited the plains of Honduras and the tableland of Anahuac. The principal building at Uxmal seems to have been a very magnificent pyramid in three stages or terraces, faced with hewn stone and neatly rounded at the angles. The first terrace is five hundred seventy-five feet long, fifteen feet broad, and three feet high, serving as a sort of plinth to the whole; the second terrace is five hundred forty-five feet long, two hundred fifty feet wide and twenty feet wide; the third terrace is three hundred sixty feet long by thirty feet wide, and nineteen feet in height. From the center of the second terrace, the upper part is gained by a vast flight of well-constructed steps one hundred thirty feet wide. This leads to the temple, the facade of which is no less than three hundred twenty-two feet long, but has not had a greater elevation than twenty-five feet; yet its grandeur is enhanced by the rich sculpture that covers the upper part above a fillet or cornice, that surrounds the whole building at about half its elevation. The interior consists of two parallel ranges of chambers, eleven in each row. The front apartments are entered by eleven doorways enriched with sculpture, which gives sufficient light to those rooms; but the posterior row receives no light except what enters by their doors from the exterior rooms.

The roofs here, unlike those of Palenque and Copan, are not stone arches, but are supported on bearers of a very hard wood, that must have been brought from a distance of some hundred miles, and these beams too are covered with hieroglyphics. Each and every one of these can be traced back in some way to its earliest form in writing or scripture of biblical times or cities of the ancients such as we today explore.

Again agriculture was conducted with greater care and success in Peru than in Mexico. The lands capable of cultivation were divided into three shares. One was consecrated to the service of religion, the erection of temples, and the maintenance of priests. The second was set apart as a provision for the government; and the third and largest share, which was reserved for the people, was parcelled out, not among individuals, but among hamlets and villages according to the number and rank of the inhabitants; and a new division was made every year to meet any change that might arise in the circumstance of the parties. The members of each little community went to the fields under overseers and cultivated the land by their joint labor. The produce was distributed among the families and individuals according to their wants, while the evils of famine were provided against by storing up the corn in granaries. The Peruvians had no draught animals, and no plows, and turned up the earth with wooden mattocks; but their skill and care were exemplified in irrigation, which they practiced extensively, and in their employing as manure, guano, or the dung of sea birds, which abounds on the islands near the coast. Their masonry was superior to that of the Mexicans. Like the ancient Egyptians, they understood mechanics sufficiently to move stones of vast size, even of thirty feet in length, of which specimens are still existing in the walls of the fortress of Cuzco.

They had the art of squaring and cutting blocks for building with great accuracy; and they most certainly did not arrive at this stage of perfection for perhaps hundreds or thousands of years after arriving here.

Indeed the ancient Toltecs, Peruvian Aztecs, Incas and Yucatans all had empires and hundreds of towns rivaling ancient

Asia in the simplicity of their arts, and even in their religious forms—sacrifices, beliefs and superstitions. They had harems and slaves; they were expert in pottery and their clothing and customs were very like those of Africa and Asia. They kept their animals in flocks and herds, as did the scriptural tribes; they cultivated and even irrigated the ground, raising nuts, grains and fruits. Their altars and their shrines show them to have been inhabited by white, black or brown peoples, Hebrews, Ethiopians, Egyptians and Assyrians. There is little difference in their styles of decorations. The same similarity is noted of the arts and crafts of most ancient China. In short all races of men living in the Bible—giants or dwarfs (Toltecs or Patagonians or Pigmies of Africa) are found to have existed in America's vast ruins. The Toltecs were taller and of larger build than the existing Indians, were great runners, and were as white as Europeans. They carried many of the arts to a high state of perfection, such as weaving, building, jewelery and making ornaments with the feathers of birds. There were astrologers and poets, sorcerers and philosophers and orators. They were well acquainted with the medical properties of plants, and were in the habit of recording in books their observations on diseases.

As to the Chinese ancient relics of these have been found in the Mexican cities—traceable to thousands of years before Mexicans existed. These things seem to bear out the belief that ancient Chinese had commerce with America before the Spanish nation existed—much more before the days of Columbus.

Indeed the ancient Peruvian Empire was composed of Chinese, Ethiopians, Jews, Israelites and Egyptians. It is equally certain that many of the earliest tribes were of savage nature, finally settling in the habitat to which they were accustomed, and later absorbing others who came to them, no matter of what kind. The Brazil cannibals are tribes very similar to those found in Africa, the Philippines and the South Seas. Indeed, there is no one race in the world, savage or civilized, but is to be found in some form in America. Amongst the tribes living high up on the Amazon basin there are customs which corre-

spond with those in Borneo. In both areas we find blow pipes for discharging arrows; large houses inhabited by several families, and similarly constructed; baskets and bamboo boxes of almost identical form and construction; and the smoke-dried heads of enemies hung up in the houses. In tribes on the Amazon and even in Arizona, the throwing stick is used (a form of the boomerang), and not the blow-pipe, which is employed by the surrounding tribes; the throwing-stick is also used by the Esquimaux, the Andaman Islanders and the Australians. On the Amazon, an arrow or a spear is used for catching turtles. It has the barb loosely attached to the shaft, so that when the turtle appears the shaft floats on the surface and indicates its movements and position. The Australians catch turtle in precisely the same way. Again many other customs are common to the Americans and tribes living in areas far remote from them, with which they have no apparent direct relationship.

This is due to the loss or abandonment of old customs, or else to moral degeneracy, which affects all mankind. Some we behold wearing skins of wild beasts, living like animals, eating raw foods and fish, and descending to as low a scale as Ishmael of scripture, the American Indian of the Digger tribes, or that of the Fiji Islander being the examples.

“And he will be a wild man; his hand will be against every man, and every man’s hand will be against him; and he shall dwell in the presence of all his brethren.” (Gen. 16:12.)

As to the American Indians in general, they are unquestionably of Semitic origin, who by reason of their strange life of nomadic wanderings have become a distinctively American product—the resultant of “putting much together,” and evolving from it a race by themselves. Certain it is that they are connected with the Esquimaux and others to which they are similar. The peculiar life that they lead causes them to form a thousand tribes and a million families, each differing from the others in some particular; until from the putting of much together comes practically such a confusion that it is scarcely possible to trace them to the place whence they came. Indeed,

from my personal experience with American Indians (when in the Fifth U. S. Cavalry, 1885-1890) often as one of them, also from further experience with the Esquimaux actually within the Polar Circle, I obtained much insight and general knowledge of these tribes, and therefore, I urge belief in the relationship between Esquimaux and Indian. And I also maintain that while they are unquestionably of Semitic origin, they have lost nearly all the marks of identification, becoming a distinctive American race, alike to none in the world, because of intermixture.

I know that physiologists or at least anthropologists claim to identify species by measurement of heads and skulls, and to classify them accordingly. But it is my idea that they should be measured separately, as no doubt they would form a class by themselves, or at least the most decided ones. Some of these scientists have such pronounced ideas that even one's head is swelled in trying to grasp their definitions. And the words "primordial limitations of *Homo Americanus*," cranial forms still ring in one's ears.

Be this as it may, after nearly forty years' experience in travel and living with most of the tribes of men, savage and civilized, in the old or new world and in all zones, I am convinced that the American Indian of today stands out alone as a creation of God, just as any or all of mankind—except that he of all the Americans from the North to the South Pole, is a mixture which has a beginning, but no end. In short, he is like his language—a sort of bunching together of a little of everything. In this he compares with the modern typical American, who is a combination of other races, and superior to them. Still for all this, Indian or Esquimaux, North American or otherwise, they are nevertheless of scriptural descent, and no matter what blood now exists or flows in their veins, they are pure and simple descendants of Hebrew and Israelite extraction, wandering, nomadic interior tribes who have not, never did have, nor will cultivate commercial pursuits. Alike to wandering Israelites they prefer the free life of the wilderness and plains, enjoying their councils, home and friends—to all others they

are enemies, ever ready to do battle, or discuss their deeds of past valor or conceits; restless, ambitious and still preserving memories of good and bad gods and coming from "*far off lands of plenty*," it is easy to connect them with the once favored of all races of biblical history.

Neither must we overlook the cave and cliff dwellers, those who lived in pueblos, or in adobe or rock buildings, or in mounds, using, some of them, sun-burnt or dried mud bricks. The scriptures are full of such habitations, both of the living and of the dead, for refuge and protection of both animal and man. In Africa large caves exist in which in war time whole tribes took refuge together with their cattle. And they still afford shelter for wild animals. Even in Spitzbergen (latitude sixty degrees forty minutes north) on Dane's Island, which I visited in 1906, I found in caves bones showing recent and even present animal occupation. It is probable, too, that if searched, they would give evidence of human bones, although this would not prove prehistoric man, nor yet that prehistoric man dwelt in caves, and if one only could go into details as to the rock hewn caves of India, cliff dwellers of other portions of the world and compare them closely with America's similar habitations, it would be easy to connect them, and any differences be attributed to time, which changes all things.

In the Pleistocene age, the caves are classified according to contents. In some are found bones of a mammoth, woolly rhinoceros, with those of a prehistoric man. Others contain the bones of woolly bears, together with a man's skull. These are really modern, as compared with other things. They are but the results of the flood, and these caves furnished shelter, not only for man, but also for beast; and in them were placed "caches" of food or provisions, also concealed property which would account for the many stone implements that are found heaped up. Possibly they were the storage places in mountain fastnesses of various tribes of the regions. The Esquimaux of today make use of such storage places, and make periodical visits to them, concealing stores of flesh and bones, and equipment of all kinds, such as they and their ancestors used.

Indeed the traces of the most ancient men as yet discovered in Europe may with a high degree of probability be referred to the Esquimaux. The bone needles and many of the harpoons as well as of the flint spearheads, arrowheads and scrapers, are of precisely the same form as those now in use amongst the Esquimaux. The artistic design from the caves of France, Belgium and Switzerland, are identical in plan and workmanship with those of the Esquimaux, with this difference only, that the hunting scenes familiar to the Palaeolithic cave-dwellers were not the same as those familiar to the inhabitants of the shores of the Arctic Ocean. Each represented the animals which he knew, and the whale, walrus and seal were unknown to the island dwellers of Auitane, just as the mammoth, bison and wild horse are unknown to the Esquimaux. The reindeer, which they both knew, is represented in the same way by both. The practice of accumulating large quantities of the bones of animals round their dwelling places, and the habit of splitting the bones for the sake of the marrow, are the same in both. The hides were prepared with the same sort of instruments, and the needles with which they were sewn together are of the same pattern. In both there was the same disregard of sepulture. All these facts can hardly be the mere coincidences caused by both peoples leading a savage life under similar conditions. The conclusion, therefore, seems inevitable that, so far as we have any evidence of the race to which the cave-dwellers belong, that evidence points only in the direction of the Esquimaux. It is to a considerable extent confirmed by a consideration of the animals found in the caves. The reindeer and musk-ox afford food to the Esquimaux now in the Arctic circle, just as they afforded it to the Palaeolithic hunters in Europe; and both these animals have been traced by their remains from the Pyrennes to the northeast, through Europe and Asia as far as the very regions in which they now live. The mammoth and bison also have been tracked by their remains in the frozen river gravels and morasses through Siberia, as far as the American side of the Straits of Behring. Palaeolithic man appears in Europe with the Arctic mammalia.

lived in Europe with them, and in all human probability retreated to the northeast with them.

Even in the ancient geography of Europe the remains of man and the animals described in the preceding paragraphs have been introduced into the caves either by man or the wild beasts, or by streams of water, which may or may not occupy their ancient courses, and the fact that the same species are to be met with in the caves of France, Switzerland and Britain implies that that island formed part of the continent, and that there were no physical barriers to prevent their migration from the Alps as far to the northwest as Ireland. To term such finds prehistoric is a fallacy that is hardly excusable. For have not the scriptures for thousands of years referred to the stone and cave ages? We read of bows and arrows, of cliffs, clefts of rock, and caves, in the remotest biblical days, and we find them co-existent with certain tribes even today. On the coast of Greenland, years ago, on the polar ship "Geo. and Mary," of which I was a member, we came across natives who had never seen white men before.

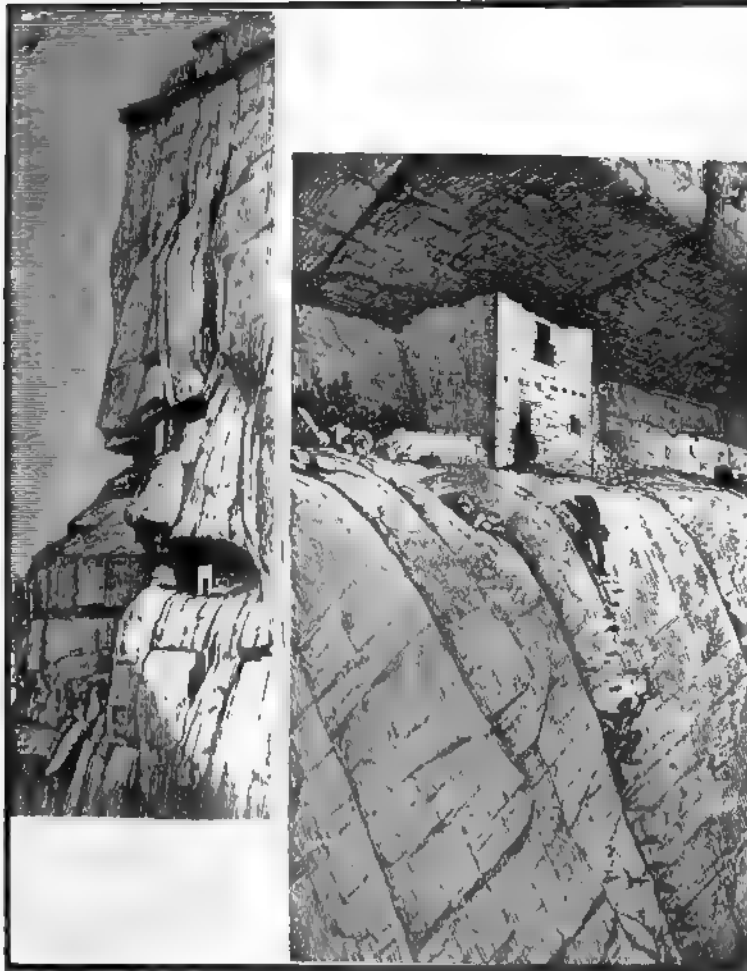
Again the same conclusion may be gathered from the exploration of caves in the south of Europe, which has resulted in the discovery of African species, in Gibraltar, Sicily, and Malta. In the first of these the spotted hyena, the serval and Kaffre cat lie side by side with the horse, grizzly bear and slender rhinoceros. To these African animals inhabiting the Iberian peninsula in the Pleistocene age, are added the African elephant and striped hyena, found in a stratum of gravel near Madrid, along with flint implements. The hippopotamus, spotted hyena, and African elephant occur in the caves of Sicily, and imply that in ancient times there was continuity of land between that spot and Africa. Is not all this exactly as has been claimed in preceding chapters, all along, and as explained in the maps as to these times? In fact, there is no one country in the world that has not its cave, bone, stone and flint relics, or, for that matter, the mammoth or mastodon remains. As to how they got there, we must not forget that animals migrate, periodically, thousands of miles, even more than savage man. Evidence of this

is found in the continent of America, where we find at the extreme points, the same species of animals, differing possibly in variety.

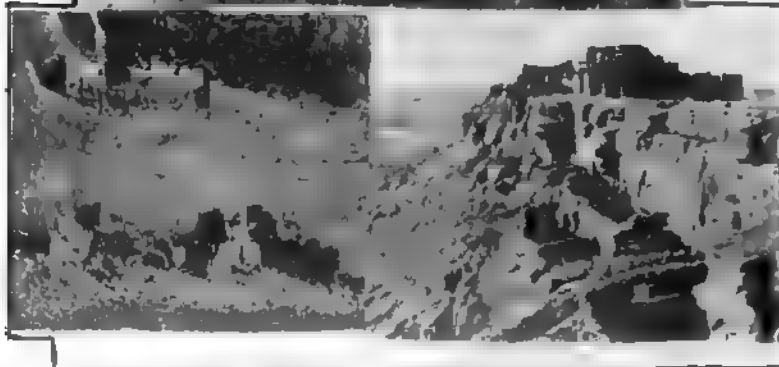
Even the Pueblos (cliff dwellers) were but tribes driven to take refuge from their enemies, who forced them to fly to the canyons and cliffs for their greater protection. And having been driven there, they stayed and developed a race of terrace builders, adding to their cliffs and caves as their numbers grew. They also increased the space for stores and provisions, and for their flocks, to protect them against siege, and to keep them from the many enemies who raided them; perhaps using them as cities of refuge, even.

So also with the "barrows" or "mounds" of ancient times. These were memorials, landmarks, or burial monuments, as well as being resorts or forts. In some are found barricades for the living; in some, chambers exist, while others show no such signs, except a few stones. But "there are sermons even in stones" in these ages, as has been described elsewhere in this work. Thus with cromlechs and dolmens in America, France, England, Ireland, Denmark and Holland, they all have these in all forms or sizes, according to the whim or ability of the tribes or nations who built them, or to the purpose for which they were built. The practice of burning sacrifices or the incineration of bodies and "letting the dirt be scattered," explains partially why bodies are seldom found, the only signs of human habitation being a few vessels of pottery for food or drink.

America leads in these mounds, in every conceivable form, some of which are like to "pyramidical tombs," only built of earth and flat, and of forms emblematic of the races which built or dedicated them. Indeed the ancient Egyptians, the Aztecs, the Laplanders, even the Zulus and Hottentots, believed that the dead assumed the shapes of serpents and other creatures; and they actually worshiped certain animal gods. Doubtless, therefore, these huge mounds, which assume such forms and shapes, are but emblematical tombs, erected to the honor of the respected dead chiefs, by these ancient savage, or wild races, exactly as the great pyramids are but the tombs erected by the



NO. 1, ANCIENT CLIFF AND CAVE DWELLERS AT RIO MANCOS
(AMERICA). NO. 2, ANCIENT CAVED CLIFF DWELLINGS
"CANON DE CHILLY."



THE CAVE AND CLIFF DWELLERS OF AMERICA, AND THE MOQUI
(SUN DRIED BRICK) HOUSES.

ancient civilized progenitors of the present people. There is no mystery about them, except lack of itemized detail, any more than there is with the stone cairns, caches, or other landmarks of the polar regions or elsewhere. They are all links in the chain of history which dates and extends until today. In the same way the Appian Way at Rome is regarded as a graveyard, and a city's triumphal arch or park is a monument to the advancement of the city. The Appian Way is an example of ancient civilized progress, while the so-called prehistoric finds are examples of ancient savage progress. As further examples of ancient civilized memorials we have Cleopatra's Needle, the Pompey Pillar, the Monolith of Egypt and the Sphinx Pyramid.

The Pyramids have long been recognized as the tombs of ancient kings erected by man, the huge stones being moved by strength of numbers. The work was planned by a few heads and even today the stupendous work cannot be duplicated. The cost now, with labor unions, would exhaust the nation's treasury. The Great Pyramid of Egypt is a wonderful monument, towering, as it does, five hundred feet above the earth's surface, a great achievement for those times. In the same way we may regard the mounds of our country—Wisconsin, Indiana and Ohio—as evidences of the progress made by the early people there. They are not as remarkable, it is true, but they are the result of great labor and time, and seem to be worthy of the same appreciation, considering that they were all hand-work. Why not regard them as we do the Pyramids, as monuments of the advancement made by these people, built solid, it is true, but only because they had not mastered the art of shell masonry? Today we have buildings that can contain all the men that made them. And I do not make this statement with the intention of casting reflections on the ancient erections, but merely to offset a previous statement that we could not equal the ancient buildings, and to upset these old fossilized ideas.

Now let us turn to a few brief pages of history and compare the ancient cities with the modern. We find evidences of greatness, wealth and power, in both architecture and sculpture ;

and so vast and monstrous are these that even today we gaze upon them with feelings of awe and profound astonishment. By searching in the depths of the earth and by exploring regions inhabited long ago, we find palaces, temples and tombs that overwhelm us with their greatness and immensity. Although buried for five thousand years, we find painting and sculpture as fresh in color and perfect in form as though these ages had been but days. On the walls of Nineveh and Babylon are found carvings so rare and accurate that we are filled with admiration. There are enormous slabs of pure marble and granite which they carved out of the solid rock or stone. Even in the plastic art, no nation outclassed or even rivalled these, except, possibly, ancient Egypt. One of the oldest buildings in the world, the Temple of the Sphynx, one of the Gizeh pyramids, was built of huge blocks of granite lined with blocks of semi-transparent African alabaster, richly colored onyx and marble, tinted and colored mosaic panels, and inserted tile and brick. The modellings in brass were in relief and coated with enamels of rainbow hue. Scripture tells of floorings of burned and colored pottery and of paintings. Even the wall coverings, likewise of gilded and enameled paint, have stood and defied the ravages of thousands of years' time without crack, soil or dirt. Stamped and embossed leather, gold and silver lacquer, ivory-carved or jewel-inlaid furniture with massive carvings, some even of solid stone, tapestries of lost art, pillars and columns, all serve as master patterns for the finest Grecian, Roman, Italian, English and American art. It is all marvelous; but the secrets of this skill will be explained in part, and the reason for their manufacture to a certain extent revealed.

Nor must we overlook the cities of Accad, Erech and Calneh, in the land of Shinar. They were founded by Nimrod, of scripture, from whom also we read, there went forth Asshur and builded Nineveh, the famous capital of Assyrian empire, where today gigantic mounds show traces of its huge and mighty walls, lying there for countless ages, stretching for miles with its huge and elaborate defences and works, it bears silent witness to the greatness of the times, and today we explore

these ruins, laying bare to all the world the secrets of its former glory.

Here lie buried palaces and colossal figures. And this is but one of a group of cities, the remains of which are there still, all showing signs of splendor similar, if not equal, to that of Nineveh. There are walls forty feet thick, countless towers and battlements of stone and brick, forts, palaces, courtyards and buildings of such solidity as the world has never seen since. Even the roadways and floors were of hewn stone, and beautifully glazed tile and brick, to which our present architecture is but a fragile shell in comparison.

Briefly passing the most ancient Egyptian dynasties, we come to that period in which there was evidently a repetition of the famine, such as mentioned in scripture, when Joseph purchased food for the whole land of the Egyptians (a lesson for modern nations who revel in splendor when people suffer and starve). And from this on we find the government centering its efforts and policy on adding to the agricultural increase and prosperity of its country, and a new era in history commences. There are huge canals, waterways and irrigation ditches, reclaiming mighty tracts of hitherto unfertile soil, mighty vineyards, as stated, and pastures; and even artificial lakes for fisheries, also wild fowl preserves set aside. The people planted reeds and water plants, evidently with the idea of providing against further scarcity. They also develop from a buying race to a selling one. Indeed, it seemed to pass into an era in which everything was considered secondary, except the building up of the commerce. Laws were passed restricting certain manufactures for the common good, all endeavoring to promote the best, until of all the ancient cities, it seemed to have grown and blossomed into the one garden spot of all the earth or nations of the ancient world.

But when the zenith of its wealth, power and glory was reached, a height such as was known by no other nation, the people entered into a period of wealth and luxury that involved the laying aside of godly ways. After this we observe a gradual passing from their glorious state, just as is observed of any nation which fails to regard its obligations to God.

Indeed, the history of nations bears out the statement that whenever luxury prevails, it even destroys the most flourishing empires. What is that subtle, secret poison, that thus lurks under the pomp of luxury and the charm of pleasure, and is capable of enervating at the same time both the whole strength of the body and the vigor of the mind? It is not very difficult to comprehend why it has this terrible effect. When men are accustomed to the soft and voluptuous life, can they be very fit for undergoing the fatigues and hardships of war? Are they qualified for suffering the rigor of the season; for enduring hunger or thirst; for passing whole nights without sleep on occasion; for going through continual exercise and action; for facing danger and despising death? The natural effect of voluptuousness and delicacy which are the inseparable companions of luxury, is to render men subject to a multitude of false wants and necessities, to make their happiness depend upon a thousand trifling conveniences and superfluities, which they can no longer be without, and to give them an unreasonable fondness for life, on account of a thousand secret ties and engagements that endear it to them, and which by stifling in them the great motive of glory, of zeal and love for their country, render them fearful and cowardly, and hinder them from exposing themselves to dangers which may in a moment deprive them of all those things wherein they place their felicity.

There is a remedy for this condition; and it is, in brief, a wiser, simpler life, one involving more open doors and fewer closed ones; more light and less darkness; more labor for the good of all, and less for private gain; more fraternalism and less individualism; a closer restriction of evils, and a wider opening for the good things. Cast out these abominations, the gambling hells, whoredom's accustomed places of vice, sin and shame, that breed drunkards, thieves, beggars and murderers. Stop the brewing of poisons and their sale to the weak. Instead put in its place that which builds up and not destroys. Give time and opportunity for clean pleasures, purer thoughts and minds. Encourage greater, nobler efforts, better arts and crafts, and lessen the demoralizing ones. Create and maintain new

standards and better ones. Aim to prevent instead of cure; lead instead of mislead, and stretch out your hand to a brother's aid instead of casting him down. Garb yourself in the clothes of morality. Hide the flowing skirt which arouses evil passions. Paint not the face of shame as an angel's, by which she may entrap others to her snare. Sift out the chaff from the wheat, the rotten from the good, and by the moral good destroy the immoral corruption.

"Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days shall be lengthened in the land which the Lord thy God giveth thee." (Deut. 25: 13-14-15.)

If we obey these things there will be no making and unmaking of nations. They will endure, whatever their color, creed, or wealth. Today, because we do not obey these things we find the blanched, pale face. The flush of consumption marks one out of every ten of us. Bleary eyes take the place of clear, noble ones. Our hospitals, jails and asylums are crammed with degenerates, of the victims of vices that we license. We boast of just laws, but impose a tax for their execution, and those who can pay the most, generally win. We strive to keep the blood of our pedigreed stock pure, but neglect our bodies, catering to passions that we deny to cattle, and passions that even the beasts themselves would avoid in many cases. We pride ourselves on right, but judge by might, and deal out law to those who can best afford to pay for it. We imprison the thief who steals food or clothing, but cater to his equal who steals money, selling him privileges, even in jail. We turn the beggar from the door, but hand our purse to wrong doing, if it serves our miserable ends. We punish crime, instead of preventing it. Our organized charities collect two dollars. They spend fifty cents for relief, and the remaining dollar and a half for the advertising thereof. We feed the body and starve the soul. We neglect the widows and orphans, while we revel in luxury, regardless of scriptural commands. "If there be among

you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother." (Deut. 15:7, also Deut. 24:19.)

In the study of the lower races of mankind, their customs, habits and growth, it is plain that in no way did we descend from them, and science commits a serious error when it claims that mankind evolved from any savage ancestry. Forty years, or nearly that, experience with savage nations all over the world proves this. They are simply remnants of once superior races, deteriorated. I have a higher ideal than to attempt to trace my ancestry to them. Such fossilized ideas belong to ignorance, and not to modern advanced schools of thought or research. In all life one can see reflected, or trace back, even the most ignorant, savage and heathenish tribes to a higher and better state, and unless we change or reverse that preconceived notion and look higher up instead of lower down, it is to be feared that we will never penetrate the mist of obscurity that hides our research, or draw aside the curtain of man's true history and past.

Because savage or uncivilized men in remote portions of the earth exhibit and follow strange customs, there is no reason to claim that they descended from brutes, beasts or apes, or we from them. Why not that they degenerated from a higher to a lower or barbarous state?

Science first talks of an Old Stone Age (Palaeolithic), and of a Newer Stone Age (Neolithic) and of a Bronze Age, and of an Iron Age. Now, there is no proof whatever that such ages ever existed in the world. It may be true, and it probably is true, that most nations in the progress of the arts have passed through the ages of using stone for implements before they were acquainted with the use of metals, or the art of forging them. Even this, however, may not be true of all nations. In Africa there appears to be no trace of any time when the natives were not acquainted with the use of iron. Iron ore is so common in Africa, and of a kind so easily reducible by heat, and its use might well be discovered by the rudest tribes who were in the

habit of lighting fires and using stones. Then again it is to be remembered that there are some countries in the world where stone is as rare and difficult to get as metals.

The great alluvial plains of Mesopotamia are a case in point. Accordingly we know from the very remains of the first ancient scriptural or Chaldean monarchy that a very high civilization in the arts of agriculture and of commerce co-existed with the use of stone implements of a very rude character. This fact proves that rude stone implements are not necessarily any proof whatever of a really barbarous condition. And even if it were true that the use of stone has in all cases preceded the use of metals, it is quite certain that the same age which was an Age of Stone in one part of the world was an Age of Metal in another part. As regards the Esquimaux and the South Sea Islanders, we are now, or were very recently, living in a Stone Age. And certain it is that artificers of brass and iron existed ages before the flood, antedating any of science's old or New Stone Ages. Even the Bronze Age might well have been familiar with iron-making; yet put it aside because of difficulty in using it preferring bronze, which is superior to it. This talk of stone ages, then metal, is drawing the line too close. The Egyptians or the pyramid builders lived in a stone age that has never been equalled since, and one-half of the relics of which our museums are filled, stone arrows, flints, etc., do not represent one-half the antiquity of the pyramids themselves. Indeed, when the Romans first conquered the ancient Bretons, they were in a crude stone age, and living practically savage lives.

CHAPTER XLIV.

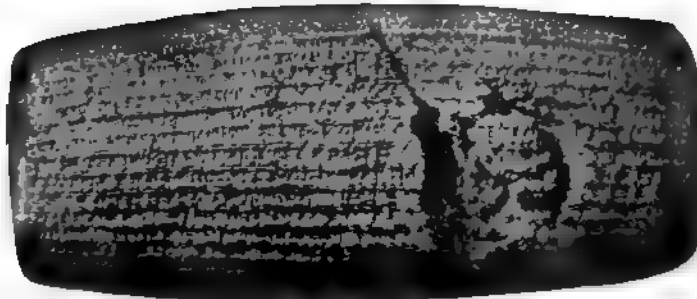
TWO STONE AND METAL AGES, NOT ONE.

TWO DIVISIONS OF THE HUMAN RACE, AND TWO STONE AND METAL AGES, EQUALLY SO—PALEOTHIC AND NEOLITHIC AGES—THE SECOND DIVISION OMNIVOROUS, THE FIRST VEGETARIANS, THE LATTER CARNIVOROUS—EVIDENCE AS TO THESE THINGS—HISTORY DIVIDED INTO TWO PERIODS—EIGHT THOUSAND TO TEN THOUSAND YEARS BEFORE THE FLOOD, AND SINCE, ALMOST AN EQUAL PERIOD PROBABLE—PRESENT YEAR SHOULD BE CALLED 15,000, NOT 1909—5913 INCORRECT ALSO.

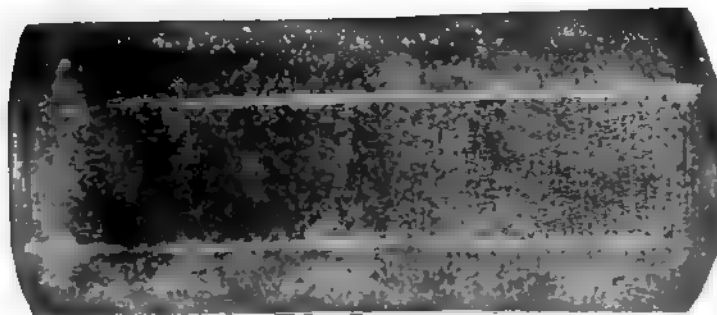
There is every evidence to prove that not only has the earth passed through two divisions of the human race, but also through two stone and metal ages, with an interval of thousands of years between. And this is borne out by the discoveries of science.

In the prehistoric remains found over this continent, we find copper and other metals as well as relics of flint and stone in both the rough and the polished style—remnants of the Palaeolithic and Neolithic ages. This would seem to prove that mankind of the most remote periods lived in a stone and metal age, before the flood.

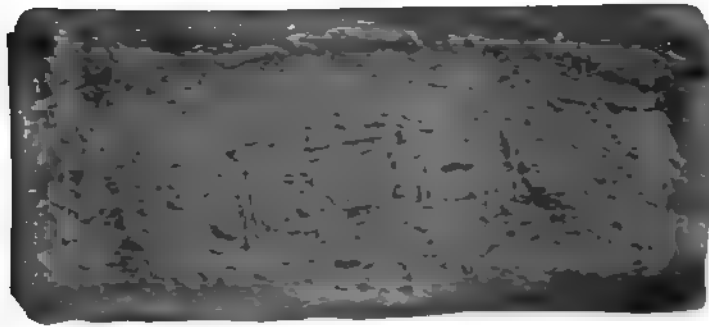
This aids belief in the theory that America was peopled before the flood by races identical with the "herders and tillers" mentioned in the fifth chapter of Genesis. They were destroyed, as is proven by our inability to locate their descendants now, or to identify them with the early prehistoric inhabitants of America. There is an untracable interval between the two periods—the prehistoric and the historic—the difference between them being very great.



CYLINDER OF CYRUS, INSCRIBED WITH AN ACCOUNT OF HIS CAPTURE OF THE CITY OF BABYLON, B. C. 539 (BRITISH MUSEUM, BABYLONIAN ROOM, CASE C).



SIX-SIDED CYLINDER, INSCRIBED WITH THE ANNALS OF SENNACHERIB, KING OF ASSYRIA, ABOUT B. C. 705-681 (BRITISH MUSEUM, 55-10-3.) 1--THE TEXT INCLUDES AN ACCOUNT OF THE SIEGE OF JERUSALEM.



ANCIENT BABYLONIAN BRICK WITH SEAL, AND FAMOUS MONUMENT OF RECORD.

It is noticeable, however, that a stone and metal age characterizes both periods, one being more advanced than the other. Moreover, the relics prove that the prehistoric races were not wandering nomads, or savage hunters, as were the later tribes or races. This further proves my contention that the people before the flood were vegetarians, and scripture tells us plainly that not until after the flood did the fear and dread of man come upon the animals. It was at that time that they were told to regard the flesh of animals as their food, as they had hitherto regarded plant life. This implies that the second division of men were universally hunters and flesh-eaters, as compared with their antediluvian ancestors, each group following scriptural commands.

The deposits of these different periods bear out this theory. The remnants of the prehistoric races include few weapons, while those of the historic people have a superabundance of them, indicating that the latter needed them, while the former did not. The remains of prehistoric times are of forms now extinct, while those of the recent period closely resemble our present species. This indicates that the gulf between them is a great one.

We can safely conclude then that man existed, and lived in countless numbers at a period long before the flood; that he was found in nearly every portion of the globe, co-existing with the huge pachyderm monsters and other antediluvian forms. We may also assume that vegetable life was vastly different from that of the present epoch. This last we conclude from the present day coal beds. But we must remember that this time was before that quoted by Archbishop Usher's chronology, which places the creation of this earth at 4004 B. C. Such errors are due to incorrect interpretation of Genesis, and should be laid not to scripture, but to man.

No one today can read those first chapters of Genesis carefully and deny that the world was populated countless ages before the flood's time. And it is inconceivable that men should say that the events of the first three chapters could have taken place in one year. Science agrees that the earliest of discoveries

indicate an antiquity of from five to ten thousand years. Further, the secondary relics are about five thousand years old, both of which assertions aid in the proof of my claims. When they contend that the prehistoric remains are alike the world over, they offer direct evidence that the earth was universally populated long before the flood. This means that America was peopled as well as the rest of the world, especially when America has the greatest number of remains.

Science admits the lapse of years between the first and second divisions of finds, and they make a close distinction between them. They advance the statement that man existed during both these periods, and present evidence for all their claims. Their one error is in failing to recognize the flood. This is because in some places the flood wiped out all traces of men, while in others conspicuous remains would be left. For this reason the flood is not recognized by scientists, and this is the reason why they affirm that there was a series of minor floods which did not extend over the whole earth. We must remember, however, that the flood was of short duration, and that as "the waters assuaged," the lofty mountain regions would show but slight signs of having been inundated, while in the low valleys there would be abundant evidence of the desolation.

Further, if the flood had been slight, the few signs that would have been left would have soon been eradicated. While today science computes that it would have taken from twenty to thirty thousand years under ordinary circumstances to form the alluvial terraces, the talus slopes, and the detritus at the base of mountains. It is easy to see, however, how these years could be reduced almost to days by admitting the great deluge of scripture. The alluvial terraces about river-beds, as illustrated, would ordinarily indicate great antiquity; but if the ordinary conditions were multiplied a thousand fold, the antiquity would be diminished in proportion.

In brief, to admit a universal flood is to give up entirely the theory that an indefinite period of time has already passed over the earth. We should view both sides of the question in

a broad way, rather than in a narrow. Calculations which are not based on positive facts, should be made to admit of revising, as additional information is brought. It is evident, however, that most calculations have not had this treatment. Science, today, is prejudiced against the scriptural flood. But science has taken a similar stand concerning other things and then been obliged to retract, so the thing may happen again.

Today scientists regard with contempt Archbishop Usher's chronology, and well they may. But unfortunately, they have not as yet substituted a better date, and if I can accomplish this I shall be more than repaid for my labor and pains. If we admit the flood and call the present year nearly 15,000 instead of 5,913, we shall cause a revolution of science.

Peculiarly enough, the barrows of ancient Europe and Asia, and even the pyramids of Egypt, are lineal descendants of the chambered barrows of mounds. These are found in Africa, Western India and Asia Minor. Even the long-barrows of Great Britain closely resemble the mounds in America. The American mounds are as old as any, if not older. That is, we know that in the dim unrecorded ages of the past, there lived in this country, incalculable numbers of people who flocked to its shores from all directions, Africa, Europe and Asia all being represented.

Even today in Gila valley archæologists are unearthing ruins which show that a city once existed there with limits twice those of London today. It is a city that must have rivalled the palmiest days of Babylon or Nineveh. In Arizona, too, in spots where it was supposed that only the cactus and coyote held sway, we are finding whole regions of gigantic ruins. And so remote are they that the modern natives of the region are in ignorance of their meaning, and have not a single legend concerning them. They have laid buried for thousands of years. Who can tell how long they lived before the flood? They are surely identified with the first people of the human race, who perished with the deluge.

CHAPTER XLV.

QUESTIONS FOR SCIENCE TO ANSWER—WHEN THE FOUNDATION OF THIS EARTH WAS LAID—THIS EARTH PROBABLY BORNE BY DETACHED MASS FROM SOME OTHER LARGE PLANETARY WORLD—TRANSMISSION OF LIFE ACCORDINGLY THUS IMPARTED TO IT—CELESTIAL LIFE THUS BECAME TERRESTRIAL.

At the risk of being called foolish I will propound some questions for scientific men to answer. Suppose, for instance, that a large part of some other planetary world were detached from its present body, where would it go? Would it come to this earth, or what would become of it? On the other hand, supposing a large part of *our earth* should become detached, what would become of it, as it whirled through space? Would it finally reach other celestial bodies, or as do the meteorites, reach this earth, or would it return to its original source?

If we grant that this world has terrestrial magnetism, can we in the same breath deny that the celestial bodies are not governed by the same laws? If so, what is the law of nature regarding such bodies? Would the force moving them be centrifugal or centripetal? It is claimed to be a universal law that every particle of matter attracts every other particle with a certain force. Again, it is said that a repulsive force is positive, while an attraction which lessens the difference between the two bodies is negative. Now granting that the terrestrial earth has an attraction for certain bodies, why not that the celestial bodies have the same forces?

The strange part about certain meteorites is that they possess many elements not found on this earth. The ancients termed them stones of heaven. They are unquestionably of celestial origin, and come from other solar worlds, this accounting for the different kinds of meteorites. They are rare now,

but the ancients refer to them as common, so much so that they used the materials in them for weapons, of which there are many remains. Perhaps did we but know it, this earth was formed by large detached masses which came from pre-existent worlds. And with it there may have come to this earth the forms of life that were "brought forth" at God's command. Why not, if we agree to the nebular hypothesis, as to the formation of this earth from minute particles, which were attracted to each other, admit that "*When the foundations of this world were laid,*" it was composed of a great mass or body which became separated from the central mass of some other planetary world.

"The Lord hath stretched forth the heavens, and laid the foundations of the earth." (Is. 51:13.)

Again in Psalms 102:25, we read: "Of old thou hast laid the foundations of the earth, and the heavens are the works of thy hands."

These are the questions I ask science to answer. For it is my contention that the word "heavens" refers to other planetary worlds, which existed millions and billions of years before this earth was born, and that they yielded the materials and quota of life which the earth later brought forth. The heavens "shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." (Ps. 102:26.) "The hills melted like wax." (Ps. 97:5.)

"Before the mountains were brought forth or ever thou hast formed the world." (Ps. 90:2.)

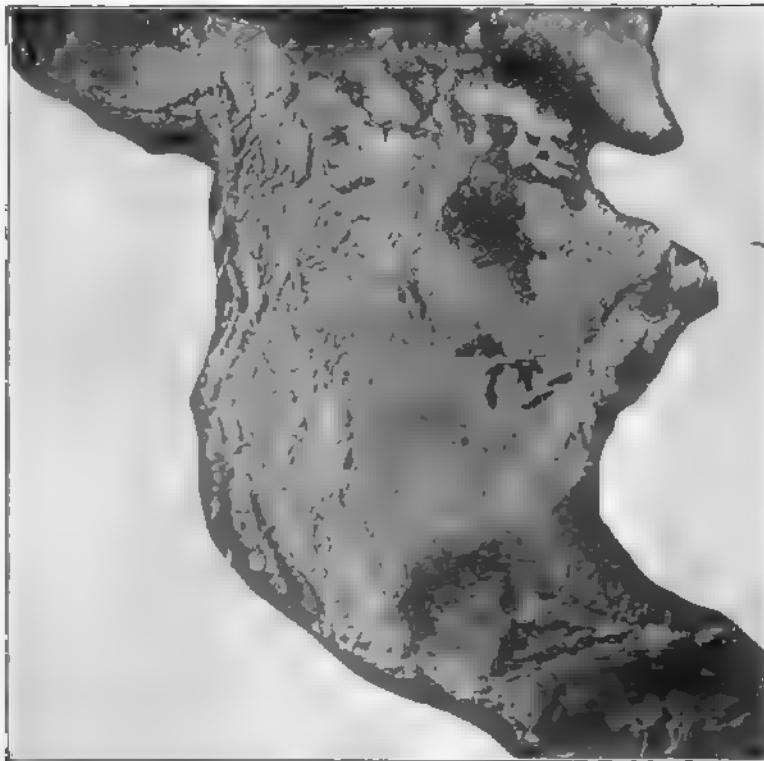
We have too long regarded this world as pertaining to this earth only, which is but a small part of it. So, too, with Genesis, first chapter, which says, or refers to this (our) heaven and earth only, for when we go to the second chapter of Genesis, 2-4, it plainly refers to *generations of the heavens and the earth*, proving beyond question my contention as to the plurality of others existing before this, our heaven and earth, was formed at all. Wonder not, then, that I claim that all the life on this

earth received its origin from these other planetary worlds, as disclosed and depicted in the words:

"These are the generations of the heavens and of the earth" (Gen. 2:4) which I contend so plainly define that it was the *generations of the heavens* that were first transmitted to this earth, when this earth was first formed, and that celestial life, by various stages of evolution became terrestrial. It also verifies my hypothesis that this earth might well have been *born* from a large detached mass from some other *planetary body* which brought with it its first forms of generations or the beginning, as is outlined.

For science or mankind to deny this is to deny scripture, and further, to deny their own records and to *impeach their own testimony in which they claim other planetary worlds do really exist, and that they have various forms of life peculiar and appropriate to them.*

If they do all this they must trace the origin of life all to this earth or planet alone, and so far hardly any readers will deny that they have miserably failed to do, and as a man I am anxious to see how they will otherwise explain and undo their own records, which will be necessary before they *can impeach mine.*



RELIEF MAP OF NORTH AMERICA SHOWING THE HIGHER AND
LOWER LANDS AND DRAINAGE SYSTEM - LOWER
LANDS SUBMERGED

CHAPTER XLVI.

GEOLOGIC CHANGES NOT BY SLOW PROCESS—ORIGINALLY GENERAL ABNORMAL CONDITION PAST—NORMAL CONDITIONS NOW—UNIVERSAL ABNORMAL CATYCLYSM OVER—NORMAL PRESENT NATURE DECEIVING—WRONG TO MEASURE SEQUENCE OF EVENTS BY THE PAST—FORMS PRODUCED BY PROCESS; NOT PROCESS PRODUCED BY PRESENT FORMS—PRESENT PHYSICAL GEOGRAPHY NOT THE RESULT OF NORMAL EROSION, BUT ABNORMAL RECONSTRUCTIONAL PERIODS.

I am well aware that scientific men contend that the vast geologic changes in this planet have been brought about by the slow normal processes of nature. Hence, the claim that it proves their theory of the enormous incalculable antiquity of this earth. However, nature herself seems to utter protest, and to give us proof of the fallacy of such arguments.

In our own way we have had ample proof that the great fractures in the earth's crust can well be attributed to convulsions of nature in remote and distant ages, just as small changes come now. There is no necessity of claiming for them any such vast hoary antiquity, or age incalculable, as would be necessary under the ordinary processes of wind, water and weather erosion.

No wonder that they cannot compute the age of the earth, in this way, for to even consider that these enormous valleys, canyons, hills, mountains could have been wrought by the slow action of ordinary processes is a fallacy easily refuted.

The truth is undeniable that these vast reformations bear silent witness to the fact that they are not old features, but comparatively modern ones. This should be a lesson as to the mighty works of God, and earth sculpture, wherein he left his

mark, "that the eyes of man may behold his power "to change things."

True, work is still going on, and it is now progressing by the ordinary processes of erosion. For the great ages of universal abnormal catyclusms is past, and now normal nature inclines one to the belief that it was always thus.

Today, at the base of these huge canyons, there trickle tiny streams which are but sleepy residues of once mighty waves of water tearing its way, assisted, no doubt, by geologic upheavals, depressions and erosion, as well. Hence, I repeat it, we are wrong to judge or compare the past with what is going on today. We must not measure the sequence of past ages by those of today, but rather consider the forms produced by the process, and not that the present process has produced the forms. Then will that aristocratic idea of vast antiquity fade away, and in its place will come the idea of a measurable reasonable age.

Even today scientific men (non-extremists) admit that there were at least seven epochs, or chapters, which preceded these periods of reformations and that alone bears out the truth of scripture, which so briefly tells us that it was really after the seventh epoch that these changes occurred. And I repeat there is no need for science to continue to argue or contend that the great mountain valleys, and canyons of the world are merely the work of normal erosion. Better be it said that abnormal constructional periods are responsible for them. While normal erosion hides the proof of it.

Here the reader must bear in mind that I do not claim that these changes were suddenly produced. This is not in harmony with biblical teachings at this time. It is true that but scant space is given to the review of the period, but there is every evidence in the scriptural accounts that the entire reconstruction was planned and executed with deliberation, and that it occupied vast periods of time. Today we have no evidence that normal wear and tear has always gone on as it has in the recent times. It is my claim that the earth in its present state is due first to normal conditions, then to abnormal, and then to normal,

again. There were periods of great convulsions, and today we see the result of all these influences. By recognizing these abnormal and normal processes we reconcile all the facts, and get closer to the truths, instead of farther from them. Then we can truly allow no hoary antiquity beyond computation, nor claim for them modern formation, or the result of work which is even now in a sort of lethargic state.

It is a correction of misapprehensions that I labor for, and to place them within the reasonable understanding of ordinary mortals. I want to convert men from mythical beliefs so far as possible, and to lead them into reality, provided they are within the limits of common sense, and truthful reason, to weed out the bad from the good, lessen exaggerations, and exemplify great truths that are otherwise too briefly and modestly reviewed.

Because long ages of the earth's history were consumed in its formation, it does not argue that similar periods were required for its reconstruction and reformation. It is the records of all the past that we must go by, and not that portion that is within the province of our own observation, and historians and geologists who base their claims on such a broad basis will do much to reconcile these assertions with the whole truth. When by the narrow gauge route, which they now follow, they might aim at first, but fail to reach.

No wonder that it is fatiguing, or that the mind fails to grasp the countless divisions allotted by science with regard to the history of our planet. Hence, an effort toward a closer, more comprehensive grasp of these things is timely, logical, profitable and sound doctrine. And today sees the advent of such a plan for the records of all the past are inevitably retreating under the increasing attacks of the elements, and soon the words of scripture will be all that is left for science to gloat over. Recall these imperishable words:

"Heaven and earth shall pass away; but my words shall not pass away." (Luke 21:33.)

"The grass withereth, the flower fadeth, but the word of God shall stand forever." (Is. 40:8.)

CHAPTER XLVII.

SECRET OF THE ANCIENT MOUND BUILDERS OF EUROPE AND AMERICA.

A FORESTLESS AGE.

LOST AND FORGOTTEN RACES AND AGES—A NON-FOREST AGE—
SCRIPTURAL VERIFICATION—THORNS AND BRUSH-BRIER
THICKET—AN EARTH-BUILDING AGE FOLLOWS THE OLD
STONE AGE—THEN BOTH—THEN A WOOD-BUILDING AGE—
HISTORY REPEATS ITSELF—PREHISTORIC FARMERS OR AGRI-
CULTURISTS—HERDERS—ROVERS—SETTLERS—HUNTERS, IN
TURN—SIMILARITY ALL OVER THE WORLD—AGGRESSIVE AND
PEACEFUL TRIBES—MIXED RACES FOLLOWING—ANCIENT
BARROWS AND MOUNDS OPENED—SCRIPTURAL REFERENCES
TO THEM—NOT DISTANTLY RELATED—NOT BARBARIANS OR
SAVAGES—PRIMITIVE BECAUSE OF SEPARATION FROM MORE
ADVANCED TRIBES—EASY TO GO BACKWARD, HARD TO AD-
VANCE—CITED AS EVIDENCE—OTHER POINTS TO THESE
ENDS—MOUND-BUILDERS SHOW PROOF OF ARTS, CRAFTS AND
ENGINEERING FEATS—THEIR RELICS SHOW ONCE HIGHER
CONNECTION—EMBLEMS OF THE TRIBES—WARS WITH RI-
VAL TRIBES—NEW AND OLD COMERS—DISSIMILARITIES DUE
TO ADVANCE OR RETROGRESSION—VARIETIES NOT NECES-
SARILY DIFFERENT SPECIES—PREHISTORIC TIMES A MIS-
NOMER—BIBLE DATE FOR BEGINNING, BE IT BILLIONS OF
YEARS OR FIFTEEN THOUSAND, HENCE IS ALL HISTORIC—
MORE EVIDENCE—FACTS AS TO THE ANCIENT SWISS LAKE
DWELLERS.

If there have been lost or forgotten races, so have there
been lost or forgotten ages. There is every reason to believe

that the ancient American mound builders were living in an age of non-forest growths. There was probably a scrub growth, for it was probably directly after the glacial age which had destroyed all the forests and wooded districts. Hence the mound builders were living in an age which we would probably term a non-architectural earth age. In support of this, we find all over the world mounds, barrows, caves, tumuli and stone and earth works, used as permanent habitations of man, especially where settlements were made where winter seasons prevailed.

That there really was a forestless age following the glacial epoch is also evinced by the stone-building periods shown in the ancient cities of America and the eastern world, where among huge ruins there are little or no traces of wood. Indeed the very fact that the stone, bone, bronze and iron ages existed, proves that a wooden building age was unknown, until practically modern times. Even today witnesses the fact that the wood-building age is passing, and the stone-building age is returning. While it can well be said that today we are living in a steel age in verification of scripture.

“And there is no new thing under the sun.” (Eccles. 1:9.)

That the mound-builders lived in this forestless age is proven by the ruins found all over the world. The construction of their habitation is of clay, mud or earth, with surface stones. Science, too, affirms that there was little or no forest at this time, but only brush growth. Scripture refers to this time also, when—

“Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.” (Isaiah 55:13.)

We observe, too, that with these mound-builders were the stone-builders, in regions when large communities and ancient cities of people existed. There was little or no wood used in the construction of these most ancient cities, even the furniture being made of stone or metal. In Europe the ancient bar-

rows are identical with the mounds in America, and all are found to be largely of earth and clay, showing proof of the immense dilluvian deposits of mud and clay. In these is little of stone or even of the washed boulders such as were gathered from that vicinity, surface rocks being buried under these alluvial beds and only mountain rocks or cliffs being exposed. We find that stone was used in the mountainous regions, while clay, earth and mud were used in the valleys.

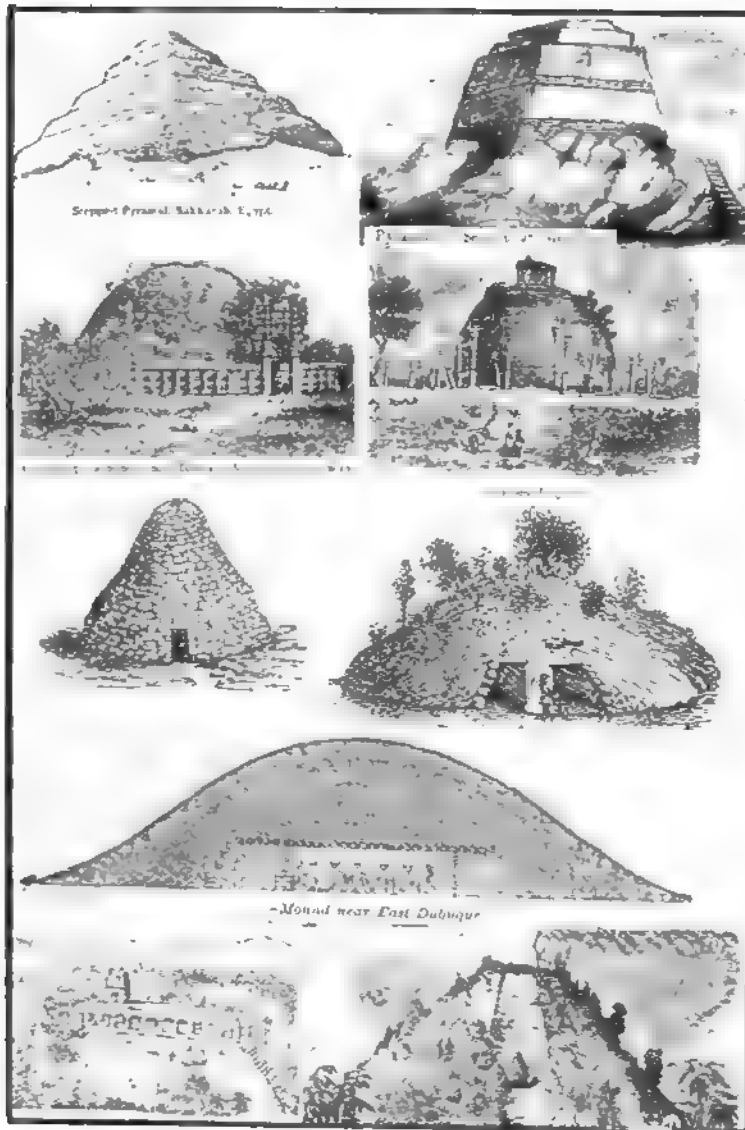
Even today the Laplanders and Esquimaux use these mound or earth dwellings, and they live in regions of little or no forests, as we know. These huts they use as summer habitations, and their snow igloos of winter are constructed like the ancient earth mounds, even to the chambered entrances. Even the Kaffir or Zulu kralls take on the form of the ancient earth mounds, but they are woven of brush instead of made of earth.

It must be noted, too, that these mounds were largely used in the agricultural districts in fertile valleys, while the sun-baked brick seemed to be used by the intermediate or more advanced tribes, the most progressive of them using rough or finished stone. These were the people of the cities who were skilled in all the arts and crafts.

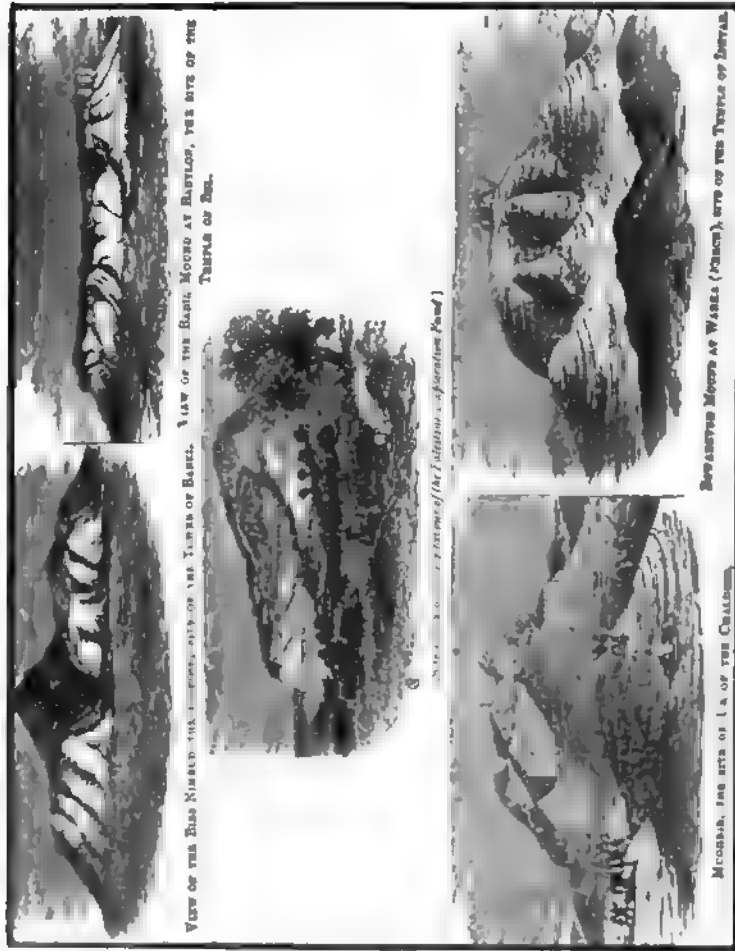
There is every evidence to show that the most ancient cities of America, Egypt, etc., existed at the same time as the mound-builders, and there was the same difference in progress between the rural districts and cities then as we find today. In all new settlements there are huts, shacks and dugouts, at first. These are in time replaced by frame buildings, then brick, and finally stone. If these are the stages by which we progress now why deny the same to the ancients.

The mound-builders were our first farmers or agriculturists—prehistoric, if you like.

Next to them in advancement we have the cliff-dwellers, and still more progressive were the inhabitants of the ancient stone cities, such as are being unearthed today. Certain it is, there has never been a time when all the people were in the same stage of progress. There have always been differences in men, the more ambitious advancing more rapidly than those



**TYPES OF ANCIENT MOUNDS AND PYRAMIDS OF STONE AND
EARTH FOUND ALL OVER THE WORLD.**



THE CITIES OF THE ANCIENTS WERE ALL BUILT IN HIGH REGIONS. THESE ENGRAVINGS PRESENT AN IDEA ONLY OF THE IMMENSE AREA THEY COVERED

less eager, just as we find it, now. Not only this, but some were located in surroundings more favorable for progress, than were others. There is no reason to claim men of different origin, because they have differences in the forms and materials of their habitations, any more than we need say the people of New York are of different origin than they of a small mining town, because the former live in brown stone houses and the latter in temporary shacks, dug-outs, shanties. The barrows of ancient Britain, the pottery and other antiquities found in these, compare favorably with those of America or Europe. In the same way, the caves of Britain are like to those of ancient America. While cliff-dwellers even lived in the old chalk cliffs of Britain or rock-hewn Indian temples existed. Among the relics and other evidences of similarity between the two continents are the sepulchres, the pottery, beads, weapons, incinerating urns, tools, charcoal remains, flint scrapers, arrow and spear-heads, stone axes, tools, implements, pottery, deer antlers, picks and articles of copper and bronze. Indeed the world's museums are full of these and other relics, all of which bear marked relationship and affinity with each other that is no mere analogy.

The same similarity is noted in the methods of burying the dead, also in the cromlechs, dolmens, boundary tablets, altars, burying grounds and fortifications.

The downs of Yorkshire, England, are dotted and scarred with old roads, village-cities, and burying-grounds of the so-called prehistoric inhabitants. There seems to have been the same acquaintance with metals here as in America. The forms of pottery are practically identical, as well in ornamentation as in shape. Their body decorations were alike, indicating that these people were at one time at least in contact with higher civilization. They, too, have had their chiefs and their prophets, and it does not require preternatural intuition to decipher their memorials, as belonging to a people of scriptural descent, concerning whom the Bible has been telling us. It has given us no itemized details, but is none the less authentic, even though science has not yet recognized its truths.

and Indian descent. Again it is evident that some of them came via Behring Strait to North America, while others came from south and west, the meeting taking place about the center, where the mound builders' forts existed. This would suggest that the meeting was attended by strife. Peculiarly enough, the central part of the country at this time was in the region of the Great Lakes. And it is in Ohio, Missouri, Wisconsin and Indiana that the greater number of these fortified mounds are found.

Another fact that seems to bear this out is that the ancient Northmen were well known for their fierce nomadic habits, as compared with the more indolent southern tribes. The one were hunters and the other comparatively peaceful agriculturists. And if we assume that America was peopled by two races dissimilar in habits, wants and aggressiveness, one from the north and east and the other from the south and west, the riddle of the mound-builders is solved, as it would be evident that they had been driven back upon the tropical tribes whence they came. And that when they thus collided intermarriage would account for their disappearance, so long considered a mystery.

Indeed, it has long been held that the mound-builders were in reality not a foreign strain, but merely a southern branch of the same race of red men, who later occupied their territory. Indian tradition in a way supports this theory, and removes the mystery. Certain it is America was peopled by tribes who largely differed from each other, and who when they met waged war. For in the ancient cities of South and Central America are remains showing marked similarity to the Egyptians, Ethiopians, Israelites, East Indians, Chinese, and other Asians, showing that the population was of a decidedly mixed character, and were doubtless from people of all directions.

"An altar of earth shalt thou make unto me." (Ex. 20:24.)

"And Moses builded an altar under the hill, and twelve pillars." (Ex. 24:4.)

"The fire shall even be burning upon the altar; it shall never go out." (Lev. 6:13.)

"Ye have dwelt long enough in this mount." (Deut. 1:6.)

"Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

"But that it may be a witness between us and you, and our generations after us, that we might do the service of the Lord before him with our burnt offerings, and with our sacrifices, and with our peace offerings; That your children may not say to our children in the time to come, Ye have no part in the Lord." (Joshua 22:26-27.)

"And they buried him in a hill." (Josh. 24:33.)

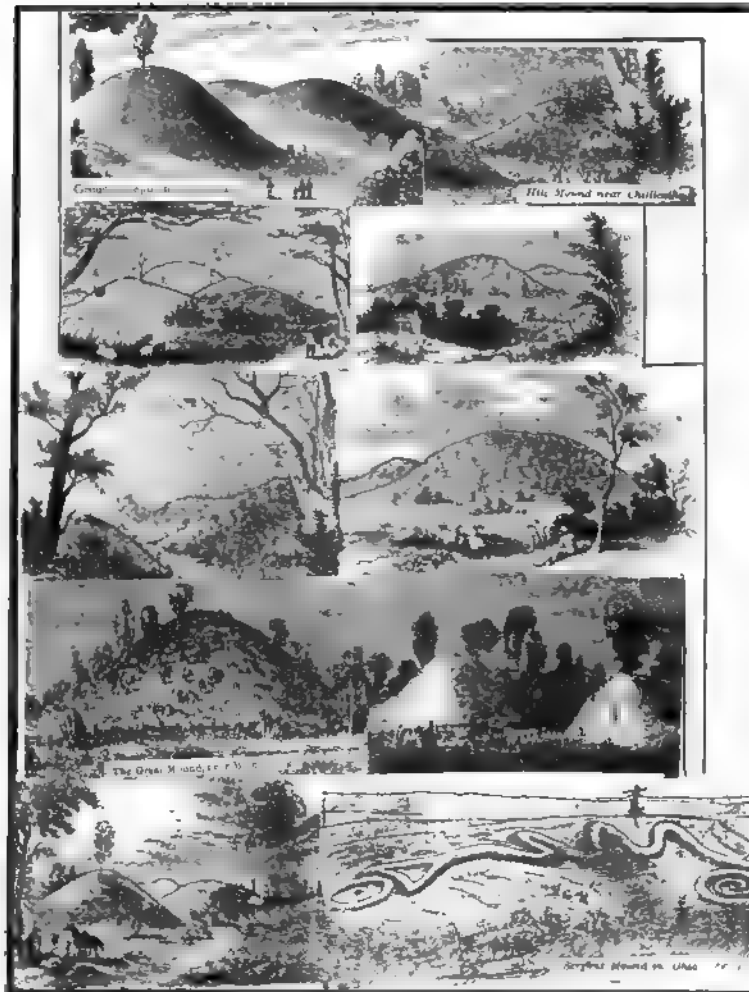
Indeed the custom of raising a mound or barrow over the buried dead is universal. They are memorials as ancient as they are lasting, both in prehistoric and historic times. They are found under varied names, they line the coast of the Mediterranean, and cover the plains of Northern Asia. They extend from the polar shores to Egypt, India, Africa, China, Japan, or America. They are unquestionably of the same origin, but have passed through various phases of development. The incineration of the dead in these mounds was the same custom as that practiced by the Greeks and Romans, and referred to in their writings. There is hardly a mound in the world, but shows traces of a funeral pyre, as well as burial remains. The disposition of the dead seemed to depend, as to details, upon the wishes of the tribe or the individual. There are in each case signs of primary and secondary interment, all evidencing a belief in resurrection. They even placed water, food and implements near the body for its preservation until its entry into other worlds. In almost every instance, no matter how crude the burial, the head of the corpse was placed facing the east, a practice still used today. There were many cases of interment with the body in sitting posture or laid on the right side (depending probably on the preference of the living person). Again, the mummified remains of American Indians are wrapped in rude cloths and tied with ropes of fibrous bark, indicating a scarcity of the wooden repositories, in which the Egyptians laid their embalmed dead. In one there was found an attempt to imitate the Egyptian method of perfectly pre-

serving the body. This was of course an art in Egypt, and the imitation was a poor success.

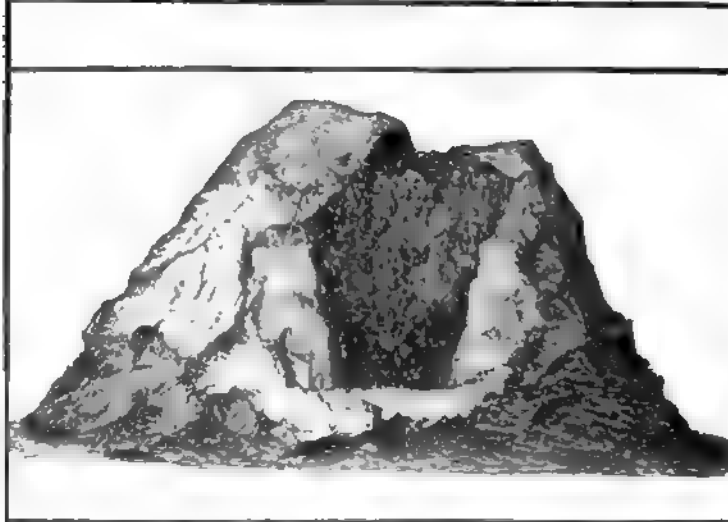
So, too, with their pottery, the one being perfect and the other crude. Yet there was an undisputable similarity between them in shape and kind, even though the American forms were unfinished. However, as time progressed, some families excelled in pottery, others in weaving and dyeing, while still more perfected themselves in fashioning weapons. Therefore we must grant that all evidence indicates that all races were of one common origin, and their ancestors were those who peopled the earth after the flood, or the generations of Noah.

There is every evidence that the mound and cliff dwellers were related, distantly at least. Each had low land villages, dome-shaped huts, agricultural sites in fertile valleys, and herds or flocks. Migratory tribes pursued their way here. They seem to have been peaceful tribes, and to have possessed knowledge of various industries such as herding, fishing, hunting and agriculture. Many of the most ancient mound cities are along the great inland waterways and many of them are fortified as if made secure against attacks from more wandering nomadic tribes such as Indians, or perhaps enemies of their own race. In other districts these mounds are without fortification, showing that there was a region outside of the zone of general travel. It seems too that certain of them were what we would term depots of trade, or supply stations for barter and exchange, with people who passed by in either direction towards centers of population. These mounds then gave way to larger similar habitations, and in mountainous districts to more permanent sheltered abodes, such as cliffs and pueblos.

In all these ancient ruins are found bone and stone implements, pottery and weapons, generally resembling each other, although differing in detail, according as the people differed. We conclude also that the mounds were abandoned, and not that the people were exterminated, for no human remains are found, indicating that they removed their dead, a custom with ancient eastern tribes. They seemed to occupy these mounds in certain seasons, and to erect them as family memorials both



THE ANCIENT MOUND BUILDERS RUINS OF AMERICA (THOUSANDS OF THESE ARE FOUND IN WESTERN STATES) AND PRESENT SIMILARITIES TO THOSE FOUND ALL OVER THE WORLD.



Big Mound at St. Louis (Missouri).

NOTE THE SIMILARITY OF THESE TWO GREAT MOUNDS. ONE
AMERICAN, THE OTHER EUROPEAN. BOTH WERE BURIAL
MOUNDS USED BY THE ANCIENTS.

to the living and to the dead, using them for protection from wandering hordes ; altars (high places), observation habitations and various other purposes of a family or tribal nature as well as for domestic purposes.

Some of these mounds, no doubt, were used as sacred high mounds, places so frequently used by the wandering Israelites and Egyptians of scripture. In addition to these mounds they used brush huts. And the fact that no stone or wood is used shows that they were living in a non-architectural earth age, rather than an age of forests. At this time forests had not yet reached full growth. Mud or sod huts were common among the Laplanders, Swiss Dwellers, Esquimaux, Norwegian, Irish, and Scotch and even today are found in small numbers.

They were evidently subject periodically to attacks from without, for they have fortifications as defense against nomadic tribes, who were probably the ancestors of the present Indians. Certain it is that the Indians were not mound builders or fort-builders, at least to any great extent. They have always been a race who, like the wandering Arabs, sought to enrich themselves by periodic raids, sudden onslaughts and slaughter of the repulsed, eventually driving peaceful tribes to other regions. This is more probable than that they perished, or there would be more abundant remains. Instead they, too, have taken the remains of their dead with them.

Among their relics are pottery, weavings of fibre, bark and hemp, grinding stones for cereals, sinkers and floats for nets and fish-traps, agricultural tools of stone, articles of native copper, and even of bronze showing unquestionably that they had intercourse with outside tribes, obtaining things from them by barter or exchange.

Indications are that the mounds were used as signal tops, or sacrificial altars, akin to those sacred mounds or altar-fires of the Israelites only a thousand years before Christ, we read,

“All that are Israelites shall dwell in booths.” (Lev. 23:42.)

“The fire shall ever be burning upon the altar ; it shall never go out.” (Lev. 6:13.)

"The children of Israel made them the dens which are in the mountains, and caves, and strongholds." (Judges 6:2.)

"I will drive them into a land barren and desolate." (Joel 2:20.)

"And they shall wander from sea to sea." (Amos 8:12.)

"A great heap of stones." (Joshua 7:26 and 8:29.)

"Then the people did hide themselves in caves, and in thickets, and in rocks and in high places, and in pits." (Sam. 13:6.)

They had, we note, used the tops of those mounds for ceremonies, sacrifices, fires and signals, while the larger mounds seem flat at the top as if used for various purposes, possibly as temples, at divers seasons. All through scripture we find mounds used as sacred high places, dwellings and monuments.

Since they are the most in evidence along rivers, we associate them with historic tribes of scripture, as well as with the prehistoric men. Scores of the mounds are in the form of truncated cones. Others are pyramidically square, round or oblong, while others are of irregular shapes and sizes. All signs seem to indicate that they were agriculturists or herders. They seemed, some of them, to have been familiar with metals, and their pottery, while crude, is identical with that found all over the rest of the world.

There is no evidence to suggest that they were savages or barbarians. Everything shows that they had descended from distant and more civilized people, possessing marked religious character, and ability to progress. Engineers pronounce some of their fortified mounds perfect. Their jewelry indicates higher ancestry. They were familiar with irrigation and knew how to make sun-dried brick, construct ramparts, fortifications and breast-works—huge trenches and connections to central and outlying districts which embraced more and less important points of vantage and access or egress from or to which they could control the situation in their immediate vicinity.

Many of the most important mounds seem to have been erected as memorials for the dead, and to be emblematic of great chiefs or tribes. They present marked similarities to those

of Central America and Mexico. They are found in almost every part of the country, and particularly along the great waterways, in the most fertile spots ideal for settlements. They seem to have been sun worshippers.

The fact that certain of the mounds represent animals presents another link in the evidence of eastern origin, for Mesopotamia is full of these mounds. All the ancient cities were built on hills. The ancient mounds of Ohio have these fortified earth-walls, and circles covering thousands of acres. There were reservoirs, sluice-gates, earthworks, great towerlike mounds, pyramidal in structure, ditches, moats and ruins of ancient waterways and garden enclosures.

Among the ruins are found pottery, stone and metal implements, axes, knives, pipes, tools, copper and bronze utensils, plates of mica, beads, stone-images like dolls. Warren county, Ohio, is dotted and covered with these ancient edifices, but to claim them older than the Christian Era is a fallacy. They are one to two thousand years old, or perhaps less. Indeed they seem to have been used three to five hundred years ago, and at a still later date, by the Indians themselves. It is true that we have been taught to consider them as thirty thousand years old, but this is now known to be a great error.

As to the forms of mounds, they are varied, representing as they do, lizards, turtles, snakes, eggs, fish and such other forms as may have been emblematic of the tribes. From the shape of a mound, we can learn of the tribe that erected it. In the same way the Assyrians and Babylonians erected temples to their deities, gods, kings or chiefs.

There seems to have been some rivalry as the mounds grew, and as the populations increased to immense numbers, fortifications were erected to protect the tribes from their enemies, who were probably the wandering nomads. Many relics of these conflicts have been gathered, such as bone awls, copper beads, polished shells, bodily ornaments, copper and stone axes, and numberless arrowheads, showing that struggles took place.

If these people possessed any written records, picture or sign writing, we have no traces of it. But as the mounds were

ransacked hundreds of years before our day, all their hieroglyphics may have been destroyed. Certain it is, the serpent mound is proof of art of no mean order and is a book in itself. The fact that these dwellings were of earth and not of stone speaks for itself. They built their habitations at a time when there was no forest growth. And they chose fertile valleys. It is easy to see then that it would be difficult to have stone in these valleys, either for building purposes or for tools. They thus became earth architects, even though their ancestors were builders of stone. In time they reached South and Central America, and here we again find stone buildings in the cities, and the earth mounds, only in the rural districts.

It is evident that the mound and cliff dwellers were not distantly related to the American Indians. Modern archaeology verifies this. The separation and differences were due to different surroundings. They were separate tribes of a common family. Some were agriculturists and tillers of the soil, others herders of flocks, and still more were roving peoples. This is the same difference that is noted between the occupations of Cain, Abel and Seth, or between those of Shem, Ham and Japheth.

Hence it is not difficult to see how the mound and cliff dwellers, and the Indians were fairly closely related. As they separated the differences in their customs increased until they were almost opposite. The antipathy they felt for each other indicates relationship. We note the same divergencies in a single family. Therefore it is not to be wondered at that they are to be observed in a whole company. There are so many varieties now and yet they present analogies that prove both from a theoretical and from the practical point of view, that they are undoubtedly from the same common stock.

There is hardly a nation today but has three classes of people, and yet we do not deny them their nationality. In the same way differences between the mound-builders, Indians and Esquimaux, in no way prove them to be of different origin. And much of the mystery which surrounds these past tribes will be explained if we seek to unite instead of separate

them. There is no necessity to claim tribes as unrelated, because they have certain dissimilarities. The southerner is different from the northerner, but they are of one family. The world is no bigger than it is. There may be white, brown and black races, but they of one blood. Varieties are not species.

Today we hardly speak of the sons of the old world as being related to the new. Yet they are closely united as a common family. There is no old world or new. There is but one species, although there are many varieties, "God hath made of one blood all nations of men."

Well, indeed, may South and Central America be termed the Egypt and Ethiopia of America, for even in the Yaqui Valley are rivers that can be likened to the Nile, which rises twice a year, overflowing the bottom lands, and enriching its already fertile soil. Its climate is perfect. Millions of acres stretch out like a billiard table, blossoming like the regions of the old Nile, and very productive. We cannot wonder then at tribes wandering through the deserts, mountains and plains, seeking for Eldorado, Paradise or the golden age.

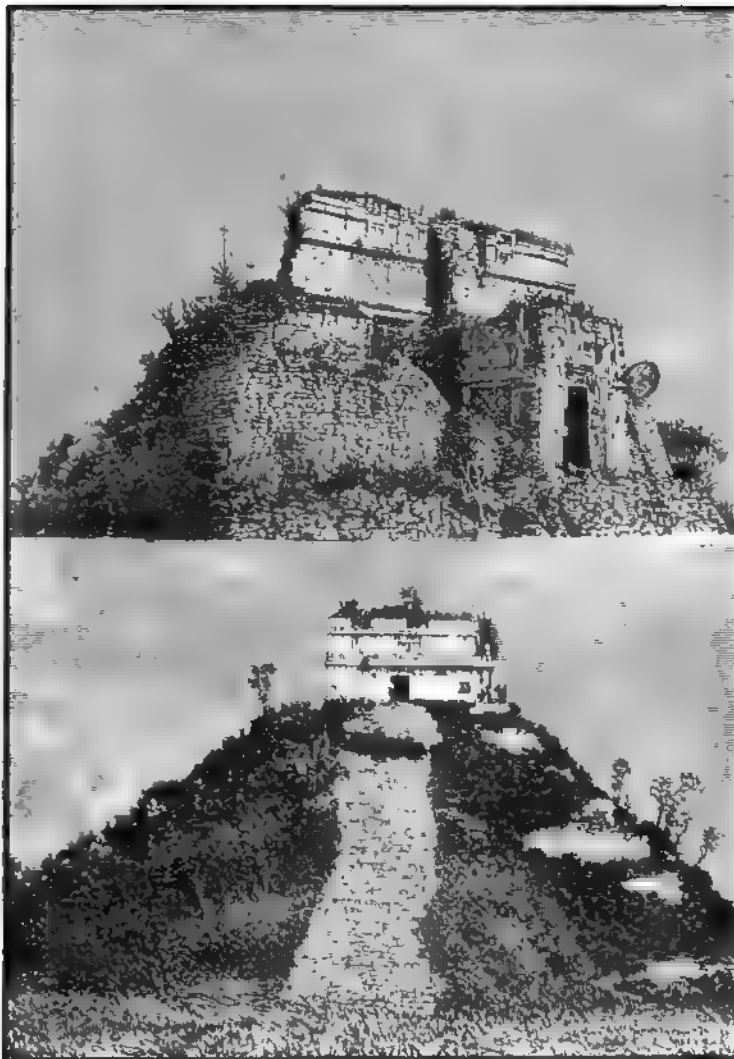
The mound-builders and cave-dwellers can also be compared to the rock-cut cave-dwellers of India, and to the scriptural peoples who, as quoted before, lived in cliffs, caves, clefts of rock, hills and pits. These were the Palaeolithic and Neolithic men—men of cave prehistoric times. They never really were prehistoric times. Biblical history dates from the beginning, be it fifteen thousands or fifteen billions of years ago. Five thousand years of research finds the Bible alone, the rock of Gibraltar, defying time and all the sciences. It dwells on facts from the beginning to the end. And there is more to the first chapter of Genesis than to all the countless volumes of science since the days of Moses. If one wants to know of this world before the Paleolithic or Glacial Ages, let him read this chapter. If he wants to know more, let him read the rest of the book. All science for three thousand years has not told us much, and all its dependable proofs have been anticipated in the first chapter of the Bible. Genesis, of all scientific works has been "weighed in the balance and not found wanting."

It is not for me to claim that the mound-builders were of the lost tribes of Israel. They might equally well have descended from Arabian, Mongolian and Ethiopian, mixed stock. There is evidence for both claims. In fact America may have been populated before these tribes of Israel were lost. Very probably the Semites, from the family of Shem, first reached here, coming from the northland routes. Long after, probably, the Chinese, Phoenicians and Northmen followed by ocean and coast routes. The Hamites, Semites and the sons of Japheth amalgamated, and now "there is nothing new under the sun," as of old.

America in ancient times had its quota of Tartars, Jews, Hebrews and Chinese, just as it has now. That is, Semites, Japhethites and Hamites probably reached America in the order given. The brown people came here first, and the brown race will probably always be the predominating race. The white people are of an acquired color, just as are the black. Originally all were brown, "and of one blood, God made all nations of men." The sons of Ham went to the "regions of burnt faces," "people scattered and peeled," and turned black. The Asiatics remained brown (Semites), while the sons of Japheth went in a northerly direction and became white.

Doubtless, too, America was first reached by land routes before the ships of Phoenicia plowed the seas, or before boats were perfected, via Behring strait. Later other people came, both by land and by water routes, and have continued to do so. Colonization of the world began with the confusion of tongues and the dispersion of nations over the earth. Navigation was born when Noah built the ark, and has been gaining slowly ever since. As regards the idea that the Carthaginians, Greeks and Romans first populated America, very probably this continent was peopled before those nations were born. At the time of their birth, the Chinese had had great cities, and toward them the mound-builders were gradually pushing their way.

Further, the mound-builders are identified with that ancient civilization of Central America, and in pushing their way, and settling in the valley and river regions where we now



1. RUINS OF ANCIENT AMERICAN PYRAMID TEMPLE—CHICKEN
ITZA. 2. ANCIENT MOUND TEMPLE AT UXMAL, C. AMERICA,
"EL CASTELLA."

$$u = \frac{1}{2} \left(\frac{1}{2} \right)^{\frac{1}{2}} \left(\frac{1}{2} \right)^{\frac{1}{2}} = \frac{1}{2}$$
[illegible][illegible]

Year 10: 5

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find their mounds, they show proof of having come from the south or central regions, near to where we know the most ancient civilization in America existed. When they pushed their way north, they were driven back by the tribes from the north (Skraelings), who were the true ancestors of the American Indians. Thus the different tribes looked upon each other as intruders. It is a noted fact that northern tribes are more nomadic, while those in the south are more peaceful and settled.

"Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth." (Jer. 6:22.)

The inference then is not that the mound-builders were exterminated or mysteriously disappeared. Instead, they were driven back whence they came, explaining thus their appearance and their disappearance, and indicating a close relationship and connection with the most ancient nations of Mexico and Central America. The forms of their mounds and every relic found supports these facts. Their religious forms of worship, the truncated pyramidical forms of their earth mounds are practically identical with those of Tocalli of Mexico, and the countries farther south. And they were driven from the northern and central regions of the United States by their enemies.

It also verifies the contention that America was peopled by nations from the east and north of Asia, by way of the Aleutian Islands and Behring Strait, also by way of the Atlantic and Pacific. (Mongols and Malays.) (From the sides of the earth.)

Certain it is that these people came to America at a time closely following the glacial epoch, and this was practically a non-forest age. It is also evident that the forests which have grown up around these mounds have matured since the occupancy of the mounds, for the oldest of the trees are not more than a thousand years old, if that. The greater number of the trees are of comparatively recent age, when considered with relation to the mounds. Indeed, the most ancient of the stone and earth dwellings are unquestionably relics of an age in

which there were no trees, and little or no vegetation of any kind, with but few regions excepted.

Hence, rightly interpreted, all the sciences are in harmony with the venerable records of scripture; and the Christian may with confidence defy his adversary, the scientific atheist, to point out and prove biblical errors. Even anthropologists have failed to settle the boundary between civilized folk and savages. But let them turn the light in the right direction, and remote antiquity will prove to be within a measurable distance and archæology will be a blazing torchlight, verifying and not contradicting scripture.

We have too long endeavored to trace the ancestry of civilization to primitive savages. And the public seems to welcome such mysterious allusions or delusions. Why not reverse the order? Why omit reference to a golden age? Then we will find that there were just as many savages of the white races as there were of brown or black, in the middle ages. The ancient Celtic druids, the Gauls, the Teutons, the Northmen, and the Italian all present striking analogies to the most savage brown tribes. Indeed, as scripture tells us, the savage tribes of the world did not exist until the middle ages, when even the ancient Britons before the Roman invasions were not far removed from actual savages or barbarians. Indeed, all history and science teem with proofs that the most ancient races lived in a golden age in its earliest state, and that not until the dark middle ages do we find savages, a period about three thousand years ago.

As to why this was, let those who seek to learn read Duet. 28:15-29, and he will ask no more questions as to man's fall to a savage state. Then glance at the Christian nations today, and their civilization which is the reward of God to all people who "depart not from his ways."

THE ANCIENT LAKE DWELLERS.

We must not overlook the so-called pre-historic ancient Swiss Lake Dwellers, and the mystery concerning them. In a previous chapter, they were referred to, simply as ancient ágri-

cultural tribes and herders. They were ancient inland fishermen, who depended, part of the time on agricultural pursuits and hunting and fishing. The hardy Norwegians, today, practice the same thing, being in turn fishermen, herders or agriculturists, according to the season.

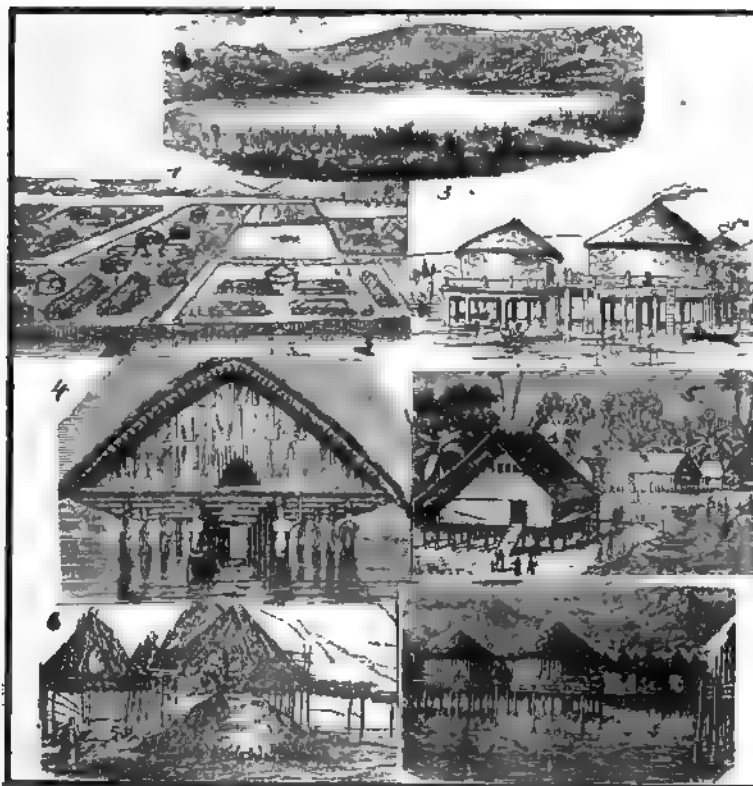
Identical with the remains of Swiss Lake Dwellers are remains found in Ireland and Scotland. Each race had their small plot of ground, his flocks or herds, goats, sheep or cattle. They were fisher tribes and agricultural tribes together. In Scotland and Ireland these dwellings are called "Cranages." Indeed they are merely ancient fisher folk, there being no mystery about them. Like the mound-builders, or Lake Dwellers, they probably abandoned these dwellings, or were driven out by other tribes who perhaps burned their habitations after dispossessing them.

The ruins show evidence of a civilization of no mean order, as well as previous intercourse with nations and people of far advanced types. They were in a way far from being savages, as their abundant relics testify. They had domestic animals, cattle, sheep, hogs and fowl. There are found grains of corn, wheat, barley and maize, also stones of fruits, acorns and nuts. Stone of various kinds of the fruits have been found and petrified, even whole fruits, nuts and cereals. The woods do not denote great growths, but there were oaks, beech, fir, maple, hazel, yew and pine.

They wove cloth and nets of flax, and had corn-crushers, grinding or mealing stones, pottery, hearthstones for cooking and baking. Among their relics are found bone, stone and bronze implements, and jewelry. There were hairpins, knives, bracelets, sickles, chisels, swords, fish-hooks, buttons and bronze wire rolls. There were also nets, sinkers and needles, even bobbins for weaving, and hand-looms similar to the most ancient kinds. Their finer bronze relics show copper and tin—pure bronze—while others contain copper, zinc and brass. They give evidence of being fishermen of no mean order. They were also hunters, herders and agriculturists on a small scale. That is, in certain seasons they were land dwellers, and in others, lake dwellers. Fishers, hunters, nomads in turn.

They seem to be a Celtish, peaceable advanced race, similar to the inland fisher-folk of today. They show that they had a Phoenician knowledge of certain arts and crafts. At most, they did not live more than three thousand years ago, probably much less, those of Lake Constance, Neuchatel, Switzerland, and Moosedorf especially. The discovery of these was in 1853, when a period of drought, with its accompanying shrinking of the waters of the lakes and rivers, exposed the ancient ruins, and paved the way for further exploration. These habitations take the form of dwellings erected on piles inserted in the soft mud, interspersed with stones, layers of sticks, brush and stems, built break-water fashion, the whole surrounded by a stockade of piles, reinforced by clay, gravel, sand, or earth. The buildings were made of hattle hurdle, thatched with brush and roofed with sod, showing knowledge somewhat akin to the ancients.

There is no necessity of making mystery of them. They were a migrating people, no doubt, finally choosing a favorable region for a permanent dwelling. They lived here a somewhat isolated life until others dispossessed them. Or they may have abandoned them of their own free will, and migrated elsewhere. Their dwellings were simply fishermen's huts similar to those found all over the world—in Ireland, Scotland, Sweden and Norway, and even in the more remote districts.



1, SITE OF ANCIENT SWISS LAKE DWELLERS. 2, THE SITE RE-STORED. 3, ENLARGED VIEW OF DWELLING. 4, TYPE FOUND IN NEW GUINEA. 5, PHILIPPINES, CUBA, PORTO RICA TYPES. 6, KANSCHATKA DWELLINGS. 7, SOUTH SEA ISLANDS.



Town of Brunei, Borneo, built on piles

CHAPTER XLVIII.

"SCRIPTURAL SCIENCE VERSUS MAN-MADE SCIENCE."

Scientific men are sticklers for records, proofs and facts. They claim that they refuse to speculate. Yet the truth is that they are notoriously vacillating and fluctuating. Hardly a decade passes but they change their basis of argument and indulge in wild speculations and incoherent dreams. Only a few years ago, the preponderating opinion was in favor of a multiple centre of creation, and numbers of species. Then came the idea of spontaneous generation, protoplasms and the ape theory. They calculated that there had passed several millions of years over the earth, some even estimating that there had been three hundred million, six hundred and six thousand four years and a few days, absolutely getting down to days and hours even.

It is safe to predict, however, that the time is not far distant when science will turn, as it did once before, to scriptural proofs for much of the matter they hold in dispute. They will then go back to supreme powers and ages, look heavenward, and stop scratching the surface of the earth for proofs of their theories. They will learn to read between the lines of the scriptural accounts of creation instead of skimming over its surface. They will deny spontaneous generation, protoplasm growth or development of man, and his evolution from beast or ape. They will then claim to refuse to speculate further, and will recognize a self-conscious creator, and the one scientific book that has withstood all attacks, defying time and man to disprove its statements. This book will then be read in a new light that will stir Christianity to its depths.

There have been millions of volumes written by science, and they have been changed a million times, some of them

buried never to be resurrected. But each book of the Bible has been tested in the "*Furnace heated seven times.*" Every word, verse, and chapter has been under the searching gaze of millions of wise men and under the microscope of modern scientific or theologic criticism; every one of its historical statements has been "weighed in the balance" and not "found wanting." The ravages and onslaughts of time have not changed it one jot. Every geologic and geographic allusion has been scrutinized by the most modern scientists and learned men. Every reference to Babylon, Assyria, Ethiopia, Phoenicia, Noah, Greece, Persia or Rome has been considered and actual proofs found. The men who have assailed its pages or words are gone and forgotten, and not one of their shafts has left a scar on its pages. In trials of strength, science has lost and the Bible won every battle, as it has over philosophy and criticism.

Science itself admits the unreliability of certain theories by showing how rapidly one succeeds another. How different are the teachings of today from those of a hundred years ago. They have been completely revolutionized. And we shall yet see the day when science will admit the antediluvian period and the population at the time. Further, they will agree that this epoch was followed by one of great geologic change, brought about by submersion at the time of the flood, and later wrought by the glaciers immediately following. The true historical age came next, being the time of the second division of the human race, and the so-called relics of the pre-historic times really belong to the historic period. And the remains which fill our museums, remains supposedly of lost forgotten mysterious people, are merely relics of those who lived prior to the Christian Era. They were most of them biblical tribes, the ancestry of whom is so plainly given in the Old Testament. In brief, they will

"Prove all things. Hold fast that which is good." (I. Thes. 5:21. Joshua 24:14.)

If we ask the men of science to consider the events of the creation creation accounts in Genesis, and you find a large majority of them absolutely ignoring them, insisting that they

are contradictory, and not in accordance with scientific proofs or records. On the other hand, ask the ministers of the Gospel for facts regarding science, and the same large majority will declare that the creation accounts in Genesis are the most difficult of interpretation, and the contents are so deep that no man, or group of men, has been able to explain them. In other words, both scientists and theologians agree in disregarding Genesis, the scientists considering them as mythical, and the theologians as too difficult. Both, peculiarly enough, admitting the teachings of the later chapters of the Bible. All this, when in reality the book of Genesis is the most capable of understanding, and the most truthful and accurate, in spite of the fact that it has for a long time been misunderstood and misinterpreted. Further, no chapters in the Bible are more interesting, and they cover or review ages or epochs over an indefinite period of time, more than all the rest of the Bible put together. It is the most profound scientific work in existence today, and in itself anticipates each and every discovery of ancient and modern science. And instead of being difficult or mythical, it is the plainest and most understandable part of all the Bible. If these chapters are read carefully, instead of being flitted over, they will enlighten the mind to a surprising degree, and may produce a revolution in scientific and scriptural history, the very arguments used against their truth being the strongest in their favor.

This is an age when men are inclined to turn against new or original theories, toward older and more generally accepted ones, forgetting that they are living in an age of new discoveries and achievements. Every few years a revision of opinion is necessary because of this progress. Theories that were regarded as positive, a few years ago, are now without a single believer. And what we today consider to be incontrovertible will doubtless be proved later to be a series of errors.

Strangely enough there are very few who really understand the true sequence of the scriptural creations, most people holding that Adam and Eve were the first man and woman created. Even the ministers of the Gospel seem to have over-

looked the grandest of all the chapters of Genesis and the science it contains, therefore, the world has long been deprived of the information contained in them.

Nearly all great works have been inspired ones, and the inspiration is of the reader as well as of the writer. It is an awakening influence, a creation of new thoughts, and opinions, or broader knowledge; a crowding out of old fossilized ideas, and the infusion into the mind and soul of hitherto unmoved persons, a sudden perception of things by which one can see right from wrong. Indeed, the reader must be inspired as much as the writer, in order to understand the great truths, and to separate them from the mass of detail which surrounds them. Thus, when God inspired men to write the Bible, He perhaps inspired a few to understand its meaning, while to the majority it is but a series of riddles. It is because of the great depth of meaning that a part of the Bible is so little understood, but were it written more in detail, it would require a thousand volumes to contain it all, and these when once read would be cast aside. However, as it is, and like all classic works of genius, the broad, deep meaning, the richness of its truths, and the vast storehouse of its knowledge, prove themselves to be God's word and work, because they are beyond man's complete understanding.

The Bible is like science, art and invention, in this respect, the aim being ever to get the greatest results from the least investment, whether that investment be of time, money, or learning. As writers are inspired to portray events, so must readers be inspired to understand. "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." (Job 32:8). "It is the glory of God to conceal things; but the honor of kings to search out a matter." (Proverbs 25:2.)

When Paul wrote "that rock was Christ," he had no reference to granite boulders or rocky crags of mica, feldspar, or hornblende. When Jesus said, "I am the good shepherd," He did not mean that He tended flocks or herds of cattle. When He said, "I am the vine, ye are the branches," He was

not referring to the garden grape vine that climbed the wall or shaded the "pool of Siloam." He spoke in figures or parables, which had true depth, and not surface meaning. When He said, "Except ye eat my flesh and drink my blood," He did not intend to teach cannibalism. When God said, "In the beginning," He did not say 4004 B. C., and when He said "day," He did not specify a twenty-four hour day. And the man who puts his own narrow interpretation or construction on these things, and then kicks it down, is objecting to his own work, and not God's. Misinterpretation does not alter fact.

From the same stone quarry builders get materials for mansion, palace or pavement. From the same bricks are built church, jail, asylum or tomb. The same mother's womb may bring forth murderer, thief or preacher. These are man's works, not God's. He points out the way, and has endowed us with the intelligence to see wrong from right, indicating that misery, shame or ignorance await those who refuse or fail to see the light, and who grope in darkness.

We all seem to be creatures of impulse, and we have gone so long and so far in our own way, that it seems to be next to impossible to turn or lead one from his beaten track. It is human nature to fight new things, to ridicule, or to doubt. There is hardly a modern, scientific idea, or a discovery or invention, but what must first literally fight its way into existence. Such is progress. Only a few years ago, one hundred thousand men laid down their tools, and walked out of the biggest factories in America, because new machinery was installed which would reduce the amount of laborers. Yet the same invention, today, employs thousands where one was employed before. It revolutionized the old plan, and today, is a blessing. Colleges and universities have removed in apparent disgrace, their most brilliant professors or instructors, because they advocated new ideas or radical changes; changes which the same schools were later compelled to recognize or adopt.

Even the varied sciences have fought their own progress, contested radical departures, or advances from old fossilized

narrow paths, only later to welcome these same ideas with open arms. The biblical, scientific and literary world have all passed through these stages, and will do so in the future. Therefore, do not judge too harshly the theories in this work until they have been tested by time. Hear all the evidence. Do not convict on the testimony of the first witness.

The greatest enemies of progress and advancement are those who do not progress themselves. Knowledge is knowledge, even if it come from a fool. A rough diamond in the clay turns to a brilliant gem in the hands of a master of the jeweler's art. While the hidden truths of volumes consigned to oblivion are perhaps richer than some of the world's most famous masterpieces. The man who reads fiction may hate a lie; drunkards preach against rum; and the truth is never so convincing as when told by a liar. From an acorn springs an oak; but you cannot crowd the oak back into the acorn. In the same way we fail to understand scriptural truths, because we have been looking at them through the wrong end of the telescope.

Indeed, it is poor logic, and a display of ignorance to hesitate to change one's opinion, when good evidence is produced, that the old ideas were wrong. Mankind and the sciences owe themselves a duty to put aside these preconceived prejudices against new ideas; or at least, to entertain them till they have been proved not feasible. Every year we witness changes in scientific theories, explosions of pet theories, or assumed facts. Indeed, a goodly share of them seems to be built in a quicksand foundation, gradually sinking, and requiring a continual rebuilding or addition to keep the top in sight. While those on solid foundations are piled so high with details, that even they become shaky, and the removal of a few pieces causes a collapse, and often nearly the whole theory must be braced or rebuilt. What were universally accepted facts a few years ago have now scarcely a believer. In fact, the one science of all that has stood the test of ages and generations, is the Bible. For thousands of years it has been attacked, and the harder it has been assailed,

the more strongly it shows its power and strength. It is an encyclopedia of every science and craft, or profession, known to mankind today. It goes beyond and ahead of any work of past, present or future. There isn't a creed, from Christian Science to the water cure, but what it covers. The laws of the most ancient or modern people are found in its pages. For thousands of years its verses are chapters for the good and bad, for the Jew or for the Gentile, for the Christian, or for the Buddhist. It cheers the lonely, comforts the sick, the poor, the widow, and the orphan. It points out lessons for the weak and the strong; for the poor and the rich. The lawyer, doctor, preacher, historian, thief, wanderer, student, or ignoramus, can find instruction or solace in its pages. It goes back further and beyond all the man-made sciences; it dwells on the past, present, or future. It anticipates any thought, word or deed of mankind. There is not a thing of life, creature or crawling thing, but what is mentioned in its pages. Not a flower, herb, plant, grass, tree, rock, or mineral, which it does not portray.

Its chapters on sex-production, intercourse, marriage, polygamy, monogamy, sodomy, and bastardy, even enlighten us as no other works can. Its instruction for the warrior, mariner, miner, judge, lawyer, and for men of all professions and trades, are of much value. It deals, in short, with all the problems that we have been trying so long to solve for ourselves. Its palmistry, anthropology, astronomy, calendar and almanac, that of the future, foretelling events, and even tell why we are childless, or fertile, short-lived or long, even revealing the sex of a child in the mother's womb. It teaches us the language of the animals, explaining the mysteries and secrets of their sense of direction, flight, migration, of all of which I shall treat later.

It verifies all that science has proven correctly, and points out the errors of science. It teaches us that the times we have been regarding as pre-historic are really historic, and indicates where we have erred. While its words are few, its meanings are weighty, and demand broad construction instead of the

usual narrow one. It teaches us of the earliest forms of man, of the creation and development of our language, knowledge and growth. And it forever dispels belief in man's possible origin from brute or beast, or even from primitive race, explaining to us whence came the fossils of all animals and mankind, making clear to us about the glacial ages, and the geological reformation of this present earth. We have gone too long and too far in the wrong direction. The time has now come to reverse our ideas, to retrace our steps until we strike the right path again, instead of continuing to grope in the dark.

Mankind did not evolve from a low savage or ape, but from a God-made ancestry, who while he may not have been book-learned, most certainly was an intelligent being of a higher standard than we are prone to admit. He was created by a wise and almighty Creator who endowed all life with fixed standards of intelligence. In our own conceit we hold it too difficult to imagine such a thing; but it is a fallacy to even permit ourselves to think that by dint of our own superior qualities we have risen from the lowest stage of humanity to our present state. You cannot make a rotten egg good, even if you can a good one bad. The one is impossible, the other easy. Earliest man might have been illiterate, simple and primitive, but his intelligence was of a standard given him by God, who fashioned him as he did all other things of life, appropriately to his needs. We must bury these perverted notions, now, and seek the truth, which is that savage man descended from a higher ancestry, as his face reflects. He or they might be the deteriorated offshoot of a simple, but intelligent, chain of ancestry, equal in a way to our own changed selves. When God made those two creations of man, he taught him all that was necessary, until he was able to observe for himself and learn accordingly. We need not be religious cranks to feel that we are intelligent human beings, made by God and not descended from beasts. Our faces do not reflect those of apes or savages. There is greater probability that they degenerated from us. To go backwards, looking or

knocking down, is easy, as compared with the better plan of looking and building up. It is infamous, and sacrilegious to assume that the intelligent gifted beings that we now are, sprang from animal seed. Our true ancestry points to "just and perfect generations" who "walked with God," and we still follow in their footsteps, though, of course, not closely enough. We still recognize in our way what the almighty power of an infinite wise creator has done for the ancestry from which you and I sprung.

A far more satisfactory theory is that savage man and the ape sprang from the degenerates of our ancestry. We see the brutes in human form, criminals who strangle a child to accomplish a beastly purpose. We could not accuse four-footed beasts of such crimes. Even beasts drive from their midst degenerates such as we have among us and tolerate. We would all fight a suggestion that we sprang from a degenerate father; but in the same breath we would maintain that we descend from ape or savage. Isn't it ignorance to let our thoughts rest for even a moment on such things? Bury such ideas deep. Strike out for loftier ideals, and more logical deductions, and the world will be better and wiser for it.

It is wrong to seek for our ancestry among bones and flint stones or caves. Why grope around in the dark. These sets of charred remains are not books or masterpieces of the recorder's art. They are not accurate. God's book, on the other hand, tells definitely, fitly describing our earliest ancestors, their language, and the trades which supplied their needs. It goes back even ten thousand years, tells us of the arts and crafts of huge cities. We can prove this, while the theory of millions or billions of years is on a par with that of the ape. All science cannot prove that the bones and stones they gloat over are ten thousand years old, much less prove them millions, as they claim to do. Therefore, they prove the lie to their own theory, for if these finds only date back ten thousand years, think what a comparatively short time man has had in which to develop from the primitive savage to his present

intelligent state. Thus, scientists weave a theory which is in reality a net, with which to entrap themselves.

There are none so blind as those who won't see. And all science must be blind, for they won't see. They may laugh, though, for they cannot prove themselves right, and Bible theories wrong. These doctrines are builded on much safer foundations, and are surrounded by much better proofs. When God made man, he formed an intelligent being, a creature of life and mind, fully equal to the man of today, for we have deteriorated if we have altered at all. He did not create an ape for us to evolve from, neither did the ape degenerate from us. God did not put men on this earth as savages to live in ignorance, dwelling like beasts in caves, eating raw flesh. He did not train them to break stones to fashion weapons to kill, maim or destroy. Instead, as the Bible tells us, he created fish, fowl, cattle and beast, and brought them to man, our ancestral father, teaching him even to name them. "And whatsoever Adam called every living creature, that was the name thereof." (Genesis 2:19.) He taught him what and what not to eat, clothed him, planted the Garden of Eden for him, and formed woman as a helpmeet for him. All these things did he do and more before he said "Behold, the man is become as one of us, to know good and evil." (Genesis 3:22.) And it is because sciences deny this that the earth appears to be as much older, and that the thoughts occur that our ancestors were probably apes.

Thus we continue to grope in the dark, making little or no progress, and neither by our search, nor by writing a million books, do we prove our views. This is the result of our ignoring the first few chapters of Genesis. For thousands of years we have explored the ruins of ancient biblical days, yet we still turn from the truth in spite of seemingly conclusive evidence, and accept man's instead. It is a narrow-minded forgotten their own parents, so there are those who deny God's evidence. In the same way, some of you have turned from the mother's breast that gave you suck, against the father who brought you into the world, just as there are some who have

world we live in, even though we think the reverse. We accept God's teachings as rules to live by, and at the same time deny the truth of the Bible, living meanwhile under His laws and words, which we call our own. We have a hundred creeds, worship our own way, or not at all, yet worship ourselves, by looking up to man's achievements, rather than to God's.

We boast of our intelligence, yet ignore the source from which it comes. There isn't a law, craft, science, or profession, that isn't in God's book, and although a thousand pens have written against it, not one has proved a single untruth, except of their own misconstruction. We have revolutionized our system of words, schools, languages, and other things, but not one word of the Book needs to be changed. The less we observe it, the more ignorant we grow, while those who are the most pronounced in its disbelief are the first to seek shelter under its influences, or gain their existence from those who do.

Instead of terming the past as unknown, why not say forgotten? And instead of trying to trace our ancestral relatives from apes, or savages of a million years ago, why not absolutely prove, as we can by the Bible, that our ancestry is traceable not more than fifteen thousand years back. And the "honor of kings" awaits one man who can disprove God's words.

In this work will appear a review of the achievements and discoveries of modern science, with the purpose of showing where science and the scriptures agree, a far more commendable aim than the endeavor to prove God in the wrong. This work will review facts, not theories and fiction. It will not entrance or mystify the reader, nor will it weave much out of little basis. Instead, "much in little" is its intention, so that when it is laid aside, the reader will have had instruction on many subjects as briefly as possible. Remember, "the wise and strong change their minds; fools only obstinately refuse to change it, for they are like parrots, saying the same thing all the time," or forgetting the old when they learn the new, emphasized by the words:

"Ye reject the commandments of God that ye may keep your own traditions." (Mark 7:9, Matthew 15:19.)

"All scripture is given by the inspiration of God and is profitable for doctrine." (II. Tim. 3:16.)

CHAPTER XLIX.

GREAT SCIENTISTS ENDORSE OR VERIFY THESE CLAIMS BY THEIR OWN WRITINGS—RECENT AUTHORITIES—FEMALE RUDIMENTARY ORGANS NOW PRESENT IN MAN—HOMOLOGOUS CONSTRUCTION—AFFINITY IN THE TWO SEXES—DEVELOPMENT AND ATROPHY OF CERTAIN ORGANS—REJUVENATION OF THEM—TO BE BORN AGAIN.

I maintain that even the readings of such scientists as Darwin, Haeckel, Tyndall, Huxley, and the hosts of others verify my claims as to the origin of man, except that they make error by crediting the statement that man descended from an anthropoid ape, instead of granting him a higher human ancestry. And if we will only turn to their voluminous works such as *Origin of Species*, or *the Descent of Man*, will we find them to literally teem with references to the very conditions which I have outlined, conditions which are as applicable to the evolution of two sexes from a hermaphrodite creature, as they are to the evolution of man from other forms.

Take, for instance, the human reproductive system, today. We find that the two sexes offer striking resemblances, although the organs which are highly developed in one sex are rudimentary in the other. It is evident, however, that these organs, which were at first acquired and possessed by one sex and transmitted to the other, were originally from the dual being which developed into the two sexes.

I will refer again to the human male and his mammary glands, which in some vigorous men are well developed, and in a few cases have been known to have yielded a copious supply of milk. Going further into the subject, we find that the "*testicula, prostatica*" in man, corresponds to the uterus in the female, so much so that it is called the *uterus masculine*. And

CHAPTER L

HANDIWORK OF THE GODS VERSUS HANDIWORK OF MAN—PARADISE—PEN OR PICTURE UNABLE TO PORTRAY IT—IMPOSSIBLE TO EVEN DESCRIBE IT—WORLD'S PREMIUMS SHOULD BE OFFERED FOR SUCH LITERATURE—OUR IMITATIONS IN CITY PARKS.

PARADISE.

Would that pen picture could portray the vast extent of grandeur of that paradisal Garden of Eden. What a panorama could be unfolded to our eyes. What magnificent splendor of nature could be revealed. The handiwork of man in our city parks and conservatories and other present extravagances of nature appeal to us. But who can conceive of the magnificence and splendor of that land prepared by God himself, or by his hands or power wrought?

What a picture it would be. No living hand could paint or tongue describe it. All the world's rarest, choicest flora grouped together in unending bloom could not equal such a work. We cannot comprehend it. Countless millions of richly perfumed flowers, myriads of trees richly and heavily laden with infinite fruits of life-sustaining varieties. "*Every tree that is good for food, or pleasant to the sight*"—all planted by the hand of God, is the brief description of Genesis. It must truly have been a "huge garden of the Gods." What a home for man to live in forever! What a punishment to be driven from it forever! None but the gods could picture such a place, having the tree and river of life.

Earthly man has never pictured, and perhaps never can picture the vast meaning and extent of these few lines. And even now we fail to revive memories of that past. Are not such thoughts elevating? Only those who have gazed at the

grand scenic effects of present nature can appreciate what was God's work when he planted the Garden of Eden for man's everlasting habitation. What a botanical and zoölogical display when it required a river to water it. (Gen. 2:10.)

All the garden spots of the universe put together could not equal this one. For life at this time, remember, was eternal and everlasting, and peaceful. No creature yet had the fear and dread of man. And the feeble eye and mind of present puny man cannot grasp the sublime grandeur of such a picture, or such an existence free from want, toil, suffering or sorrow.

Would that God would inspire men to write of such things, or to have recorded them on stone as did the ancients of olden times. Would not the world be better, wiser, nobler, and purer because of it? Would that nations would put a premium on such work, and such masterpieces of art, or pass laws that would limit the circulation of such trash as is now issued under the title and cover of books that blaspheme those who do.

Some day, I predict, it will cover just such fields, not alone the sacriligious, but the unholy and untruthful. For the time is coming when all things, *The good and the bad, shall be sifted out, and the wheat separated from the chaff.*

Nor must we overlook the fact that even the ancient Assyrian, Babylonian kings maintained vast magnificent areas, devoted to similar paradisal parks, in well-favored regions, just as we do our national parks and game preserves. This custom has been handed down from ancient times to the present dwarfed scale of our city parks, our only breathing spots. They even call them by the same name, the general term being garden, as now. Babylon was termed the City and Garden of the Gods. So, too, with all ancient empires; each had their famous garden spots. Greece and Rome dedicated them to the gods, and termed them "Paradises." There were also sacred groves, and later they fell to degrading practices, being used for midnight orgies, or prostitutional habits or disgusting revels, and today we confront the same evidence when we turn away from God's teachings to atheistic beliefs and disbeliefs. It is even claimed that some of our universities teem with

immorality, emphasizing the truth that when the word and fear of God goes out of people's hearts mind and soul become corrupted accordingly ; practicing lusts instead of worship or purer thoughts ; antagonizing and laughing at scriptural teachings or its parables, looking the other way, so to speak, doing exactly what the Bible says: "*Changing the Word of God into a lie.*"

CHAPTER LI.

ARE EARTHQUAKES, ETC., ONE OF THE MANY SIGNS OF THE WRATH OF GOD?

BIBLICAL EVIDENCE OF OLD TIME—EVIDENCE TODAY—SAME CONDITIONS NOW AS IN OLD TIME—TO BE IN DIVERS PLACES—HISTORY REPEATING ITSELF CONTINUALLY—SCRIPTURE COVERS NEARLY EVERY WORK OF SCIENCE, DESCRIBES ITS EVERY EVIDENCE, ANTICIPATES ITS EVERY DISCOVERY.

For many years science has answered this query in the negative, claiming that such disturbances belong to certain well-known districts. But if we turn to scripture we find in Numbers 16:28-30, that "*Moses said, hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath sent me. But if the Lord make a new thing, and the earth open her mouth, and swallows them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord.*" We may conclude, then, that earthquakes, like the plagues outlined in Exodus, were punishments visited by God on disobedient people. We have the same conditions today. Epidemics of fatal diseases, minor floods, fires, and other catastrophies, are all evidences of divine displeasure. Science claims that these are due to natural causes, giving what they regard as proof of their statements. They say that the disease is controllable by man, and in saying this they place man's master mind ahead of God's infinite power. But while they can prevent and control certain diseases, think how many there are that they have failed to diagnose.

One inconsistency of scientific men is that although they deny the scriptural flood, they invariably quote the biblical promise when asked if there is to be another deluge.

We find several scriptural references to earthquakes:

"And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them; and the earth opened her mouth and swallowed them up, and their houses, and all the man that appertained unto Korah and all their goods. They and all that appertained to them, went down alive into the pit and the earth closed upon them; and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also." (Numbers 16: 31-34.)

"And what He did unto Dathan and Abiram, the sons of Eliab, the sons of Reuben; how the earth opened her mouth and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel: but your eyes have seen all the great acts of the Lord which He did." (Deuteronomy 11:6-7.)

"And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." (Zechariah 14:4.)

"And there were voices, and thunders and lightnings; and there was a great earthquake, such as there was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." (Rev. 16:18-19.)

"And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant was affrighted, and gave glory to God in heaven." (Rev. 11:13.)

By noting these, we see that men who ordinarily deny God call upon Him in these times. Of course we naturally question of God's justice in causing innocent people to suffer with the guilty. But if we turn to Micah 7:2, we read that "There is none upright among men." There is no reason to suppose, because some regions are more subject to earthquakes than others, that immunity of these regions is due to man's master mind rather than the Bible teachings.

Moreover, the facts that certain districts have been immune thus far, is no sign that they will always remain so. A glance at our mountain ranges will bear this out. They are not as they are as a result of a single creation or formation. Instead, they are the result of thousands of years of change. And in the same way, the earth's surface is subject to change as regards earthquake areas.

We have definite volcano areas, but there have been found many dead volcanoes in regions now quiet. So our earth can change. Winds and currents have their circuits. There are definite tornado districts, but they all break their bounds at times.

"And great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven." (Luke 21:11.)

All these are God's reward to the evil. But for the good He reserves blessings. "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail coming down on the forest; and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." (Isaiah 32: 15-20.)

In brief, there is no blessing, curse, affliction, or benefit, that is not portrayed in the Bible, so much so that we will

never realize the full extent of its meaning. There is no question that can be asked by man or science that cannot be answered completely in Holy Writ. And I make this broad and sweeping assertion, even holding my services at the disposal of any who wish to make the test. Moreover, there is no series of volumes in existence today of which this statement can be made, much less an individual book.

That nations of men grew and fell, many times over, in America, is not to be denied. Further, it must be granted that they existed under climatic conditions greatly differing from the present. They were surrounded by gigantic monsters, the only remains of which are their bones.

No matter how startling the fact may be, America positively shows signs of being peopled previous to the deluge. The numbers of these people were such that the millions of Indians found here by Columbus, and his contemporaries, were but a handful in comparison. The Indians are not descendants of those ancient men, but are direct descendants of the scriptural sons of Noah. The early Americans, on the other hand, were the so-called "unknown races" which we are now attempting to trace, and which we have barely commenced to understand.

Fifty years ago Chicago had but a ferry-boat load of people. Today there are over two millions. Hence we can easily see what might have been the conditions from the time of Adam to the flood. Science must strike out the theory that millions of years have passed over our heads. The Bible shows that there is no foundation for this belief.

Further, the mammoth-cave bear does not antedate mankind, and may be regarded as contemporaneous with the Dinosaur and kindred forms, which were part of the creations of the fifth and sixth days, or rather, epochs. And the creatures which science terms prehistoric—such as the cave lions, reindeer, woolly bears—will prove to be historic. Then, too, will the mud deposits accredited to the rivers of ancient times prove to be the result of the great flood, of which the Bible says so little, but which means so much that we fail to grasp it

all in our finite minds. When these things are believed, men will cease to trace the history of the human race by way of stone and bone ages. Mankind had no need of such implements.

At first they were vegetarians, and knew nothing of flesh eating. We shall soon see that the vegetation in the days of the first man was very different from our forms. The Amazon forests and jungles, and the giant red California trees are insignificant reminders of what existed co-eval with earliest man. Our present forms are but dwarfs, and are co-existent with flesh-eating men and animals. They were not found until ages after the flood. Indeed in the time of the earliest races of men, our forms of men and animals could not have existed at all, because of the rankness of the vegetation, and the huge monsters with whom they could not have battled. Biblically we have proof that mankind did not become flesh-eaters or hunters until ages after the flood. These largest of these hunted creatures was the ancestor of our present elephant. It was at this time that they commenced to be flesh-eaters, therefore they had need of the arrow-heads and other stone implements from which the age gets its name. "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that move upon the earth, all the fishes of the sea; into your hand are they delivered." (Gen. 9:2.) And, "He was a mighty hunter before the Lord: wherefore it is said, even as Nimrod the mighty hunter before the Lord." (Gen. 10:9.)

Passing these epochs of history, though we might with profit dwell longer on them, considering the rise and fall of the ancient empires, Babylon, Assyria, Egypt, Phoenicia, Greece, Rome, etc., and the others, we come to the question "Who is next?" Is it the Mohammedan empire which lacks Christian faith, long since tottering, and only held together by the powers which cannot decide as to its division? Or is it the brown or the white race? Certain it is that history repeats and will repeat itself. The mighty power of a thousand wars will not count against God's ways. "Blood does not wash sins

away," scripture says, and so does it seem to be still. Even the nineteenth century witnessed the rise and nearly the fall of another great power (the struggle between Japan and Russia). What the twentieth century has in store for us we shall see. God is our ruler and His words stand fast and unchanged as they were written, His light still shining in the dark places. And the same finger points to the handwriting on the wall, "Mene, Mene, Tekel, Upharsin," or "Thou art weighed in the balance and found wanting."

And now let us consider all the races of mankind together. Not to trace their origin from ape or savage, but to turn the light on those pages of history which have been obscured, hidden or veiled by man, himself; because, having ignored or denied the scriptures, he must find for himself the proofs of the pages he refuses to believe. To do this we must trace them from the beginning on and not work backward.

Peculiarly enough, so far as science has traced backward, the bone, stone and flint remains, also the various forms of mound habitation, are very similar all over the world. They all point, because of this similarity, to a common origin—that is, not only were the things alike, when made by people in similar stages of development, but the people themselves seem to have had a common origin.

One of the greatest arguments offered against this is that mankind could not have increased to such an enormous extent from one pair, without interbreeding; and that interbreeding is fatal to fertility, rather than conducive to it. A chapter has been written to the end that may once for all be buried such fanatical notions. This chapter will appear subsequently.

Beginning with the sons of Noah and their generations, we find those nations who, as God said, were "as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." This means that the number was incomprehensible, and today finds the prophecy true. Science has affirmed in a way that Arabia or Asia was the cradle of the human race; and the fact that more advanced signs have been found elsewhere does not change this, for it is progress, not

age, that is the governing factor. Granting this, it is easy to trace how the various scriptural tribes peopled the earth. If we refer to the map, we can see how they scattered toward Europe, Africa, Asia, north, south, east and west, to India, China and Japan, and can follow the oldest of their nations by their own records, and by similarities since then. Some we know, as the Esquimaux, crossed the polar circle and pushed into the coldest regions, penetrating all the country accessible to them by land, ice, or water. They sought game on which to subsist, and becoming acclimated, they adapted themselves to the conditions, as did the Africans to their torrid climes.

Some tribes crossed eastward through Asia and reached America, via Behring Strait, following by easy stages the coasts and interiors till they reached the Gulf of Mexico, Central and South America, even to the limits and outlying borders. Some advanced faster than others here, just as they did in the old world. Indeed, there is no spot on earth which was not accessible to these tribes, in the many thousands of years or ages that have passed since the flood.

Some, as we know, followed the coasts, seas and ocean borders. Others sought the interior lands and waterways. Others avoided these and pushed on through unknown interiors and became lost to the outside world. Some became mountain tribes, while others kept to the lowlands; some pushed to the extremes of the Pacific, Atlantic, Indian or Arctic oceans, peopling the earth as God said that they should, each in turn regarding all newcomers as infringing on their rights, and the new arrivals believing that those whom they found or discovered were natives or aborigines, instead of considering them as brethren. The older inhabitants did not accept the later arrivals as brethren because of the new languages and new customs, and because they differed so materially from their own kinds.

“Let us confound their language, that they may not understand one another’s speech.” (Gen. 11:7.)

That the Lord did confound the languages is only too true. Even in America among the English-speaking states,

each section seems to have a language of its own. We have the southern dialect, the Texas drawl, or the New England variations. In fact almost every state has its own distinct trait. In England, the same is true—the English, Scotch and Irish dialects being examples.

As still further proof, let us study the commercial and religious arts which were not confounded. Here we find such an astonishing similarity, that the more we consider the matter the more amazing it seems that we have not admitted the absolute proof of common descent long ago.

Indeed we have been groping in the dark, practically blinded because prejudice caused us to seek for proofs other than the Bible's teachings. And it does seem all the more difficult, after wrestling for so many years, baffled and confounded, to have in this day proven, by our own work, that which the Bible has been telling us, for the entire time.

Take for instance all the ancient cities in America, Mexican, Aztec, Chilean, Peruvian, even the ruins of the most ancient cities, all are walled. This is exactly the condition we find in the ancient European cities such as Babylon. And as to the mound and cave dwellers, we find them in Bible times, also.

"Lot dwelt in a cave, he and his two daughters." (Gen. 19:30.)

"Abraham buried Sarah, his wife, in the cave of the field." (Gen. 23:19.)

"The cave that is in the field for the possession of a burying place." (Gen. 49:30.)

"And hid them by fifty in a cave and fed them with bread and water." (I. Kings 18:4.)

"Elijah came thither unto a cave and lodged there" (I. Kings 19:9.)

"And they shall go into the holes of the rocks, and into the caves of the earth" (Is. 2:19.)

"To go the clefts of the rocks, and into the tops of the ragged rocks" (Is. 2:19.)

"Then the people did hide themselves in caves.....and in rocks, and in high places, and in pits." (I. Sam. 24:7.)

So much for the cave and cliff dwellers. Now let us turn to the mysterious and much-talked-of stone circles, cromlechs, dolmens, and other relics which have puzzled science and mankind. These have been found all over the world and all the time that we have been pondering numberless books written as to their origin, there have been whole verses of scripture, answering our queries.

“When your children shall ask their fathers, in time to come, saying what mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land.” (Josh. 4:21-22.)

“And if thou wilt build me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.” (Ex. 20:25.)

“Remove not the old landmark.” (Prov. 23:10.)

For fear this may not satisfy the incredulous and for fear details may be lacking, I quote these words.

“Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

“And Jacob took a stone, and set it up for a pillar.

“And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap; and they did eat there upon the heap.

“And Laban called it Jeger-sahadutha: but Jacob called it Galeed.

“And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed,

“And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.

“If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

“And Laban said to Jacob, behold this heap, and behold this pillar, which I have cast betwixt me and thee;

“This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and thou shalt not pass over this heap and this pillar unto me, for harm.

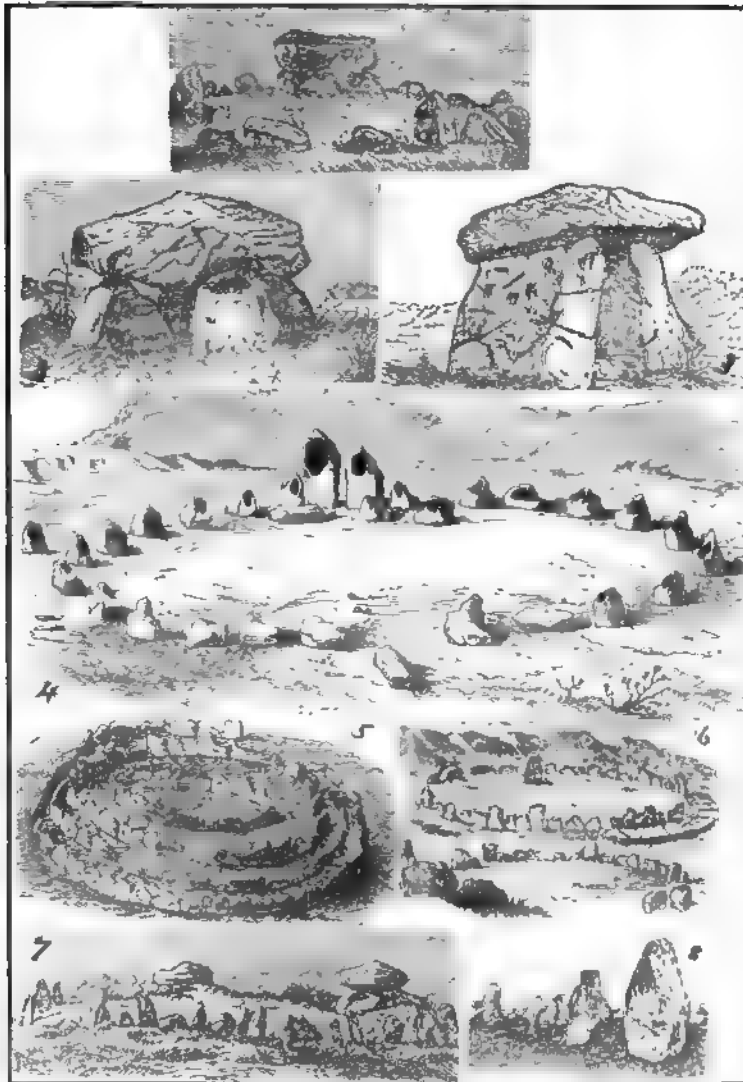
“The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father, Isaac.

“Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount.” (Gen. 31:44-54.)

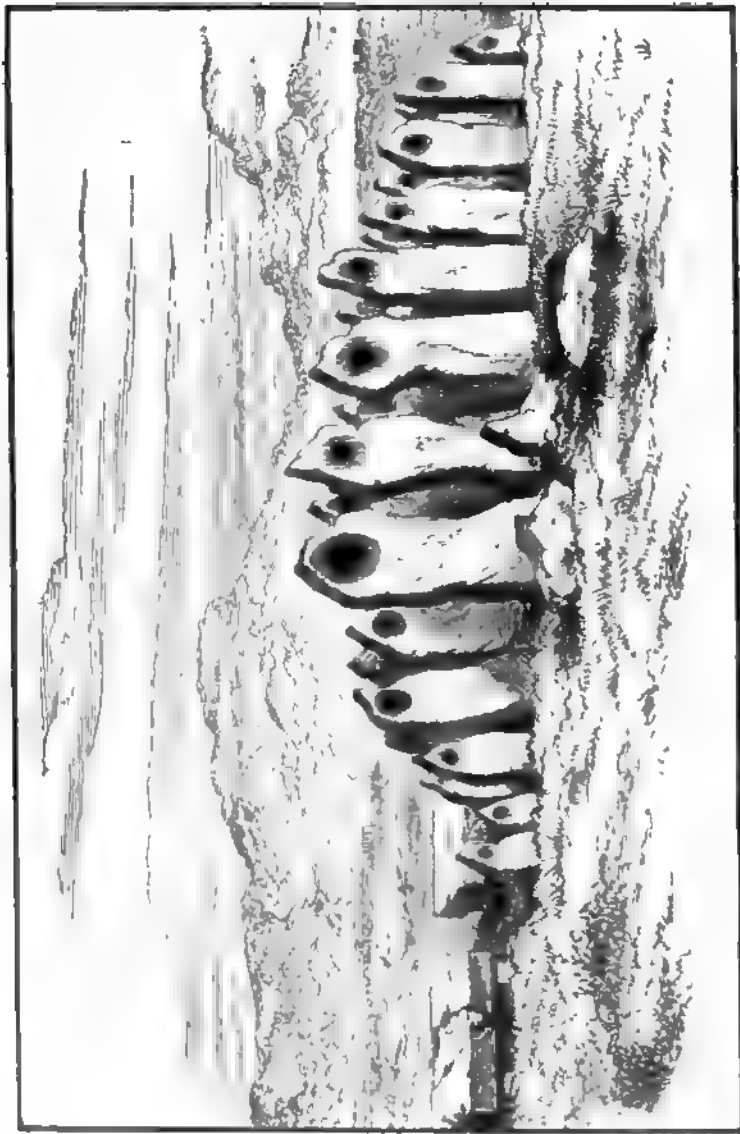
From this it is evident that these mysterious finds were put where they are now located by the ancients, for boundaries, landmarks or shrines; and that the circles of stones are to represent the seats of the elders of the tribes, or the council members—bound by ties that make all mankind of one kin—and the world not so large after all. This should satisfy the readers as to the meaning of these stone circles, about which there has been so much question.

Therefore, let us pass on to the tombs, mounds, lone pillars of stone, to the mysteries surrounding the number, twelve, and to the myths regarding them; that they, too, may cease to perplex, under the rays of “LIGHT IN DARK PLACES.” The first reference we find to the number, twelve, is where Moses built an altar to God, and “twelve pillars according to the twelve tribes of Israel.” (Ex. 24:4.) Among the Jews, this number refers ever to the twelve tribes.

Nor is scripture silent with regard to the tomb, mounds and obelisks. The sitting posture of the dead, the placing of food and its sacrifice, the placing of utensils and equipments at the grave of the dead, as practiced now by the Cannibals, were all ancient Hebrew and Arabian customs. The wearing of the hair long, and cutting it during mourning is a practice handed down from olden times. The totem, the fetish, praying to mountain, hill, or rock, the blanket of the Digger Indian, or the skin-robe of the Kaffir chief or king, is it not the mantle of the Old Testament? The ancient sandal we can identify with the more modern moccasin, or our shoe. The anointing of bodies and hair with costly perfumes we can liken to the modern custom of the savage of greasing his body. The fringe on the garments, even, is a biblical fashion.



"ANCIENT STONE CIRCLES," LANDMARKS AND MEMORIALS, ETC.,
 FOUND IN THE ORDER NAMED 1, ASIA. 2, 3, NORTH
 AMERICA. 4, AFGHANISTAN 5, RUSSIA 6, AFRICA.
 7, INDIA. 8, BRITTANY.



INDIAN SACRED STONES.

Is not the Alaskan totem pole dedicated to the dead ancestors merely a crude obelisk of wood? The pillared porch with the place for purification of the body by water, the seats of honor to the right for the council chiefs (elders), the dance, the feasts, the sacrifices (human or other) all bespeak their biblical origin. The wearing of the Navajo blanket, to-day, is portrayed exactly in the most ancient Egyptian stone records. Likewise we find the use of the lariat and boomerang to be thousands of years old. The skin, and rush boats and the head-carrying of burdens are similar in all tribes. The superstitious beliefs and fears, the totem and fetish, birth and death rites, the adoration of the deities of the thunder, lightning, heat and cold, the sun, moon and stars, all worship of these is found in Africa, in the polar regions and in the islands of the Pacific—all pointing to a common source.

O, science, why call the past, the unknown speechless past? Is this not a worse fallacy than man-made dates? Why term the Stone Age as the earliest? Why not that it has been preceded by a hundred others? In my time, I have seen Esquimaux using flint arrow-heads and spears; yet they were men who had used white man's weapons, and having worn them out, were obliged to return to the primitive. Should we class them as prehistoric because of this? I think not. For a race to deteriorate is a common occurrence, both in ancient and in modern times.

Are not the crude drawings on the Esquimaux council spears, or the rude dents of mineral colored clay on hut, tepee, or totem-pole, relics of the past just as are the scriptural arts, signs, picture-writings, hieroglyphics or ornaments? The embroidered hem or fringe on the Indian blanket colorings is his idea of decorative art, as was Joseph's coat of many colors. The crude works of the potter's art, the grinding of corn, wheat, or maize, tribal customs, dances and chants, are similar to the manner of doing things in Bible times. The cymbals were like to the tom-toms. Are not the medicine-men, prophets? Is not their oratory godly? Think of the Indian chief's words, still ringing in history, when told to sit down

and hear what the "Great Father" (alluding to the President) would say, he replied, "I have no Great Father in Washington. The sun(pointing above) is my Father. He put me here before you came. He gave me meat and drink, and this land to live in. You come and take our lands and our buffalo. Three times you have done this before; and now you will do it again. You said before that you would feed and clothe us. We cannot eat your food, wear your clothes, or live your way. If we do, we die. Indians die fighting first."

Again, who has not heard of Sitting Bull's reply to Generals Miles and Otis? "God Almighty made me free Indian, not agency Indian." I only mention this as an object lesson. A savage, ignorant Indian chief recognized that he at least was not of animal or ape descent.

Nor must we forget signs of greeting, in war and peace, belief in transmigration of souls, and in the good and bad "hunting grounds." Again, the presents and gifts, the forms of cookery, the sun-worship, the fire and moon dances, the myths, legends, love of colors, symbols, and the self-sacrifices have their counterparts in ancient times. Even the horrible massacres and dog-feasts are found in Carthage; and later, as history proves, the Phoenicians, the Gauls, the Scythians, Greeks and Romans, all practiced them. Even the New England custom of burning witches at the stake is a remnant of the old cruel forms.

Again, note the similarity of words and epithets—great spirit, my son, brethren. And note also the similarity of customs as to the capture or purchase of tribes, stealing of weapons, naming of tribes, belief in herbs, and rank decoctions; the burning of incense, the distribution of property, polygamy, all are found in olden as well as modern times. The use of traps, deadfalls, pitfalls, snares, treatment and tanning of skins, in America, Africa and Asia, all correspond to the ancient scriptural passages concerning these customs, and stamp them all as being closely related to their Arabian, Egyptian, Israelitish, Chaldean, Assyrian and Ethiopian ancestry.

As to the ancient prehistoric lake-dwellings, of which so

much has been written, consider those of the South Seas, Cuba, Porto Rico, the Philippines, Brazil, or of the Antipodes, for models today of the same kind and plan; even the ancient mounds of the Indians, the Peruvians, the Incas or the Aztecs, but represent the works of savage tribes, whose ancestry can be traced to those who built the pyramids and obelisks, before the fall from the paths of God.

They are chosen and constructed for similar purposes and in similar ways, by slaves of rival or conquered tribes, prisoners of war, or natives of the tribes themselves, as lasting monuments or landmarks of which today our triumphal arch is a counterpart. A vast mausoleum erected for our most famous men is like to the ancient pyramids, which were tombs for Egyptian kings or monuments to the fame of a great race, whose works still remain. And the Bible, the unchanged and most lasting monuments of all, says:

“The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.” (Eccles. 1:9.)

And note here that the dark races have done much for civilization. Even in America, when rediscovered, the brown man had accomplished much, long before his blacker brother was brought to these shores, (“as slaves to his brethren,” as scripture says, from his original climes. And history records the “astonishment with which each seemed to regard and behold the other, when they met on these shores for the first time,” who can tell what hidden feelings prompted this mysterious regard at this time? Certain it is, it was not that same feeling of hatred or fear accorded to the whites, enemies as they are, to heathen of all colors.

Years ago, when in the Arctics, I observed this same mysterious curiosity, when the Esquimaux first observed the negro. Not a feeling of hatred, but an inert, unfathomable attraction, a silent, morbid interest, expressed by looks, only. Even Peary mentions it in the “Polar Records of His Voyages,” and if the American flag is planted at the pole, Africa will undoubtedly be represented in color, for Matthew Henson,

Peary's faithful life-servant, side by side with his white brethren, has done his share.

Indeed, it is an age of individualism we are living in—each man for himself, none, or only a few, for all, and each against the other. We have much yet to learn of God's way, and to realize that all things were given to mankind for all, and not for the few that now control them, without being themselves controlled in turn. Do not wonder, then, that in all my travels, I have never met savage, Esquimaux or Indian, but who looked upon the white man's way of life as one for which he would exchange his own. To them, their life is the simple, satisfactory one, and left to themselves, and to their own resources, they thrive and are fruitful. And when circumstance forces or influences them to abandon their own simple life, and adopt ours in its place, they become lost in vices that did not exist in their lives: vices which are degrading our own race. Wonder not, then, that they long for, or return to, the life of their ancestors which made them freemen, not slaves.

His sleeps, moons, and seasons, sufficed for the red man's calendar. Trees, rocks and waters were his boundaries, which he respected until they were ignored by others. His laws were "an eye for an eye, "a life for a life." For his telegraph, the signal-fire or smoke was sufficient. The surface of the earth was the limit of his travels, and the same earth yielded him his tomb. He paid no tax for the privilege of living, and only when his brother's hand was raised against him did he grow to hate the white man (this same brother), as the rich hate the poor, as the wise despise the ignorant, and the strong look down on the weak, proffering pity and not aid.

These are days in which mankind has become "boasters, vain, covetous"—days in which we review our achievements and vanities, live in our own glories and conceits, priding ourselves on our goodness, but ignoring the rest. True it is, we dwell in an age of progress, but it is selfish progress in which personal, ambitious advancement is made at the cost of others.

It has been well said that mankind must be brought to

see and realize the good, the noble and the true of this life. And that they may see it, they must be made aware that they do not see it. For he who knows that he knows nothing is disposed to seek, and only those who seek shall find. Or, briefly said, "They who seek knowledge must first learn of their own ignorance."

CHAPTER LII.

SCIENTIFIC DEDUCTIONS AND BIBLICAL DECLARATIONS RECONCILED.

THIS WORK NOT ANTAGONIZING SCIENCE; SEEKS TO HARMONIZE THEM—REPETITIONS OF THIS WORK AND THOSE OF SCRIPTURE—A REVIEW OF FACTS—THE WORD “GOD” REFERS TO A RACE AS WELL AS TO AN INDIVIDUAL—CANNOT ALTER TRUTHS—THE BIBLE TO BE READ AS ANCIENT READING AND NOT THE MODERN WAY—TRUE EVOLUTION DEPICTED.

Nor it must be considered that this work antagonizes science any more than the Bible does, neither must my repetitions be thought over as unnecessary ones. The Bible is full of them, and this work, based on scriptures, must also be viewed in that light in order to make things plain as possible, for it is my purpose to prove beyond doubt that Adam was *not the first* being created in the image of God. A thorough reading and interpretation of the Bible, with the light of science as a guide, indicates plainly that there was a race before Adam—a race of Gods. Adam was the first man, but before him, in the likeness of the Creator, there had existed, probably for thousands of years, superior beings who were as gods: who were, in fact, the real “sons of God,” to whom the Bible so frequently makes reference.

Before Eve was made from a part of Adam there is no record, either in scripture or in the chronicles of science, that the earth was peopled by one true sex. There is ample proof that the pre-Adamites must have been, like God himself, of a dual sex, and there are plenty of scriptural declarations to bear out the theory that Adam himself—possibly many of his descendants as well—was likewise a sex composite, just as

were and are many plants and animals then and now, and just as there are human instances of that nature at the present day, as we know and medical records amply testify.

Later I will cite scriptural, even word references, to prove this assertion. At present the assumption of my theory is that up to the time God created Eve to be a helpmate and a companion for Adam, there already had been two creations, that of the gods, and that of man, of whom Adam was the first of his kind. When Eve was produced there were, consequently, three creations, all directly consummated by God himself. Produced by Him as His offspring and originally pro-created—created or made by Him—conceived of Him.

This power of generation which I attribute to God alone, as the true and only theory that can reconcile theologians and scientists as to the mystery of the creation, is scientifically known as hermaphroditism. It is a name resultant from that which science is pleased to call mythology, but which I believe to be a true history of the world creation, existent long before the earth was added to the list of planets.

This dual productive nature, it is well known, is found frequently in the lower animals at the present day. In mollusks and worms it is the rule, rather than the exception. The same is more often than not true of every form of plant life. In these the science of botany teaches us that the stamen and the pistil are the generative portions of the flower. Almost invariably both exist in the one flower, and from them is produced the plant.

In the same manner, I contend, God, the original creator of heaven and earth, peopled His creation with dual, or hermaphroditic beings after His own image, before the division of the sexes, which occurred partially at the time of the creation of Eve, the first woman. I contend also, that the division of sexes in animals occurred similarly as a natural result. Science proves what the Bible leads us to believe, that eventually the sex faculty becomes predominant one way or the other in most animals, and that eventually one personality is prac-

tically eliminated, so far as its power of creation is concerned, and the animal retains the functions of but one sex.

That is why I repeat we must not judge too hastily or harshly of this hypothesis. Preconceived opinions do not alter facts or truths. We have too long read ancient scriptural history in our modernized way, and placed the wrong construction on them because of it, and I repeat again and again we must read it in the *light of ancient reading*, and apply to its words the ancient and not modern way of thinking.

Had the theory of evolution of man from a lower animal, such as an ape, ever been successfully proven, my contention would still have been of force, for there must have been somewhere a beginning—a beginning such as that which begets worms and mollusks, where life is started from the most infinitesimal particle, and grows after its kind, gradually developing. But just as worms and other creeping things never can be developed into vertebrates, so it would be impossible, scientifically, to develop a human being from a horse, a cow or a fowl, beast or ape of any form.

However, we cannot be too sure that in some of the inestimable thousands or millions of years that creation has been in progress, some anomalies such as these may not have existed. What we are pleased, for want of explanation, to term mythology, is filled with illustrations of beings part human, part animal, part fish, part bird. Archaeologists have found tablets in the ruins of Babylon, Chaldea and other abodes of the ancients, the drawings and hieroglyphics which never have been interpreted. From those it has been possible to interpret has been developed a very authentic history of the epoch in which they were made. That these tablets really are histories, has been proven by many instances, and in many ways.

Why, then, is it not plausible to believe that those tablets which because they have not been interpreted to the satisfaction of the archaeological delvers are called mythological, are in reality histories of times as much or more remote from the days of the ancients as are the tablets to which the keys have been discovered, distant from the present day?

We are told in the Bible that "a day with the Lord is as a thousand years, and a thousand years as one day." Science agrees with this declaration, only contending that the seven biblical days of creation may have been seven times ten thousand, or that creation may have extended over millions of years.

My contention, not antagonistic to the assertions of scientists, and in full accord with the statements of the Bible, is that fully seven thousand years were covered in the six biblical days in which the Lord was at work upon the creation of the earth and heavens and the living things made to inhabit it and grow in and upon it, and the seventh day upon which he rested.

The first chapters of Genesis have long been called mythical by science. I maintain that they are a true and accurate history of the creation, and so proven by science itself. Plant life was the first to appear, and it was perpetuated then, as it is now, "after its kind." In Genesis 1:11-12, we are told that this life was brought forth, and that "its seed was in itself." Then the waters were made to bring forth every living creature that moveth, after their kind: Genesis 1: 21. Even this life was dual in its individual productive capacity. Next the earth was made to bring forth living creatures, creeping things, beasts of earth, "after his kind." Great creatures of the earth, science's prehistoric monsters, all brought forth, "after their kind," and in almost every instance the discoveries of archaeologists bear out the assertion that they were possessed of dual productive capacity or closely related to such.

Then came the creation of man. The first race, I maintain, was a race of gods. Genesis 1:26-27 says: "So God created man in His own image, in the image of God created He him; male and female created He them." Usually this is interpreted to mean that God created in His image two beings, one a male and the other a female; in other words, a man and a woman, although in its sequence this historical statement of the Word of God comes long before God "saw that it was not good for man to be alone." I maintain that the first race of men, created in God's own image, were a combination of the two sexes.

In yet another statement in Genesis appears a sentence that has been misinterpreted. After the sub-creation of Eve, produced out of the body of Adam, God said (Genesis 2:2-3), "They shall be one flesh." The invariable construction of this phrase, by theologians in particular, has been that there should be an amalgamation of the two so that they as individuals should henceforth be as one. My reading of this portion of the scripture is that these two, man and woman, should henceforth be as *one was before*.

That there was a creation with the composite capacity of God the Creator before Adam is evidenced in Assyrian, Babylonian, Chaldean and Egyptian sculpture. We find hewn in solid stones evidence that there was "a huge race of men." These were referred to as Gods. Scripture calls them: "Mighty men of old; men of renown." Genesis 6:4. This was a composite race, having the twofold male and female personality. They had, we are told, "dominion over every living thing that moveth on the earth. They also were vegetarians, according to the first chapter of Genesis, as were also "beasts of the earth, fowls and every creeping thing." These were created long before the seventh day—long before the heavens and the earth were finished; probably many thousands of years before Adam was created.

This race of Gods was to be held free from labor. In Genesis 2:5 this is proven in the words: "And there was not a man to till the ground." Even after the creation of Adam from "the dust of the ground" there is scriptural evidence that he, too, made in the image of God, was a dual being. Adam had been in existence a considerable time before it occurred to God that "It is not good for man to live alone. I will make a helpmeet for him." (Genesis 2:18).

Then came the brief life without labor in the Garden of Eden, Adam and Eve living after the manner of the gods, or Pre-Adamite race of "mighty men of renown;" then the temptation and the fall, after the man and woman had partaken of the fruit of the tree of knowledge. Before this had come the promise: "Ye shall be as gods, knowing good and evil," indicat-

ing the previous existence of a superior race, fashioned after the image of God.

It was after this, also, according to Bible chronology, that Cain and Abel were born, and until long after the slaying of Abel by Cain, and the latter's branding, so that other people on the earth would not kill him, that there is record of any more children being born to Adam and Eve, until after the birth of Seth.

Cain went to the Land of Nod and married. That it should have been possible for him to have found a mate is explainable only upon the theory of a composite sexual personality, with its attendant results, whereby the stronger personality within the same being gradually drives out the weaker. Or it may be explained on the theory that he may have intermarried, for we must not lose sight that Adam had daughters, although not generally remembered, but which is self-evident when we read Genesis 5:4, which says:

"And Adam begat both sons and daughters."

Biblical evidence of the existence of a race prior to the creation of Adam is found in many portions of the scriptures. By reading the sixth chapter of Genesis, from the first to the fourth verses, this is made plain. "And it came to pass, when men began to multiply on the face of the earth (Adamite) and daughters were born unto them that the 'sons of God' (Pre-Adamite) saw that the daughters of man were fair. And the Lord said, 'My spirit shall not always strive with man, *for that he also is flesh*, yet shall his days be one hundred and twenty years.'"

We find, too, evidence only too plain that early life of all kinds was herbiforous vegetarian, and that it passed by stages (certain of it at least to omnivorous and carnivorous in turn. Hence we see every proof in more ways than one of gradual transitory stages of development in divers ways, just as I contend it passed from a dual sex to a single sex by gradual stages, which is, in brief, true evolution.

The same applies to a heavenly race which, coming to the earth, would become earthly, in future generations, just as it

would *vice versa*, and the Bible teems with the facts that this is what did happen and what will happen again. There is today a continual, never-ending evolution of all forms of life, and hardly any one is there who will deny but what fifteen thousand, or millions of years from now new forms of life will be evident and present forms extinct. Why then refuse to entertain the belief that fifteen thousand or a million years ago life was vastly different than *it is now*, for it is six of one and half dozen of the other. We know of a certainty beyond refutation that animal life of ages ago was monstrous; that it lived great ages, enormous periods, so to speak. Our museums are filled with gigantic fossils of infinite kinds, bones and skeletons of tremendous size. Why then deny giants of old, men of renown of those days, "*gods*," as they were termed, *who existed for ages*, and changed as did other life to a different form, as outlined in scripture's few brief words, but which are as volumes today. Are we not so told?

There might well be millions of years in the biblical records. Certain is it they are far beyond our present chronological way of computing time.

We are even told of the pre-existence of these races, Pre-Adamites, of the epochs in which they existed and had dominion of all life. Next it details the birth of a new race, its growth and development, of the distinctions between the two, of the birth of man proper; next of woman, and her or their development, growth, even education, and fall of them from grace or belief, and the result of evil is expressed in parables, which in themselves mean volumes.

Then comes the chronicle of the intermingling of the two (Sons of God with the Daughters of Men), from which came the "mighty men which were of old; men of renown," who attained to hundreds of years in age and raised large families. As is invariably true of the uniting of two races, there resulted a low stage of virility and longevity. This is a scientific truism, of which there is ample proof at the present day. It was the union of the Pre-Adamite race and the Adamitic offspring that resulted in the ancestors of ancient and modern humanity, and

which marked the real change from the sexually composite beings to the separate personalities as they exist today, and shortened life accordingly.

It scarcely requires reference to the "Immaculate Conception" of Jesus Christ, admitted generally by the theologians and by all who accept the words of Holy Writ to illustrate to religionists the reasonableness of my theory; to scientists, its researches from the very beginning of time down to the present day bear witness that the "Missing Link" intertwined the development of their discoveries and the declarations of the Bible is in this wise furnished.

CHAPTER LIII.

GOD A PERSONALITY, A HUMAN BEING—OUR WRONG INTERPRETATION OF THE WORD—A RACE OF THEM—CELESTIAL BEINGS—CHRIST DEFINED HIS FATHER AS GOD—ITS DEEP MEANING OF OUR PRESENT NATURE—WE ARE COUNTERPART OF A CELESTIAL BEING (THE GODS) AND OUR EARTHLY PROGENITORS, MAN—OUR DUAL NATURE—THE BIBLE TRUE UNLESS PROVED FALSE; NOT FALSE UNLESS PROVED TRUE.

It is absurd for atheists to assert that God is not a personality. The scriptures everywhere assume his existence and represent him as a personal being. And if God is not a person or being, then Christianity and prayer is a farce. And we are simply idolaters, like unto the heathen.

God is a self-conscious being, and as our Father has transmitted to us part of his own intelligence. He has given us the ability to act for ourselves, and to know right from wrong, and to be master of and responsible for our actions. These are powers that no other animal possesses, and are ours because we are made by God in His own image and likeness.

The same person who denies that God, or a race of gods at one time lived and existed on earth with men will deny that Christ did the same. And ten chances to one that same man will doubt his parentage, especially on his father's side, as he does the heavenly father. Yet he will admit the mother that gave him birth. In brief, his doubt is expressed first in an interrogation and ends with an affirmation, and so he contradicts himself because of his doubt.

Even when Christ came on earth he practically said: "*Look on me, I am God; look on me, I am Man.*" Here was a twofold personality, for he represented both God and Man. As it was in his time so it is today. If Christ came back to

this earth, and dwelt upon it again with present man, there is hardly a man but would believe Him an imposter. If He showed them his crucified scars, they would term them self-inflicted and deceptive. If he worked miracles, they would claim them prearranged frauds, due to collusion, conspiracy, with others. A few disciples might believe and follow Him, but the hosts would consider him but one of many frauds, and they would no doubt convict and imprison Him as in days of old.

Wonder not, then, nor doubt that there is a living God, or an existing heaven. Christ termed God "the Father of all." Surely no better proof can be advanced to show that God is personal, and though he is not with us in person, today, his influences are just the same, just as the influence of the parent transmitted to the child. And I contend that there is no living human being today who has not in him some of the traits of the Heavenly Father "having a form of godliness, but denying the power thereof."

Do we not trace our ancestry back as far as possible? And does not the Bible teach that those generations had their origin in the "Father of all." True, we have woman, earthly mother (the feminine procreatrix) but this is explained in my chapters as to our divine Father's being a dual personage. He is one supreme absolute being, by himself, He was infinite unity, the substance of all things in one. He begat a race of gods, which existed until a division of sexes resulted, the race of two beings, man and woman, being evolved.

Certain, too, is it that the Bible must not be taken in the light of our present day interpretation. We must go back and view it in the proper light, and seek to know the meaning applied to it, by its inspired writers. We must seek the meaning in a liberal translation of the original language. Then will science, man and the Bible agree, especially so if we avoid obscuring its verses by our present day misconceptions and errors, without making due allowance or the changes which have transpired since its origin. Better be it that we rewrite its pages to harmonize with our present methods of reading.

I have previously outlined the meaning of the word crea-

tion as applied to mankind, citing, as I go along, scripural evidence that is irrefutable. It refers to the procreation or production of "offspring of the living God" and that original man was this offspring. This power of reproduction was transmitted to man and is possessed by him now, just as did God at that time. Today we are but the counterpart of a heavenly Father, and an earthly one. Hence we represent a dual nature now, even.

I will now turn to the meaning of the words "In the beginning God created the heaven and the earth." (Genesis 1:1.) and "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good." (Genesis 1:21.)

This is in order to show how the word "created" fitly applies in the language and meaning of that time to both. The first applies to the procreation of pre-existing matter, as does the second to its reproduction. But one is corporeal and the other non-corporeal. In one God produced and in the other he caused to be reproduced, hence, the word "creation" fitly applies to both.

We find verification of this in the words "the waters brought forth" (Gen. 1:21), and "the earth brought forth" (Gen. 1:24), also in Genesis 2:3, where is mentioned the fact that God "created" and "made," which defines the distinction. Now, if we read Genesis 2:19, we find this distinction further set forth in the words, "*and out of the ground the Lord God formed every beast of the field and fowl of the air.*"

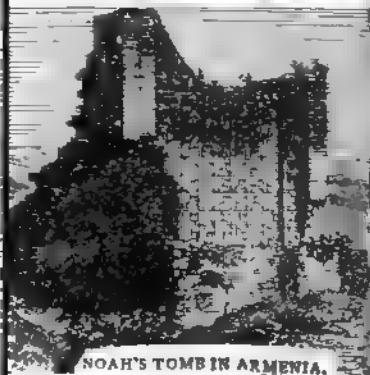
This places us face to face with the correct definition of made, created, procreated, begot, generated, engendered, produced, brought forth, reproduced, gave birth to offspring. This is in our sense and *in the other sense*, it means that God caused to be brought forth from the earth and waters the life that was in them, and I ask the reader to carefully consider these vital points, as they place a new and correct interpretation on these passages, and define the distinctions between different meanings of the word "creation." This is further emphasized in Genesis 2:5-6:



TOMB OF AB'SALOM.



ZECHARIAH'S TOMB



NOAH'S TOMB IN ARMENIA.

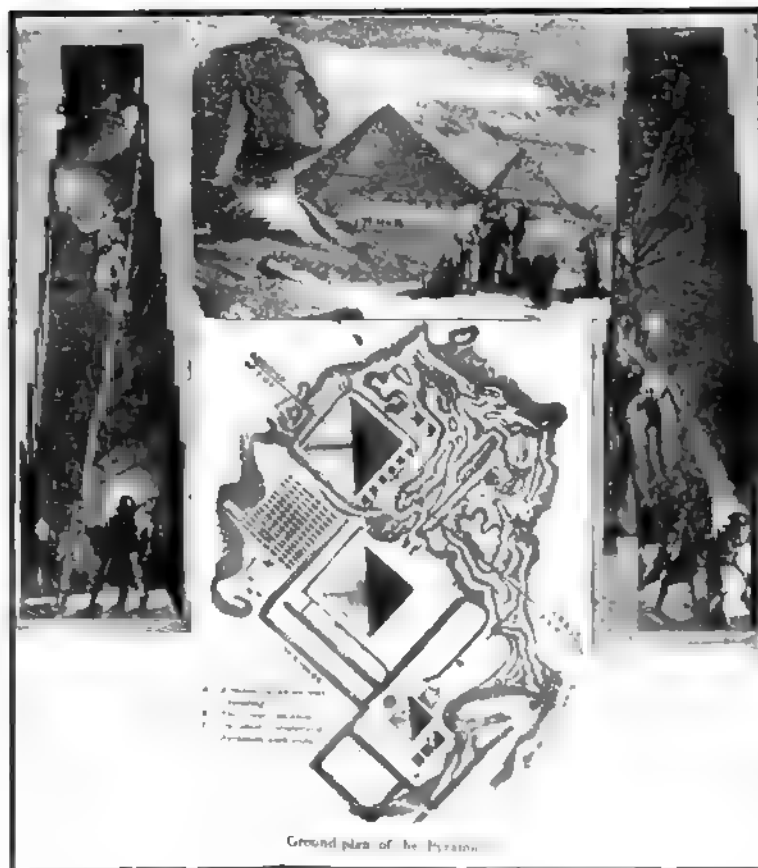


FACADE OF THE TOMBS OF THE JUDGES.



FACADE OF HEROD'S TOMBS.

MOST ANCIENT TOMBS. COMPARE THESE TO OTHERS ILLUSTRATED ELSEWHERE.



THE SECRET OF THE PYRAMIDS AND SPHINX YET TO BE TOLD

“And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth and there was not a man to till the ground.”

“But there went up a mist from the earth and watered the whole face of the ground.”

This mist was the cause of their growth. Surely, this is self-explanatory. It defines these differences so plainly that volumes could not render them more explicit. Truth has its place. It must prevail. The test of truth is in an investigation of its truly scientific order. We must refrain from deducing from the Bible lessons that it does not teach. We must not interpret them narrowly. They are to be viewed and construed broadly, with vast depth of meaning, especially in the Old Testament.

We have too long labored under that fanatic maxim that the Bible is false unless we can prove its statements. We should proceed, instead, on the basis that it is true unless it can be proved false.

Take even the learned science of etymology. The numberless volumes on this subject are covered by the Bible's “confusion of tongues,” “confounding of languages.” And today that science admits, after thousands of years of research, that all language can be traced from a few roots, if not a single origin.

Indeed, there is not a living man who can dispute that fact. So, too, with racial distinctions. All species can be traced to the few, as scripture tells us. And it is a noted fact, science so affirms years ago they denied all this in divers ways. Today science admits all this. They even trace the antiquity of nations to biblical ones. They claim infinite sources. The migrations of the nations are explained by the words:

“Go to, let us go down, and there confound their language, that they may not understand one another's speech.

“So the Lord scattered them abroad from thence, upon the face of all the earth: and they left off to build a city.”

“Therefore is the name of it called ‘Babel,’ because the

Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

Wonder not, then, that I say man-made sciences, all of them put together, simply testify to the imperishable truthful records of the Bible, their anticipator. And I repeat there is not a single science today, I care not what the kind or whether they be Christians or infidels, atheists, like some of our university professors. Even their own records, their very writings, prove the truth of the Bible's statements (every single one of them) except that they rob the Bible of the credit of them and seek, instead to cover themselves with the honor and glory that should be given to their Celestial Progenitor instead of themselves, and the sooner we define the word "God" and place thereupon the right construction and interpretation which the Bible seeks to convey, i. e., that He was and is a celestial being, human, who first peopled this earth with life from other worlds, the sooner we will read the Bible in its correct light.

CHAPTER LIV.

OF ONE BLOOD ALL NATIONS OF MEN, OR THE SECOND DIVISION OF THE HUMAN RACE.

HIGHLANDS OF ASIA—SCRIPTURAL GENEALOGY OF EARLIEST TRIBES—SONS OF SHEM, HAM AND JAPETH—RISE AND FALL OF FAMILIES, TRIBES AND NATIONS—WHITE AND BLACK RACES—THE JEWS AND OTHER KINDRED RACES—COLOR OF THE NEGRO—CLIMATIC CONDITIONS INFLUENCE COLOR AND DISPOSITION, HAIR AND FASHION—HOT LANDS BOUNDARIES OF THE RACES—COLOR ACQUIRED RAPID TRANSITION BY EXCESS—PIGMENT AND BLOOD IMMUNE FROM DISEASE—LETHARGIC STATE—RAPID TRANSITION OF SKIN AND HAIR COLORINGS—CHANGING OF COLORS—THE WHITE MAN IN THE TROPICS—SCANDINAVIANS OF THE NORTH—FAIR RACES VERSUS DARK—DARK COLORS HEREDITARY AND COMMUNICABLE BY BREEDING; BECOMES PERSISTENT AND PERMANENT BY INBREEDING, BUT CHANGEABLE BY OUTBREEDING—THE NEGRO ONCE BROWN, BUT NEVER WHITE—MIGRATIONS INFLUENCE COLOR, SO DOES METHOD OF LIVING—THE ESQUIMEAU OF MONGOLIAN ORIGIN; NEGRO MIXTURE—HABITATS INFLUENCES; EFFECT OF CLOTHING, USE OR NON-USE—INDIANS OF ASIATIC ORIGIN.

And now consider the Negro. Is he of our flesh and blood or not? It is true that we must reckon many races, classifying them by color, form, feature, habitat, etc. But whether we are thinking of black, brown, red, yellow, or white man, it is true as stated in scripture—

“God hath made of one blood, all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation.” (Acts 17:26.)

There are some fossilized sciences that still claim that the Negro is of animal or ape extraction. But the object of this chapter is to convince you that the black man with his woolly, kinky hair is but one of us, was once like us, and will be so again.

And why should we, because of external differences such as color, features, intellect, or shape of skull, offer these as evidence of separate origin? Why should we evade or seek to confine in mystery the truth, which is, in a nutshell, that the black man sprang from the progenitors of our own race, Shem, Ham and Japheth, the sons of Noah and their sons. None of these were negroes. One, however, may have, by gradual evolution, become darker, aided by the solar rays of an African sun, of probably greater intensity than now exists.

Can we build up a theory of evolution (time's great changes) in some of our theories, and deny it in others?

According to the scriptures Noah lived nine hundred fifty years—three hundred and fifty years after the flood, and six hundred before it. He was informed of the habitable lands in all directions from him, and by him, and his sons "was the whole earth overspread." (Genesis 9:19.) As decision was made and choice given between his sons, it is reasonable to assume that the selection was made according to their temperaments and inclinations.

Granting this, we find that the division of land to the sons of Noah was as follows, to quote from a good authority, science and scripture both verifying to the statements.

THE POSTERITY OF SHEM.

ELAM.—The Elamites inhabited the country on the eastern border of Shinar, and north of the Persian gulf. It formed a province of the ancient empire of Persia; its capital was Shushan.

ASSHUR.—The kingdom of Assyria was first planted by his posterity; but Nimrod invaded their possessions, brought them under his yoke, built Nineveh, and established a Cushite kingdom instead of a Shemite colony.

ARPHAXAD.—His two sons, Peleg and Joktan, gave inhabitants to Chaldea (the southern part of Babylonia), Arabia, Palestine and Hindustan. From him, through Peleg, the Israelites, Edomites, Ishmaelites, Midianites and others descended.

LUD.—The Lydians, of Asia Minor, have been traced to Lud, as their great ancestor. Nothing, however, is certain respecting his descendants and their localities.

ARAM.—The father of the Syrians. Their country lay between the Euphrates and the Tigris, hence it was called Aram-Naharaim, "Syria of the two Rivers," and by the Greeks, "Mesopotamia."

"Blessed be the Lord God of Shem; and Canaan shall be his servant." (Genesis 9:26.)

THE POSTERITY OF HAM.

CUSH.—His descendants formed three distinct colonies; some settled in parts of the country afterwards known as Midian, or Southern Arabia; some in the country east of the Tigris, whence their capital was called Cutlah; and some in Ethiopia. (Nubia and Abyssinia.)

MIZRAIM.—His posterity settled in Egypt, "the land of Mizr."

PHUT.—The Libians, spoken of in the scripture, and supposed to be the ancestors of the Mauritians, inhabited the land of Phut, in Libya. Mauritania corresponded with Barbary or Morocco, of modern times.

CANAAN.—The father of the Sidonians, Tyrians, Hittities, Jebusites, Amorites, Perizzites, Hivites, Kenizites, and Girgashites.

"Cursed be Canaan; a servant of servants shall he be to his brethren." (Genesis 9:25.)

THE POSTERITY OF JAPHETH.

GOMER.—His numerous descendants spread themselves over a considerable part of Asia Minor, and the north of Europe. The Phygians, Cimmerians, Celts, Umbrians, Gauls and

others derive their origin from Gomer. Hence the modern nations of Germany, the Welsh, the Irish, Highlanders, and others claim him as their great ancestor.

MAGOG.—His posterity were located in the region of Mount Tarus, north of the Caucasus and the Caspian Sea. The Mongolians are descendants of Magog.

MADAI.—The Medes sprung from Madai; their ancient possession was extremely fertile, and well cultivated; it was bounded by Parthia on the east, Assyria on the west, Persia on the south and Armenia on the north.

JAVAN.—He gave to Greece, Ionia, Macedonia, Italy, Spain and to many of the islands of the sea, their first inhabitants.

TUBAL.—His descendants it is supposed by many, include the Tartar tribes. The Circassians, who occupy the country south of the Caucasus, between the Black Sea and the Araxes, have their origin from Tubal. Dr. Hales says that the Tobalski of Siberia, have Tubal as their ancestor.

TIRUS.—From him it is supposed the Thracians sprung.

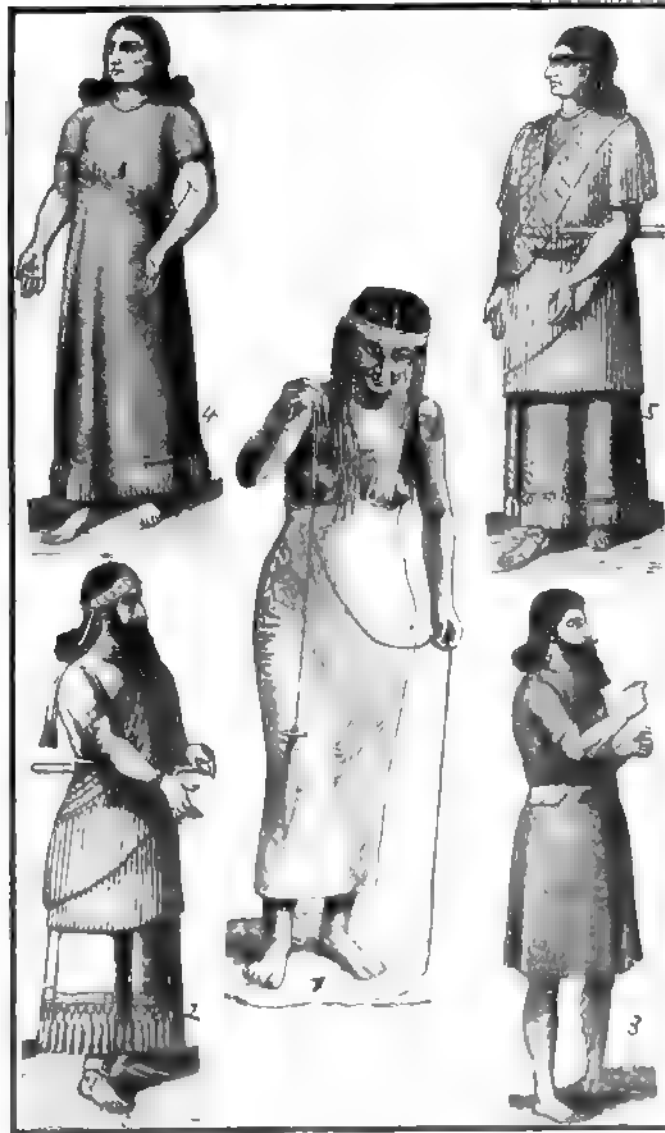
“God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.” (Genesis 9:27.)

As to the claims of various nations to antiquity we find science and scripture agreeing except on a few details.

When an inquiry is made after the origin of the most distinguished states, those which are acknowledged to be of very early date spring up into competition for antiquity with pretensions equally bold and equally uncertain; so that it becomes difficult to decide between their respective claims, while it is absolutely necessary to make an election among many rivals. Egypt, Phoenicia, Assyria, are alike prepared to assert their superiority on this ground; and all may be traced to the sons of Noah as their progenitors, and to the plains of Shinar as the place whence they were dispersed into different regions. Phoenicia, identified with the Canaanites, claims to have descended from the younger son of Ham; Assyria to be derived from Ashur; Babylon (although for ages after Assyria flourished, comparatively unknown, and absorbed in that mightier monarchy) to be founded by Nimrod; and Egypt to originate with Ham



STUDIES IN PHYSIOGOMY AND HEAD DRESS.



1. AN EGYPTIAN WOMAN IN ANCIENT COSTUME ONE OF THE
 LOWER CASTE. 2. ASSYRIAN OFFICIAL. 3. WORKMAN
 4. CHALDEAN MAN. 5. BABYLONIAN OFFICIAL.

himself; appealing to those ancient titles which connect her either with that personage, or with his earliest descendants. In the meanwhile it is obvious that the history of these several states, rivals to each other from the beginning, is necessarily intermingled; that their destinies are interwoven; that many of the most eminent events which have been respectively applied to them in later times, are, in fact, common property; and that the incidents which have been assigned to the parts with so little precision *belonged only in truth to the whole*.

Certain it is, however, that from these developed the three great races, white, brown and black; and from these all others are variations, which blend in the human chain all mankind as brethren of one common ancestry.

It is noticeable, however, that for some reason the white race is superior. Shem was the oldest son of Noah, and Ham, the youngest, Japheth being between them. And it is evident that these sons differed in temperament and disposition just as some differ today. They advance or deteriorate, go forward or backward, according as inclination and temperament manifest themselves. It is obvious, too, that Japheth was the favorite son; but we are not so concerned with their individual progress so much as with the development of their generations.

"After their generations, in their nations; and by these were the nations divided in the earth after the flood." (Genesis 10:32.)

Further, we find that it is the white race that has, as it were, lighted and transmitted from country to country the "lamp of life," of which the Roman poet first wrote, and which has been described by the rather old-fashioned figure of the "torch of civilization." Whether pure or mixed, the white race has formed great nations, raised monuments, perfected art and industry, and thus enabled man to attain his proper dignity to approach, that is, the likeness of God who created him.

THE SECOND DIVISION OR DISTRIBUTION OF THE HUMAN RACE.

In considering the divisions of the white race; tradition, archaeological research, the comparison of all languages, all

combine to place their first habitation in the highlands of Asia. It was there that, after the deluge chronicled in the legends of all eastern nations, mankind dispersed, and formed the three chief branches of the white race, the families of Ham, Shem and Japheth.

The greater part of the Hamites abandoned Asia at an early date, and receding before the children of Shem, colonized Africa. The Egyptians were probably the most important branch of the family, which is distinguished by its early progress in material civilization.

The Shemites, or Semites, formed several celebrated nations, the Assyrians, Hebrew, Syrian, Phoenician. But, if we except the Jews, the Arabs are now the only representative of the pure Semitic race, and they alone have retained the taste for a patriarchal and tribal life.

Further, the descendants of Japheth recognized by science as the Aryans, are also called Indo-Europeans. In fact the Aryans divided. The Iranians, marching towards the west, settled in the tableland of Persia or Iran, and thence proceeded to the Caucasus, and afterwards to Europe. The Medes, Persians, and later on the European nations, sprang from this family. Blended with inferior races, like the Mongol, they formed the Turanians, a Scythic race, which included many different populations. These have now disappeared, but have given birth to the Turks, to the inhabitants of the steppes that border the Aral Sea, of the banks of the Volga, of the Uralian chain.

Nor must we overlook the fact that the progress of mankind and the development of the nations can be largely traced to those who chose the most fertile, temperate regions, regions which border on the coasts and waterways of the temperate latitudes, and as a natural result, the men who so reside advance over those who seek to bury themselves in interior or tropical lands. Thus one race advanced and gained in intelligence, while the others retrograded and were lost in the solitudes of the lands they penetrated. The one race kept in touch with their surrounding neighbors and the others cut themselves off from any connection with outside nations. And when some went

backward, those who had made for themselves greater opportunities went forward with great strides profiting by the ignorance of their neighbors and their own and further aided by climatic conditions. They developed in the feverish haste which still characterizes the white race. This activity is found in no other race.

We find by further study that the regions which were inhabited by the sons of Ham are conducive to slow and lethargic action, and non-progressiveness. The people are sluggish, so far as progress is concerned, but live long, healthy lives, and are fertile, survive hardships, and almost equal in numbers other races who live near to them.

We now turn to scripture and trace the history of those who went to the south, biblically termed, "Ethiopia, region of burnt face." "people scattered and peeled." (Is. 18:7.) "They that handle the shield." (Jer. 46:9.) We find that the ancient regions of Ethiopia were to the east as well as to the south of Egypt, including Abyssinia, and that there were the lands of Cush, Mizraim, Phut and Canaan (the sons of Ham).

Not that these regions were peopled entirely by those who went there first. Others followed later and mingled with them, becoming absorbed into the tribes. Then as they lived under the tropic sun, their color grew darker and darker until some of the tribes developed into what we now call the Negro. Others did not get so dark but were more brown than black. Indeed, then, as now, we find three successively darker colors; and this before the present race of white men penetrated the vast interior.

And as still more proof, I will cite the following, which fitly applies to it and which is from the scripture:

When "Abram went down into Egypt to sojourn there; for the famine was grievous in the land." (Genesis 12:10) Abram said to his wife:

"Behold, now, I know that thou art a fair woman to look upon." (Genesis 12:11.) Which might mean that she was of a fairer color, just as much as that she was good-looking woman. And she was therefore different from the people who lived

here. Hence, Abram said to her, "Say, I pray thee that thou art my sister; that it may be well with me for thy sake; and my soul shall live because of thee." (Gen. 12:13.) Because he feared that they would kill him and take Sarai to the harem of Pharaoh. We find further that they did take her to the royal harems; and both were treated with courtesy, as strangers coming from the land they or their ancestors had come from. And even when they found out that Sarai was his wife, they told Abram to take her and go on his way. (Gen. 12:20.)

The narrow interpretation of the words, "fair woman," would be that she was pretty only, while a broad interpretation would imply appearance, color and disposition as well.

Indeed, there is every reason to believe that the races that first came to these lands were later termed Ethiopians "nations scattered and peeled," "mingled people," as quoted before, and who, by the process of evolution developed from fair to brown, then to dark brown, then to black. And in time by interbreeding (common enough in these days) they have absorbed those who mingled with them, and thus we find the various colors of today. Later we find in scriptures, these passages:

"Ethiopia and Egypt were her strength, and it was infinite. (Nah. 3:9.)

"Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and all the men of the land that is in the league shall fall with them by the sword." (Ez. 30:15.)

"And great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down." (Ez. 30:9.)

"In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid." (Ez. 30:9.)

"And I will make the rivers dry and sell the land into the hand of the wicked." (Ez. 30:12.)

These are passages of scripture which came only too true as did the words:

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia." (Is. 18:1.)

These became mighty nations, then grew wicked, embraced

idolatry, and were heathenish. Punishment was visited upon the black man as it is on all who depart from God's ways. It is far from being the case that the black man was always ignorant and backward. No nation on earth was more advanced and progressive than they in ancient times. Indeed they once threatened to displace all other nations but failed to take the opportunity at just the right time. They rose and fell just as the powerful white races now rise and fall, and will continue to do. History tells us of the growth of their cities and the progress that they made, such cities as the world has hardly equaled since—Shimar, Chaldea, Assyria, Babylon, Syria, all these and more, and all of them dominated by the dark man. The remains of these cities stagger one today with their wonderful architecture, and the skill, unequalled in its way, even at our day.

Vast hordes remain in those regions still, remnants of once mighty races who rose and fell, deteriorating into a blacker and more savage race, struggling toward the last with the hands of his brethren, against him in pursuance of God's command.

It matters not what arguments we bring to bear with a view of upsetting facts or truths, the black man remains today as one who once was one of us, and who will be so again. And I know of no greater proof that this is really so, that the black man was evolutionized from a fairer Asiatic or scriptural race—the sons of Ham, Cush, Phut, Mizraim and Canaan, than in this fact, that in this century (almost ten thousand years since) the lands of Africa are, pursuant to God's words, slowly but surely being Europeanized by the fair races who, as we know, are the sons of Japheth.

“God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.” (Gen. 9:27.)

Of a certainty this prophecy has come true. And today we see the white races displacing the black in their own land, and ere long we shall see Africa losing its brown and black races, by a process of evolution and passing time, similar to that by which it gained them.

Again scripture tells of wars between black, brown and white races, in which the black lost, and never regained power.

It is said: "Her branches are stretched out, they are gone over the sea." (Is. 16:8.) Neither must we forget "wars and rumors of wars," where millions of men will enter the field, in the impending struggle for mastery between white, black and yellow races. Empires will form and fall; battles will be fought between Christian and un-Christian nations; and inevitable conflicts will rage, that will result in triumph for God's right.

Civilization having started in the East seems to be gradually returning to it, as God promised that it should; and the present century finds the eyes of the world staring at the map of Africa again, seeking now as then, new fields for exploration and conquest. Slowly civilization presses onward into Africa, enlightening the savage races there. Surely the time will come when the fairer races will absorb the black, changing them in color and in spirit. Then, indeed, will no man deny his brother the hand. And God's light will seek out and shine upon that dark page in history, proving his words, "It is, as once it was; and will be so again, as it was in the beginning."

Nor must we overlook the scattering of the Jews. America has an aggregate population of Jews more than all the rest of the world: New York having more than Palestine, Syria, Arabia, France, Germany, or England. But as the Jews and their immigrations are to be considered in a later chapter, it is needless to discuss them here—except to say that they are considered as descendants of Shem—as will be understood in the pages immediately following, where I shall present to you what I regard as the true ethmology of biblical nations, compiled as per scriptural records.

The Hebrews were Semites, and are the accepted type of that race, where, too, belonged also the Phoenicians, Syrians, Moabites, Ammonites, Arabs, Assyrians and Babylonians. We know the languages of these races, and find them nearly identical in their grammatical structure, and closely allied in their vocabularies. Dialectal differences alone separated the speeches of Sennacherib and Nebuchadnezzar from that of the Israelites, whom they subjugated. The Moabite stone is readily intelligible to any Hebraist. Western Asia, from the coast of the

Mediterranean to the Zagros mountain-chain, which bounds Mesopotamia on the east, was anciently peopled, in the main, by one race, a race nearly akin to the Hebrews descended—we may well believe—from Shem (Gen. 10:21-31), and known to moderns as “Semites.” The race had ramifications in Asia Minor and East Africa, but was planted especially in the central region of the ancient world, Mesopotamia and Syria.

Within this region it was, however, intermixed to some extent with what seems to have been an earlier population, a population which some writers call “indigenous.” “And there were giants in those days.” We hear of Raphaim, Horim, Emim, Anakim, Zuzim, as old inhabitants of Palestine, displaced by later intruders. There are no means of determining with any certainty the ethnic character of these ancient races, or, except approximately and in a general way, their habitats; for in dealing with the ancient races and tribes of the East we cannot speak of frontiers in the modern sense of the term, but at best of limits only. Ethnic names, too, are by no means decisive factors in determining race. In the case of the above names, though none of them appear to be Semitic, we must leave undetermined whether they were those of Semitic or of non-Semitic races. Their territories are indicated in scripture as follows: (1) The Raphaim dwelt on the east of Jordan, in the great city of Ashteroth-Karnaim (Gen. 14:5) and its vicinity; (2) The Zuzim, or Zamzummin, dwelt in Ham, within the same district; (Gen. 14:5; Deut. 2:20); (3) the Emim lived east of the Dead Sea, in the country afterwards known as Moab (Deut. 2:20); (4) the Horim inhabited Mount Seir, south of that sea, and adjoined on the Desert of Paran (Gen. 14:6; Deut. 2:22); (5) the Avim held a portion of the Phillistine country (Deut. 2:23; Josh. 13:3); and (6) the Anakim, who possessed the region about Hebron (Num. 13:22), must be regarded as outlying remnants of some ancient population, whose ethnic character is undiscovered, and as distinguished from the later incomers by huge stature, great fierceness, and great physical strength. These were the giants themselves.

The country to the east of the Jordan was mainly possessed,

prior to the Hebrew conquest, by eight principal races. These were the Phillistines to the southwest; the Canaanites in the rich plains of Jordan and Esraelon; the Jebusites, Hivites, and Amorites in the mountains; the Girghasites near the Sea of Galilee; the Hittites in the Lebanon district, and the Perizites in some uncertain locality. All these races appear to have been Hamitic. The Phillistines are connected with the Caphtorim in Deut. 2:23, and called "the remnant of the country of Caph-tor (Ai-kaphtor)" in Jerem. 17:4. "Aikaphtor" is possibly the same as "Ai-guptos," the Caphtorim being as we learn from Gen. 10:14, descendants of Mizraim, or the people of Egypt. It should also be noted that Kaphttur, in Egyptian, is the term for Grand Phoenicia, or the coast of the Egyptian Delta. The name of the country of the Phillistines along the coast (the Pa-lashtu of the cuneiform inscriptions) was applied by the Romans to the whole of Palestine. It is true that the analogies of the Phillistine language, so far as it can be made out, are Semitic rather than Egyptian; but their migration from Egypt must have been at a very early date, before the Egyptian peculiarities were well developed, and in their new country they may have adopted Semitic forms and names, or even changed their Hamitic for the Semitic speech. But originally they had nothing in common with either the Hebrews or the Hyksos, who were Phoenicians or Amalekites. The Canaanites are in Gen. 9 and 10 distinctly derived from Ham, and their antagonism to the Semites is throughout their whole history very marked. Hamitic roots, as san for "the sun" and bek for "city," belong to some of the oldest sites in their country (Beth-san, Baal-bek). With the Canaanites were closely connected the other six nations whom the Israelites drove out—the Hivites, Hittites, Amorites, Jebusites, Perizzites and Girghasites. (Gen. 10:15-16.)

The desert bordering Palestine on the south, as well as the peninsula of Sinai, was peopled mainly by Amalekites and Idumaens or Edomites. These were Abrahamic races, descendants of Esau, Isaac's eldest son (Gen. 36:9-12.) They were thus, not only Semites, but Semites of a type allied very closely

indeed to the Hebrews. The Amalekites, the fiercest enemies of the Israelites, always remained, for the most part, nomads, and became completely assimilated in their mode of life to the Edomites or Idumaens, that is, the Arabs of the Peninsula, in whom they seem to have been ultimately absorbed. They are considered to have been the oldest of the oboriginal races, and are constantly referred to as such by Arabic writers. The Idumaens showed at Petra something of the Egyptian genius for architecture, and something of the Hebrew talent for trade and commerce. Though bitter opponents of the Jews during the greater portion of their career, they were ultimately acknowledged as "kindred" (Josephus Antiq. Jud. 14:8 and 1) and under Antipater and Herod the Great, became blended with the Jews into one nation.

Another Abrahamic Tribe (Gen. 25:2) located towards the south, but of wandering habits, was that of the Midianites. The Midianites intermingled with the Ishmaelites, and probably also to some extent with the Canaanites. Their general habits were those of Arabs, though in some respects they had adopted Canaanitish customs before their first contact with the Israelites, and hence their influence upon Israel was evil and tended to corruption. We have no record of the Midianite language, excepting that which is contained in names. These are undoubtedly Semitic, and often common to the Midianites with the Israelites.

Eastward were certain tribes connected with the family of Abraham, the most important of which were the Moabites and Ammonites, descendants of Abraham's nephew, Lot (Gen. 19:37-38). We know little, comparatively speaking, of the Ammonites, who have left no records. They worshipped the Supreme Being under the name of Moloch, or Milcon, the Semitic word for "king," and their capital city was Rabbath-Ammon, or "Great Ammon," where again we have a Semitic prefix. With their kindred, the Moabites, we are better acquainted, both from the prophecies of Isaiah (chapters 15 and 16) and Jeremiah (chapter 48) and from the important recent discovery, the "stone" erected by Mesha at Dibon in Moab.

This "stone" shows that the Moabite language was, in the ninth century, B. C., almost identical with the Hebrew, and that the modes of expression in the two countries were similar. The differences of language are merely dialectal, such as anak for anoki, "I," and the like. The numerals are the same; the dual termination, aim, is of frequent occurrence; and a common element in the names of towns in Beth. The Moabites and Ammonites were settled races, like the Hebrews; their cities were many and strong; they cultivated the vine (Isaiah 16:8-10), grew great quantities of corn (Jer. 48:32-33), and were graziers also upon a large scale (II. Kings 3-4). The distinction is very marked between them and the Arabs, on whom they adjoined, who dwelt in tents and wandered freely over the desert. While the nomad tribes, such as the Midianites, had no protracted existence, and their names gradually disappear from history the settled (agricultural) tribes—such as the Eomites, Moabites, and Ammonites—are not only frequently mentioned in the cuneiform inscriptions, as by early Christian writers, but are even traceable at the present day in names of places. There was always a tendency of nomads to become agriculturists, but not vice versa.

On the north, after the decay of the Canaanish races, the principal neighbors of the Jews were the Phoenicians and the Armenians or Syrians. The Phoenicians were in all probability sprung from an Hamitic tribe (Puna or Punt) in South Arabia and the opposite coast of East Africa, and after settling on the coasts of Canaan completely assumed Semitic customs and language (Lepsius). At any rate, the Semitic character of the Phoenicians in historical times is undisputed. Their remains—consisting, unfortunately, of inscriptions only, the oldest of which are not much earlier than B. C. 600—have been completely analysed by the great Semitic scholars. Gaenius and Deutsch, who have shown the Phoenician forms of speech to be closely akin to the Hebrew. The Phoenician ethnic character presents also certain analogies to the Jewish combining, as it does, warlike energy and great tenacity of purpose with a remarkable aptitude for trade and commerce; while, on the

other hand, they had the character of being unscrupulous and untrustworthy. They were famous for their manufacture of glass and purple stuffs, and were the greatest traders and navigators of antiquity in Western Asia.

Nothing certain is known of the original home of the Syrians or Aramaeans. "Aram" appears at an early period as a designation of certain districts in Syria and Mesopotamia. The language of the Aramaeans gradually occupied all Syria, and "last of all, Palestine became Aramised. Towards the east his language was spoken on the Euphrates, and throughout the districts of the Tigris south and west of the Armenian and Kurdish mountains. In Babylonia and Assyria, a large, or perhaps the larger, portion of the population were most probably Aramaeans, even at a very early date, whilst Assyrian was the language of the government" (Noeldeke).

If, from these immediate neighbors of the Jews, we pass to those more distant ones with whom the circumstance of war, invasion, and conquest from time to time brought them into contact, we find that, on the south, they were liable to attack from two great nations, the Egyptians and the Ethiopians; on the east they had dealings, military and other, with four—the Assyrians, the Babylonians, the Elamites and the Persians; while on the north they came into collision, in their later history, with four races—the Scythians, the Greeks, the Romans and the Parthians. A few words must therefore be said, in order to complete this sketch, concerning the ethnic character and affinities of these ten remoter nations.

The Egyptians. According to Gen. 10:6, Mizraim was "the son of Ham." Egypt is called repeatedly in scripture "the land of Ham" (Ps. 105:23-27; 106:22.) Its own native name was Kam, which has been explained as "the Black Land." The physique of the Egyptians was very marked and striking; they were tall and thin, with large hands and large and flat feet. They offered a marked contrast to their Semitic neighbors upon the east. Their language had certain Semitic analogies, and received through contact and immigration a not inconsiderable infusion of Semitic words into it; but fundamentally it was non-Semitic.

The Ethiopians (Cushite) were distinct from the Egyptians, with dark complexions, thick lips and sloping profiles. Their descent from Ham is distinctly asserted in Genesis 10:6. Egyptian civilization was readily received among them, but suffered deteriorations in the process, and failed to raise the race very much above the savage condition. There were times when Ethiopia—that is, the ancient kingdom of Aksum in Abyssinia—threatened to become one of the “great powers” of the Eastern world; but some inherent weakness caused it to relapse after each success into a comparatively unimportant position.

The Assyrians, who came into contact with the Israelites before the Babylonians, were pure Semites, as appears both from the book of Genesis (10:22) and from the native inscriptions. Their physiognomy, physical type, and manners are also clearly Semitic, and render any doubt upon the subject impossible. In features, as represented in the sculptures, they closely resemble the Jews; in general ethnic character they are not dissimilar. Their descendants, the “Chaldaens” of the mountains near Mosul, still speak a corrupt Aramaean dialect, and have features closely resembling those of the Hebrews.

The Babylonians. The oldest inhabitants of Babylonia of whom there are records, were the Akkadians and Sumerians, different in race from Hamites and Semites. They were at a very early period absorbed by their Semitic neighbors, the Assyrians and Babylonians. The latter, when first brought into contact with the Jews, were scarcely distinguishable from the Assyrians. The language spoken by Sennacherib and Nebuchadnezzar differed less than Spanish and Portuguese; the two nations had an almost identical religion; and their physical type was not very different. The Babylonians were somewhat shorter and clumsier in figure, their noses more depressed, their foreheads lower, and their expression altogether more commonplace.

Sciences all agree that climatic conditions effect the color of various races of mankind. Indeed, we know only too well the result in our own skins of but a few months' exposure to

the sun's rays. Why then, do we deny that the black man might have been one of us? Everywhere we find ascending and descending scales in color, and in all racial features. And why because one man's skin is black and another's white, say that they are of entirely different blood? Why not agree rather that he is at the opposite end of the scale so far as color is concerned, and still grant him relationship with us? We have no right to do this even though his mind be, as it is, far inferior to ours, and he be lost to our faith. Rather should we seek to restore him to knowledge and civilization, leaving questions as to his origin out of consideration.

If we should take the white races or any representative of them and set them in the torrid lands of Africa, to exist under conditions similar to those which surround the black man, they would become, after a few generations, as dark as the native of the region. Keep these conditions up for a hundred generations and they would become as black as the present negro and would degenerate to their savage condition.

It is well said that the easiest thing to believe is the hardest to prove, and the hardest thing to believe is the bare truth. And we are prone to fortify ourselves with powerful arguments as to differences of skin, blood, shapes of heads, features, intellect, and other similarities; but do these things change in any way God's truth? Why then continue to classify so many distinct species in life? It seems to me that it is overdone in both animal and human life. There are many varieties, I admit; but so far as origin of species is concerned, there are few compared to what we are led to believe. And there is no reason for denying to the negro descent from a fairer, whiter race.

Scripture tells us that man and beast were made by God. How then can we consider that we evolved from a beast? If an ape or beast theory is to be considered at all, why not that some brute or beast of a man, cast out from his own tribe, lived with animals and begat apes? Surely this is as logical as that apes begat men. But, mark ye, it is sinful in the eyes of God to consider either.

For further explanation of my theory let us regard for a

moment the children of the blackest races. At birth these babies are frequently light-skinned and have straight hair, which is often very light. Blue eyes are the rule rather than the exception, changing to dark as they grow older. This would seem to point to an ancestry that was lighter than the present generation. Further, the kinky hair of the negro is due partly to centuries of tribal custom. Each king decided on the style of hair-dressing as suited his caprice. And the fashions there are as arbitrary as in our enlightened land. These fashions differ in different tribes as do the styles of dress in the more civilized lands, the only difference being that we confine ourselves to style in clothing, while the African mutilates his body to satisfy custom. Among certain tribes, long hair was and is a disgrace; in others it was regarded as high adornment. We might as well consider the patterns tattooed on the bodies as evidence of one or another kind of origin as to think that kinky hair proved it. If hair is to be one of the deciding points, why not conclude that a bald-headed man is related to a hairless Mexican dog, and a bearded man to a he-goat, as well as to say that man is descended from a baboon or an ape?

In my travels over the world I have seen these differences between races, the dark and light skinned Esquimaux, the pigmies of Africa, the Filipinos, the giant Patagonians, black and white Jews, red-headed and blue-eyed Jamaicans, swarthy Arabs, yellow Mongolians, fair-haired Scandnavians, or florid Britons and the pale face; and I have yet to meet any man except the so-called intelligent white who claims descent from anything but a superior race. Some of them were savages, and scarce able to count the fingers on both hands, but they had at least a higher ideal of their ancestry, a closer regard for a common origin—a spirit, a soul, a father—a belief in powers of good and bad, and in some sort of heaven and some sort of hell. Savages they were so far as tribal records were concerned, too ignorant to even name their children, yet they can be traced back to those ancient scriptural days and lands, as can all the races on the globe at the present time. And to try

to prove differently merely casts reflections on the intelligence of the person making the attempt.

As proof of the fact that man has his "bounds of habitation," we can cite the case of the Goths, Vandals and Lombards. These were all fair-skinned men, and died out in a few centuries after leaving northern Europe for southern. Further, it is noticeable that among our soldiers in Cuba, three out of four suffered from continued residence in that temperature. The same is true of the English soldiers in India. And when a white man's skin changes appreciably within a few years' residence in this clime, what it would do if he survived thousands of years can be imagined. Indeed, this black pigment which nature forms seems essential to protect the body, lighter races being the first to succumb to the tropical temperatures. And it is noticeable that the races having the lighter skin are the Scandinavians, who live in the region where sunlight is limited. This pigment penetrates the skin, is communicated to the blood, and the hereditary permanent and persistent black skin results.

Again the climatic conditions effect the disposition of men, as well as their physical color and conditions. Even the most strenuous become lethargic when living in warmer or hotter climes. There is even a noticeable difference between the northerner and the southerner, in our own country, in this respect.

The negro did not change from white to black; the present white race changed from brown to white, and the negro from brown to black. The law of evolution works both ways. We grant that Arabia or Asia was the cradle of the human race, and it is fair to suppose that the first people were of a color suited to the climate in which they lived. That is, they were all of one color, probably a brown. Then as the first group migrated to the south, they gradually changed to a color similar to that of our present negro. And when the later migrations, those into Greece and later to the more northern parts of Europe were made, they became lighter in color as fitted their environment. While those who went east or west changed but slightly. Thus we can account for the degrees of color in the world. The people in Asia Minor are of a medium complexion as com-

pared with the white races of the North, and the African negro. Note the similarity of color in the Japanese, Malayan races; Chinese of the far East, and the West Indians.

To discuss for a moment more the subject of hair—we find among the South Pacific Islanders, short curly hair, which has after centuries of training assumed enormous proportions. In our land we are almost undressed without hats; but in these islands the hair serves a double purpose. It is not only a head covering, but is a means of tribal identification. In fact, it represents almost the entire identification dress of the natives in some of the most savage islands. Each tribe has its own particular style and maintains it throughout generations. And there is more wisdom in some of their methods than one would think. In the jungle regions long hair is fatal to health and cleanliness, conducive to disease, and a refuge for vermin. Therefore, there is ample reason for the existing style there. The temperature also effects the length at which the natives wear their hair. The Esquimaux wear it long as an additional means of heat; while the native of the torrid region finds it objectionable because it adds to an already uncomfortable temperature.

As to the climate of the equatorial belt, we find that there is a rainless region extending from the northwest coast of Africa to Mongolia, 9,000 miles in length and nearly 1,000 miles wide. Besides the North African deserts, this region includes the southern coast of the Mediterranean, east of the Gulf of Cades, Upper Egypt, the eastern and part of the western coast of the Red Sea, part of Syria, the eastern part of the countries watered by the Euphrates and the Tigris, Eastern Arabia, the greater part of Persia, the extreme western part of China, Thibet, and lastly, Mongolia. In the western hemisphere, Lower California, the tableland of Mexico and Guatemala, and the west coast of South America, for a distance of more than 2,000 miles, suffer from continuous intense radiant solar heat, influencing not only the color of the natives but also their dispositions; producing, as it does, that lethargic condition which is responsible for the non-progressiveness of these people. And unless the white people who invade these regions have a fre-

quent infusion of new blood into their veins from their own race, they tend to become even as the people about them, losing their natural enterprise.

The following are the boundaries of these races: The natural habitat of the black man is from the equator to the thirtieth parallel, north and south; that of the brown man from the thirtieth to the fortieth, also north and south; that of the white and olive-skinned races from the fortieth to the fiftieth; and that of the blonde or pure white races from the fortieth to the seventieth. This last includes the temperate regions and those where the waterways are of easy access.

In Asia the mountains run east and west, while in America they run north and south; in this lies the true reason for the marked difference between the climate of Asia and that of North America. In Asia, the cold north winds sweeping down from the North Pole are arrested by the mountains and deflected. This is true also of the warm winds from the equator, thus producing a more equable climate. In America the north and south mountains do not deflect the winds; and as a result we have the more rigorous winter and warmer summer than the same latitude experiences in Asia. We thus see how the topographical conformation of the country effects the race.

There is every reason to believe that the negro color was acquired by a rapid harmless transition from fair to dark, occasioned by an abnormal cause by which the human system underwent a rapid and marked change after going into Ethiopian lands. It is a well known fact that lack of certain pigments in the blood corpuscles results in Albinism, the reverse of the negro color. Hence it is obvious that an excess of this pigment would cause a transition or change in the blood and skin colors, thus changing a race from fair to dark, or even jet black, in an incredibly short time, dependent on conditions and environment and God's will.

We even find Ethiopians and negroes, today, who for some cause, lose this pigment in a single generation, exhibiting traces of albinism, that makes their skin, once black, change into white with black spots, like a leopard's skin. Such phenomena

are common all over the world, among dark or negroid populations. It is a distinctly harmless form of leprosy, affecting the skin only, and in no way a disease. Scientific men agree that in a few years, by such causes, the black skin of a negro will turn almost entirely white when affected thus.

Another striking fact is that the color of the skin and lack of excess of pigment or color corpuscles results in a lethargic, sluggard, or dull temperament, as if the deposit of this pigment influenced the whole system. And it is well known that the Africans have what is known as a negroid lethargy, or sleeping sickness, against which the blacker races are peculiarly immune, while the lighter suffer.

That remarkably scientific work, the Bible, treats on these very subjects and verifies these things in a brief way. We are plainly told that the regions and races cursed by God in the two great divisions of the human race, were Cain, who "went out from the presence of the Lord, and dwelt in the land of Nod" (Gen. 4:16), and Ham, who with his heirs was cursed, and who went to Ethiopia to be a "servant of servants to his brethren. (Gen. 9:25.) And we read further:

"Look not upon me, because I am black, because the sun hath looked upon me; my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept." (Song of Sol. 1:6.)

And again, "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. 13:23.) Is not this an indication, as is the entire chapter, that these are works of God, and beyond the power of man or beast? We read of a "people scattered and peeled" from the "region of burnt faces." All of this is in verification of the negro race's transition from light to brown and then to black, and to change skin or spots is God's power, not man's.

Why do the men of science turn from God's book or His words, written by man but inspired by Him? They can ask no question but what its pages can answer, I care not what the subject.

It is one of the contentions of scientific men that inasmuch

as the black races have been proved to have existed in the most ancient Babylonian times, as indicated by their sculptures, which date back over four thousand years, a gradual change of color was impossible for want of time. This is correct. Negro features and color have been traced back with the Ethiopians of today as far as we can go, and seem to have been permanent types from the very first. But we must not overlook strong evidence that under certain conditions of early growth, color changes in every organism, due to changes in habits or food. These changes effect a rapid transition in both skin and hair colorings.

The Esquimaux of the polar regions are dark-skinned, very probably from their ancient negroid or mongoloid ancestors. Hence we infer that the negroes attained or acquired their dark tint rapidly from the start, and that it became permanent, that they might enjoy immunity from tropical fevers, and other deadly results of the climate. Even certain birds and animals change color entirely twice a year. Hence, to affirm that the negro did not take on black skin rapidly is not in harmony with science or scripture.

These people were a race cursed by God, not to be exterminated, but to exist as slaves to their brethren until redeemed by themselves. Unquestionably, their color was created so as to render them immune to the mineral and vegetable poisons which exist there. And to cite the color of the negroid races as evidence of enormous antiquity is not in harmony with either scriptures or science, then we consider the power of God "*To conceal and change all things.*"

Now let us turn to the division of the races. Not many years ago science looked to Asia and Arabia for the signs of earliest mankind. Later on, however, there were discovered certain pre-historic (so-called) relics, stones, flint weapons and other things, of a far advanced type, and immediately the theories change. Now the "cradle of the human race" is regarded as being northern and central Europe. All this after scientists have flocked to the regions where the relics were found, and made many examinations of them. They then proclaim north-

ern and central Europe to be the richest in signs of early inhabitants, therefore, the old theory must be discarded. In fact, the sciences are continually changing, seldom if ever adhering to one idea for an appreciable length of time; and it is safe to assert that the next age will see changes from their present claims, simply because having no foundation to work upon and ignoring scripture, as they do, they are groping in the dark. This is in accordance with the Bible, which tells us, "Therefore, shall they eat of the fruit of their own way, and be filled with their own device," (Prov. 1:31) and "Walk in the ways of darkness," (Prov. 2:13.)

The discovery of advanced types of anything in no way proves the earliest existence. Nor is it evidence of any antiquity. I can dig up wagon-loads of flint arrow-heads, pottery, weapons, utensils, and all the other things that the scientists regard as of value, all over America. Those that I represent here were found as recently as 1908. In fact they are so common in the United States that the boys trade marbles for them.

When the nations of the earth were twice or thrice scattered, they went in all directions, peopling Asia, Europe and Africa, and in time reaching all the suitable locations of the whole earth, as we are told in Acts, "the bounds of their habitation" being determined; meaning that He alone fixed the region to which they should go, as found in the words, "thus far shalt thou go and no farther."

It is true that there are locations north, south, east and west, where man can not exist and thrive. The most favorable locations—that is to say, those parts of the earth's surface which are more suitable by reason of the favorable climate, are sought out first; and it is very plain that man thrived in these favorable locations, and it is equally true that he failed when he sought to establish his home in more unfavorable locations.

It is true, also, that certain regions are more conducive to advancement than others, this progress being dependent, however, on the intelligence of the inhabitants as well as on climatic conditions. For instance, those who went to the more tem-

perate regions of central or northern Europe, on the coasts, or waterways, could and naturally did progress faster than those who chose the torrid interior regions. They each sought to find the equivalent of their original habitat when they migrated elsewhere. Negroes, for instance, sought hot regions of tropical growth and white men temperate regions, such as were adjacent to, or bordering on coasts.

Scripture has told us since the beginning how all these migrations took place, and it is not hard to see that relics such as have been found, have nothing whatever to do with antiquity, but they have everything to do with progress and people. They are not sufficiently primitive to apply to the very earliest times, and are evidences of advancement. Those of central Europe show more advancement than those of Asia or Africa. Then we must not overlook the fact that some could progress while others could not. Wandering nomads, herders of flocks, who sought the great plains, staying in one place only until the food supply was exhausted, then moving on, could not develop as could agriculturists who made permanent abiding places, and those who selected the coast country because of the commercial advantage, each group developing according to its own intelligence and inclination.

Witness the Swiss villages, with their rich deposits and relic beds. Compare them with the wandering tribes of Arabs, who wander still, or with the eastern nations of ancient China and Japan. Look at the African tribes and then at the Esquimaux, and it is not difficult to see that progress is due in a large measure to habitat and climatic conditions. Zones of temperature and conditions of climate affect the pursuits of the people more than the characters of the people do.

Scientists have discovered so-called prehistoric relics in northern and central Europe, but these do not compare with those of Asia and Arabia, as showing antiquity. They should have taken into consideration such conditions as I mention before claiming that these were of earlier time. Further, some districts preserve such relics and others do not, because in some, the natural conditions are of aid in preserving them while in

others decay sets in that in a few years destroys anything. Therefore it is evident that these relics are not infallible proofs of antiquity, while they do prove advancement and progress.

Today there are nations living in what corresponds to the Flint Stone Age. Such things are common in the polar regions, where a knowledge of bronze, brass, iron and copper is not found. So that relics from these people if found in an unfrequently place might easily be taken for relics of prehistoric times.

Such finds should not be taken as evidence of antiquity except in a limited manner. When God destroyed the earth, absolute proof of which exists in the earth's own records, He destroyed not only life, but as scripture quotes, "The earth is utterly broken down, the earth is clean dissolved, and it shall fall and not rise again." (Is. 24:19-20.) Hence it is plain to be seen that more has been lost than will ever be recovered, and to attempt to trace the age of the earth, or rather of mankind, is an impudence born of ignorance, and contempt of God's word.

It is a logical deduction from the preceding chapters, that prior to the flood, the so-called cradle of the human race might have been in the region of the North Pole or the Central United States, as well as anywhere else. The so-called New World is of the same age as the so-called Old World; science has proven this fact, conclusively. Now, as this continent stretches practically from the North Pole to the South Pole, and includes all zones, all races and colors of mankind being found in it, the possibility is great of its being the earliest abode of man.

It is to be regretted that the brown and black races did not work together in a closer union. For when they accomplished so much separately they might have done far more had they been in a sort of fraternal agreement. They have not ascended to so high a standard or compiled such mighty records or works but all things considered they have done their share and have done much that has been of aid to the white man.

When the great explorers, Livingstone, Stanley, Perry, Cook, and the host of others familiar to all of us, penetrated unknown worlds from the Tahitis, to the ancient cities of China

and Japan, Peru, or the Aztecs, the black and brown races were both ahead of them in reaching these places, living, either side by side, or as slaves one to the other. One of the very first explorers to be sent out by the London Missionary Society to the South Pacific Islands states in his published memoirs, that the first thing that he observed on that memorable landing was the almost gigantic stature of the black man.

Another famous explorer dwells on the similarity between these races and the scriptural tribes; and the records of all pioneers bear this out. The one exception to this generally accepted fact is on the part of science, which ignores scriptural truths and seeks the light in its own individual way, scratching the earth for fossils and digging down instead of looking up.

Now consider the American Indians. Their color and habitat can be traced back to their biblical ancestors, the ancient Arabians, Egyptians, and Israelites, who, since the time of the sons of Noah, as my table shows, were a mixture of wandering hunters and dwellers in tents rather than a race of agriculturists.

Why not let truth shine and light up these dark passages of history? Build up and do not knock down. Why seek new evidences from channels that are unknown, or cannot speak for themselves? Why try to make history or read from the bones and flint stone, instead of reading God's words, which tells us so plainly of all these things?

If certain men sink below the level of others, why should we chose to trace our descent from them? Why not look up to higher, more lofty ideals, help to build up and not to push down? Why judge all because of a few, and why draw such a close line because of color or racial difference? If they are not our equals now from an intellectual standpoint, they might once have been; and if in their origin, they were our equals, they can be so again, if we help to lift up and make right. When one of our race sinks below his level we are apt to reach out a helping hand and lift him up. Why not as a nation or as a race extend the same help? God well defines his bounds, but man-made bounds are drawn too closely for even his own ultimate good, as we know.

We have too long judged from the standard of the white man. Let us turn from our view point long enough to survey the world from their. Why not consider what savages or unenlightened tribes think of us, our works, our enterprise, and our unequal distribution or monopoly of what God gave to all?

Among the old savage tribes, the worst of them had the right of access to the hills and mountains of flint and stone from which they fashioned their rude weapons and utensils. They respected each other's rights and boundaries; and held certain properties open for the common good of all. Now, compare this with the white man's way. A few monopolize all God's choicest gifts, and enslave and impoverish hosts of humanity for the sake of enriching themselves.

See how the white man has mistreated the American Indians who were at his mercy. A race once numbered by millions is gradually becoming absorbed, displaced or exterminated by their white brothers, who should have helped them to rise to a higher mode of living. In the same way I believe the Blacks will be absorbed. Today sees the beginning of this. The day of the heathen is over and all must give way to civilization and to Christianity.

Witness the Jews. They have had "their branches stretched out and gone over the sea." Without a government of their own, they are dispersed everywhere and awaiting restoration to the country of their origin and for the welcoming hand of those who were once brothers to be stretched out to them in help. They form a unique element in the world's history. Blended with all nations, scattered over all the earth, they are still strangers in the midst of all, obeying the laws and customs of all governments. They are wanderers, yet not nomads; recognizing all, yet not being recognized themselves; living under flags hostile to each other, yet considering themselves a nation.

The same is true of the blacks as it is of the Jews.

The Jews possess neither common center, home, nor government, yet maintain a semi-nationality by flocking together in communities, held there by common interests, recollections,

and hopes for their future. All are looking forward to the time when Jerusalem shall be restored to them. A mighty nation, who once led but now follows, incapable of leading; a people mingled and destroyed a hundred times, fallen only to rise again; who have lost, but have not acknowledged defeat, unable to regain their lost nation, a punishment inflicted on all who deny the supreme word of God. "He that is not with me, is against me; and he that gathered not with me, scattereth abroad." (Matt. 12:30.) Those who still continue to deny or disregard God's words, whether they be Jew or Gentile, white man or black, will continue to exist even as does the Jew today. And by contact with the Christian race will be absorbed or obliterated, even as the American Indians have been, until the only ones left will be those whose pictures are stamped on the back of American pennies, proof of the words, and meaning of the scripture, which says:

"Thus far shalt thou go, and no farther."

In the last four hundred years the population of America has increased from a few handfuls of whites to its present enormous number. And in comparison, think what the first population of the earth would be in several thousands of years. Before the flood, the world probably had a greater population than it has today. This is not so hard to realize when we consider the thousands and thousands of ancient cities, villages and towns which are being unearthed all over the world. There are fifty thousand mound habitations in evidence today, and we can allow for more than as many more that have not been discovered, although how many there are, it is impossible to say.

We admit that a large number of races were nomadic agriculturists who lived in temporary homes, or tents, or that they were herders, a floating population. These we can estimate at millions at least. Look at the countless discoveries of un-namable races, many traces of which are yet to be unearthed, in this vast continent. Indeed there is hardly a state with an acre of surface that man has not yielded its quota of relics which date nearly to the flood. These are the vast empires which

once existed in the regions of ancient Peru, Chili, Bolivia, Palenque, the Aztecs and ancient Mexicans yield abundant proofs.

Who can tell of the past millions destroyed when the earth was devastated, that time has yielded no trace of, nor even will, "For dust thou art, and unto dust shalt thou return," explains the disappearance of millions of inhabitants that once perhaps, covered all America. If we can only with difficulty find bones of people of the historic period, it should be evident why those that antedate the flood are so scarce. Even the gigantic fossil remains of the prehistoric monsters demonstrate this. And the fact that there are a few implements of metal and stone found with them, proves absolutely that man existed in their times. It is true that there are a few remains of man at these times, but it is evident why this is. Time has nearly destroyed all evidences of the monsters, so the remnants of man which are so much smaller are nearly annihilated.

The rib of one of these monsters is as large as a man's body, and it is not difficult to see how the smaller bones could disappear. Indeed the scarcity of remains of prehistoric man is rather evidence of his existence than otherwise. Enough has been found to prove that he was there. And the few remains at present should be evidence of countless numbers at the time. With the few that have been found are signs of the stone and metal ages, which should convince the most pessimistic.

We can infer that they were largely a floating population, because we are told of Jabal, "the father of such as dwell in tents, and of such as have cattle." (Gen. 4:20.) And there is every reason to believe that America's most ancient mound-builders were cattle herders, and largely agriculturists (vegetarians, of course). Their huge mounds were of course observation look-outs, as well serving other purposes. As was said above, fifty thousand of these exist, in various stages of preservation, and they are probably but a fraction of the entire number, which may have counted up into the millions as the once countless numbers of wild buffalo, which roamed over America within a very few centuries, and we can well imagine

what might have been the conditions at the time of the first peopling of the earth.

Today we can with difficulty realize what the mound-builders were, but if we try to find their ancestry, we are brought directly to the fourth chapter of Genesis. In the same way the ancestry of all the historic races is found in the ninth, tenth and eleventh chapters of Genesis, at the time of the second peopling of the earth after the flood. These people are of course, direct descendants of the first division, through Noah and his sons. No historic records go farther than four thousand years ago. That is why we must look at ancient Babylon, Chaldea and Egypt as following the second distribution of mankind. We can in no way connect them with the first. They do not belong to most ancient times. Instead, we can only conclude that they are the most ancient of the historic peoples. The Hebrews, Ethiopians, Canaanites, Semites, Hamites and Japhites belong to these historic times alone.

If I were asked to name the first tribe, now extinct, I should certainly term them the Adamites, including the descendants of Cain or Enoch and any of the other later peoples. These are the ancestral heads of tribes which first peopled all the earth before the flood, and who constituted the races of the first division of mankind, just as the generations of Noah later constituted the second division.

As further proof that America was destroyed, we must not overlook the fact that had it not been so, the prehistoric peoples would not have disappeared, but their descendants would be here with some records by which we could locate them. As it is, we can connect them in no way with historic tribes. Even the American Indian has no tradition regarding them, except that their mounds still exist, which is further proof that all the re-discoveries of America were originally eastern tribes, such as Egyptians, Ethiopians, Assyrians, explain that chronologically fifteen thousand years have passed since man's creation, instead of the regularly believed six thousand. It would show that well-marked races such as the Egyptians, Phoenicians and Ethiopians could well have been descendants of Noah,

physically changed to meet their environments, these changes taking a long period of time. This caused the unity of man to be based on firmer foundation. The Ethiopians doubtless changed color by marriage with the descendants of Ham who lived near them. Ham was not black, but under the sun's rays his descendants grew darker.

It is doubtless true that Noah and his sons were not white, but were brown. Those of their generations who went north became white, while those who went south became black, in the "land of burnt faces."

In every continent in the world today there are people of all three colors. Even in America this is true, yet we do not consider that these people were or are of distinct creations. Indeed there is every evidence that Cain, who was cursed by God, and who "went out from the Lord," and dwelt in the land of Nod, was the ancestor of the first biblical wandering tribes. While from Ham came the second division of them. Certain it is that in both distributions of the human race there were tribes who retrograded, and two individuals who were cursed for evil doings. Thus we find similarities existing between the two divisions truly accounting for the progress of the good and the deteriorating of the bad—a state which still exists, the Christian nations being more favored than the evil ones.

There has been much written, too much, perhaps, about the antiquity of man, his origin, and his evolution. Hence, I shall omit such matters, and instead present to my readers facts to prove that mankind is of recent origin, as outlined by scripture. I shall go further. I shall dare to attempt to give the date of man's first appearance on this earth. This took place not more than nine thousand years ago. For if we place the beginning of creation as fifteen thousand years ago, and allow one thousand years each for the creational epochs, we find the sixth epoch, during which man appeared, to be nine thousand years ago.

This is exactly in accordance with scripture, and in this time God made man in his own image. This race existed separately until the periods described in the sixth chapter when

they merged with the race of Adamites. They were all destroyed by the great deluge. The second division of the human race was five or six thousand years ago, when the "generations of Noah" repopulated the earth after the flood.

Such statements as these will undoubtedly arouse much severe criticism from the scientific world, but even if the great weight of man-made authority is against me, nothing can alter truth or prove me wrong. Indeed, science's own discoveries prove them wrong, and scripture right, when correctly interpreted.

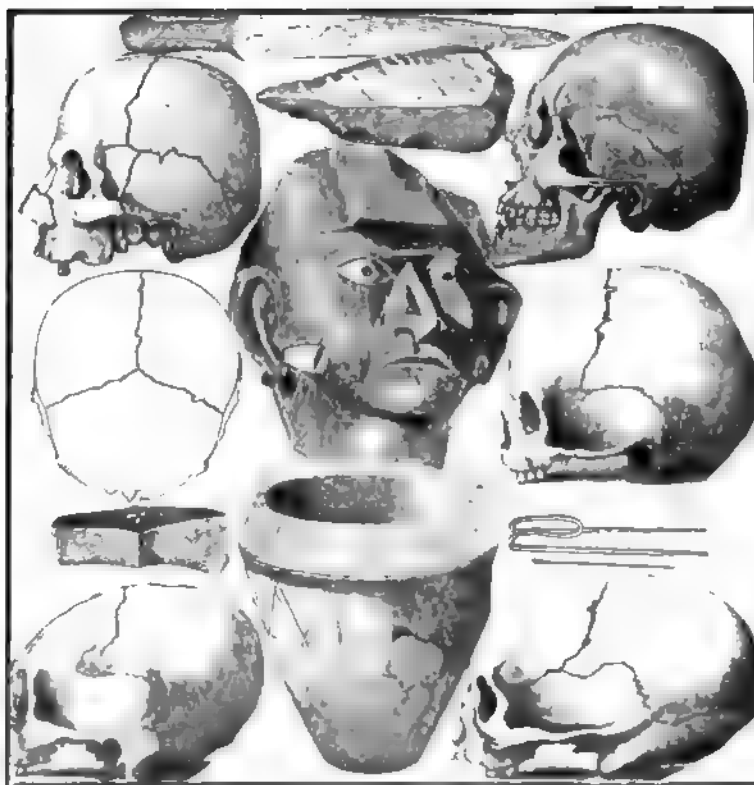
It is not difficult to understand how the races after the flood multiplied so rapidly or made such wonderful progress. Noah and his sons, the ancestors of the present human race, inherited all the knowledge as to the necessary arts and crafts of his ancestors and with his sons transmitted this knowledge to his descendants, and then future generations likewise. Nor is it difficult to perceive how these early generations of men soon increased at a ratio much larger than the present. We are told he was "*perfect in his generations.*" He had a life of 950 years; lived after the flood 350 years, and if *age and experience gives wisdom*, as the Bible says, we must not judge the people of those days by our measly standard now.

Science affirms that a small number of individuals as a starting point would by crossing soon produce an indefinite number of secondary varieties. And this is what took place both in the first and in the second divisions of the people. The first probably had more varieties than the second, because there were more individuals at the start, there being both the Adamites and the Pre-Adamites. The prehistoric tribes were doubtless of every kind from builders of great cities, to nomadic herders. Probably there were no warlike people until after the second division. After the destruction of the earth, the people were compelled by the unfertile condition of the country to depend for their food on hunting and fishing. We have every evidence that the sciences' prehistoric men were not strenuous, as compared with biblical early historic man, the former being vegetarians and the latter flesh-eaters.

Indeed anthropology will do well to consider these first and second divisions of the races, for this theory will unite all the previous ones. It will go far toward explaining creation and evolution; creation being the origin of man and evolution being the development of many varied species from the few original ones. It will explain the vast series of successive forms which characterize human and animal kinds, and it will be the death blow to that fallacy that there are intermediate forms or links between man and beast.



COMPARISONS OF ANCIENT POTTERY. (NOTE SIMILARITIES.)



SKULLS AND RELICS FOUND IN THE UNITED STATES IN MOUND BUILDERS' RUINS.

CHAPTER LV.

WOMAN'S PLACE IN ANCIENT HISTORY.

CONSIDERED BELOW MAN, AS HAVING NO SOUL—MAN, OR HER HUSBAND CONSIDERED AS HER GOD—HINDOOS AND ANCIENTS DO NOT RECKON DAUGHTERS—ANCIENTS CONSIDERED WOMAN AS THE SECONDARY PRODUCT OF MAN—INFERIOR TO HIM—TO BE SUBJECT TO HIM—SAVAGES OF THE WORLD SO REGARD WOMEN—PURIFICATION PRACTICED—ESQUIMAUX AND OTHER CUSTOMS—QUEER FACTS.

Neither must we in weighing all these evidences omit mention of the ancient conception and treatment of women and their classification in comparison to the gods, for it is a noted fact that among all ancient tribes and countless forms of worship of the gods, woman was seldom if ever pictured. There has been no limit of portrayal of the gods, but woman was held to have been only the *creation of the gods themselves*.

Formerly every one of the heathen religions more or less degrades woman. Often she is made the slave of man, or, worse still, the creature to minister to his appetites. Only Christianity seeks to lift woman to the level of man. Women in Christian lands rarely ever appreciate the low condition of their Oriental sisters. In India woman's condition is worse than in China, and in China worse than Japan. In the early religious writings of the Hindoos woman is spoken of with respect, but in later days those teachings have been all but forgotten. Indeed the degradation of woman in India, not merely sanctioned, but commanded, by the Hindoo religion, is without a parallel in any age and among any other race. According to the Code of Manu, the law-book of the Hindoo religion, woman is forbidden to read the sacred books or to offer up

prayers or sacrifices in her own name and person. She may pray and worship, but only as her father or her husband directs. Woman is regarded as *having no soul*, differing from the beasts only in being more intelligent than they. Moreover, she is commanded *to revere her husband as a god*. If a Brahmin, or priest, happens to be reading the Vedas (the sacred Hindoo books) and a woman happens to come near, he must suspend his reading until she pass by. *Her* ear is not pure enough to hear the sacred words, they say. They were kept secluded from sight in ill-furnished apartments. Really they were kept prisoners in the zenanas, as their apartments were called. Only recently has the condition of the woman of India been exposed. Missionary ladies, by taking the occasion of teaching women how to knit and embroider, managed to secure an entrance to the zenanas. Tale after tale was told of the pitiful condition of the Hindoo women; these were doubted, questioned and examined, but investigation confirmed their truth. What is the picture that is drawn by these faithful pens of the Hindoo woman's life from the cradle to the grave? Girls are never welcomed in India. Formerly a large number were destroyed at birth, but now the British government prevents that. But they are as badly off, in many cases worse, than if dead. Their very existence is almost unnoticed by their father. Ask a Hindoo how many children he has—supposing that he has three sons and four daughters—he will reply, "I have three children," not thinking it worth while to count his daughters. Formerly at least seventy-five out of every hundred female infants were destroyed. These infants were generally cast to the crocodiles in the Ganges, and, strange to say, the mother thought she was serving heaven in doing this unnatural deed.

After a little girl has reached her fifth birthday her parents begin to look for a husband for her. She can be married when seven years old, but may wait until she is ten. The idea of marrying for love is never dreamed of. The little one never makes her own choice of a husband. Her married life bears not the slightest resemblance to the life of a wife in a Christian land. The Shasters declare that a wife, "When in the presence

of her husband, must keep her eyes upon her master, and be ready to receive his commands. When he speaks she must be quiet and listen to nothing else besides. When he calls she must leave everything else and attend upon him alone. A woman has no other god on earth but her husband. The most excellent of all good works that she can perform is to gratify him with the strictest obedience. This should be her only devotion. Though he be aged, infirm, dissipated, a drunkard, or criminal it is the law of ancient nations and even savage tribes that woman *as the product of man was secondary or inferior to man*. All over this world this is so today, where Christianity has not altered the custom. All held that *woman was the product or offspring of man* and inferior to him and I need only remind you of scriptural citations to that effect. It is biblical history, too, that *woman was to be subject to man, as laid down* so forcibly in I. Timothy, 2:9-15, and again further expressed in I. Corinthians 14:34-35-36, especially in I. Corinthians 11:3-12, which every reader of this volume's hypothesis should read over and commit to memory. Sometime I shall, if this volume meets your thoughtful approval, issue a work to cover my exhaustive researches on woman alone, in such a way as will surprise those who are not familiar with woman's place in ancient history and that of savage modes of treating them, which, when viewed from our present way of thinking, is far different, when we place the meaning of their customs as to the *ancient conception of things*. Indeed I at present hesitate to speak of them, yet if needs be I shall go into details as to these things in a future volume and prove that astounding revelations even in regard to womankind are not wanting, for I contend that woman is but the offspring, taken from hermaphrodite man, a single sexual character, born from a dual sex, Adam, such as I imply in my preceding chapters. Everywhere the ancient races held woman as the inferior person. Even in the Polar regions, with the Esquimaux, I have observed these similar customs. So, too, in Africa, China, India, Japan, South and Central America, where unheard-of customs are in vogue, and historians have made much over these customs for which no explanation was given.

In South America, Dobritzhoffer tells us that "No sooner do you hear that a woman has borne a child, than you see the husband lying in bed, huddled up with mats and skins, lest some rude breath of air should touch him, fasting, kept in private, and for a number of days abstaining religiously from certain foods, you would swear it was he who had had the child. I had read about this in old times, and laughed at it, never thinking I could believe such madness, and I used to suspect that this barbarian custom was related more in jest than in earnest; but at last I saw it with my own eyes among the Abipones."

In Brazil, among the Coroados, Martius tells us that "As soon as the woman is evidently pregnant, or has been delivered, the man withdraws. A strict regime is observed before the birth; the man and woman refrain for a time from the flesh of certain animals and live chiefly on fish and fruits, to purify themselves."

Further north, in Guiana, Mr. Brett observes that some of the men of the Acawoio and Caribi nations, when they have reason to expect an increase of their families, consider themselves bound to abstain from certain kinds of meat lest the expected child should, in some very mysterious way, be injured by their partaking of it, a custom many should follow today. In New Zealand, Fiji Islands and East Africa men cry, women rarely, while male children are, instead of girls, the real babies, who toy with dolls far more than girls, who are deemed worthy of little attention. So, too, with the Esquimaux, of the Polar regions, for here, as elsewhere among many races a woman is absolutely forbidden to speak to her son-in-law, even. Franklin tells us that among the American Indians, of the far North, "it is considered extremely improper for a mother-in-law to speak or even look at him; and when she has a communication to make to him, it is etiquette that she should turn her back upon him, and address him only through the medium of a third person," hence we see *love of mothers-in-law* even among the rudest of tribes.

Further south, among the Omahaws, neither the father-in-

law nor the mother-in-law will hold any direct communication with their son-in-law; nor will he, on any occasion, or under any consideration, converse immediately with them, although no ill will exists between them; they will not on any account mention each other's name in company, nor look in each other's faces; any conversation that passes between them is conducted through the medium of some other person, and the African even observes similar customs.

Harmon says that among the Indians east of the Rocky Mountains the same rule prevails. Lafitau, indeed, makes the same statements as regards the North American Indians generally. We find it among the Crees and Dacotahs, and again in Florida. Rochefort mentions it among the Caribs, and in South America it recurs among the Arawaks.

In Asia, among the Mongols and Calmucks, a woman must not speak to her father-in-law nor sit down in his presence.

In Greenland, after a woman is confined, the husband must forbear working for some weeks, neither must they drive any trade during that time; in Kamskatka, for some time before the birth of a baby, the husband must do no hard work. Similar notions occur among the Chinese of West Yunnan, among the Dyaks, of Borneo, in the north of Spain, in Corsica, and in the south of France, where it is called "*faire la Couvade*." Again, on the birth of a boy child, the ancient Indian etiquette requires the father to take to his hammock, where he remains some days as if he were sick, and receives the congratulations and condolence of his friends. An instance of this custom came under my own observation; where the man in robust health and excellent condition, without a single bodily ailment, was lying in his hammock in the most provoking manner; and carefully and respectfully attended by the women, while the mother of the new-born infant was cooking—none apparently regarding her—except the squaws.

The natives of the Polar regions today regard girls and women of no value, but boys are the pride of the father. They, too, at the birth of children—that is the mothers—go off alone

to give birth to the child unattended, and observe a period of purification akin to that mentioned in my chapter as to Secret of Sexes, or as per Lev. 12:25. Even those nations as American Indians have the seat of honor on the right, as the ancient Hebrew or Israelite custom.

The Polynesians and the Malays always sit down when speaking to a superior; a Chinaman puts on his hat instead of taking it off. Cook asserts that the people of Mallicollo show their admiration by hissing, and the same is the case, according to Casalis, among the Kaffirs. In some of the Pacific Islands, and some parts of Africa, it is considered respectful to turn your back to a superior. The Todas of the Neilgherry Hills are said to show respect by raising the open right hand to the brow, resting the thumb on the nose; the sign of the Arapahoes, and from which they derive their name, consists in seizing the nose with the thumb and forefinger, and I have observed similar signs with the Lapps and Greenland Esquimaux, as well, who also maintain peculiar marriage customs.

The Hassaniyeh Arabs have a very curious form of marriage, which may be called "three-quarter marriage," that is to say, the woman is legally married for three days out of four, remaining perfectly free for the fourth.

In Ceylon there were two kinds of marriage—the Deega marriage and the Beena marriage. In the former the woman went to her husband's hut, in the latter the man transferred himself to that of the woman. Moreover, according to Davy, marriages in Ceylon were provisional for the first fortnight, at the expiration of which they were either annulled or confirmed.

Among the Reddies, of Southern India, a very singular custom is observed similar to that of the Esquimaux also—a young girl of ten or fifteen years may be married to a boy five or six years old, he to take her when he can support her. She, however, in the interval, lives with some other adult male—perhaps parents or maternal uncle or cousin—but is not allowed to form a connection with the father's relatives; occasionally it may be the boy-husband's father himself—that is, the

woman's father-in-law! Should there be children from these liaisons, they are fathered on the boy-husband. When the boy grows up the wife is either old, or past child-bearing, when he in his turn takes up with some other "boy's" wife in a manner precisely similar to his own, and procreates children for the boy-husband.

Polandry, or the marriage of one woman to several men at once, is more common than is generally supposed, though much less so than polygamy, which is almost universally permitted among the lower races of men, a habit I contend is due to excess of men and scarcity of females, while polygamy is, on the other hand, due to excess of females and scarcity of men.

We also find that form of polandry in which brothers had their wives in common; afterwards came that of the *levirate*, i. e., the system under which, when an elder brother died, his *second brother married the widow*, and so on with the *others in succession*. When a man marries a girl she becomes the wife of all his brothers as they successively reach manhood; and they also become the husbands of all her sisters as they become old enough to marry. In this case the first-born child is fathered upon the eldest brother, the next-born on the second, and so on throughout the series, customs that are mentioned in scripture exactly, especially the former one. In my time I have seen Esquimau husbands barter for their wives and daughters to the seamen of whaling ships, and sell their bodies to the man's use for a packet of needles or a chunk of lead pipe, to whole ship's crews in Hudson and Baffin Bays, thus supplying themselves with wives pro tem, even on vessels where I have been serving myself during my three years' consecutive Polar service.

Now go back to most ancient history, and we find in many cases the exclusive possession of a wife could only be legally acquired by a temporary recognition of the pre-existing communal rights. Thus, in Babylonia, according to Herodotus, every woman was compelled to offer herself once in the temple of Venus, and only after doing so was she considered free to marry. So also with Ethiopian tribes. Plutarch mentions the

custom of lending wives existed among the Romans, while all savages practice this and provide their guests with them.

Thus, then, we see that this remarkable custom of exogamy prevails throughout Western and Eastern Africa, in Circassia, Hindustan, Tartary, Siberia, China, Japan, Australia, as well as in North and South America.

Though the Redskins, of North America, have reached a higher stage of religious development, they still retain fetiches in the form of "medicine bags." Every Indian, in his primitive state, carries his medicine-bag in some form or other, and to it he looks for protection and safety. Unlike the fickle Negro, however, the Redskin never changes his fetich. To him it becomes an emblem of success, like the shield of the Greek, or the more modern sword, and to lose it is disgrace. The Columbian Indians have small figures in the form of a quadruped, bird, or fish. These, though called idols, are rather fetiches, because, as all disease is attributed to them, when anyone is ill they are beaten together, and the first which loses a tooth or claw is supposed to be the culprit.

The totem of the Redskins is a symbol of the name of the progenitor, generally some quadruped, or bird, or other object in the animal kingdom, which stands, if we may so express it, as the surname of the family. It is always some animated object, and seldom or never derived from the inanimate class of nature. Its significant importance is derived from the fact that individuals unhesitatingly trace their lineage from it. By whatever names they may be called during their lifetime, it is the totem, and not their personal name, that is recorded on the tomb, or adjedatig, that makes the place of burial. Families are thus traced when expanded into bands or tribes, the multiplication of which, in North America, has been very great, and has increased, in like ratio, the labors of the ethnologist. The turtle, the bear, and the wolf appear to have been primary and honored totems in most of the tribes, and bear a significant rank to the traditions of the Iroquois and Lenapis, or Delawares; and they are believed to have more or less prominence in the genealogies of all the tribes who are organized on the totemic principle.

Thus again the Osages believe themselves to be descended from a beaver, and consequently will not kill that animal.

So also among the Khonds of India, the different tribes take their designation from various animals, as the bear tribe, owl tribe, deer tribe, etc., etc., the very emblems of the Twelve Tribes of Israel being represented almost exactly. So, too, with their feasting or dancing ceremonials, religious or medicine dances, exactly as scriptural tribes practiced them in the days of David. Their snake fires are but memories of incense burning.

Let those who think scalping humans and animal sacrifices are confined only to savage races remember that among the ancient Jews we find a system of animal sacrifices on a great scale, and symbols of human sacrifices, which can, I think, only be understood on the hypothesis that they were once usual. The case of Jephtha's daughter is generally looked upon as quite exceptional, but the *twenty-eighth and twenty-ninth verses of the twenty-seventh chapter of Leviticus* indicate that human sacrifices were at one time habitual among the Jews.

The lower savages have no temples nor sacred buildings. Throughout the New World there was no such thing as a temple, excepting among the semi-civilized races of Central America and Peru. Various estimates have been made of the number of human victims annually sacrificed in the Mexican temples. Muller thinks 2,500 is a moderate estimate; but in one year it appears to have exceeded 100,000.

Many cases of human sacrifice are mentioned in ancient history. The Carthaginians, after their defeat of Agathocles, burnt some of their captives as a sacrifice; the Assyrians offered human sacrifices to the god Nergal. Many cases are on record in Greek history, and among the Romans even down to the time of the emperors. In Rome a statue of Jupiter was sprinkled every year with human blood, down to the second or third century after Christ, and in Northern Europe human sacrifices continued to a much later period. In Mexico and Peru they seem to have been peculiarly prevalent. Hence, I affirm that all these customs and others which I could cite ad infinitum

prove beyond doubt that savage life, no matter how fallen or depraved, have in some way ascertained sufficient of these ancient customs to prove beyond doubt the truth of the words that savages are but the residue of a *once higher ancestry*, which has deteriorated, all of which I argue should bury deep that fallacious error that we have ascended from primitive savages and primitive savages ascended from anthropoidal apes. Wonder not that I repeat the best part of Darwin's theory as to *Descent of Man* was the *title* for his book on this subject, read ascent of man from lower forms, *not higher*. To all his other writings I take my hat off as a token of great respect, but his argument as to man *not having a Godly descent*, that I protest was a *lie*, and him the *father of it*, as scripture puts it, and any minister or scientist who contends differently should be stoned for blasphemy.

CHAPTER LVI,

SECRETS OF SEX PRODUCTION.

"As ye sow, so shall ye reap."

INFLUENCES OF NATURAL LAWS—PROHIBITIVE DEGREES—
SOURCES OF INFORMATION—FIRST RELATIONSHIP—ADAM
OLDER THAN EVE—SONS BORN, THEN DAUGHTERS—NEAR
AND DISTANT CLASSES—INTERMARRIAGE OF ANCIENT
TIMES, ESPECIALLY IN GENESIS—MODERN HISTORY—INCEST
AND DEGENERACY, NOW—PURE BREED VERSUS MIXED BREED
COMMUNITY MARRIAGE OR MATING—HEREDITARY INFLU-
ENCES—PLANT LIFE—NATURE'S LAWS—POLYGAMY—MON-
OGONY—POLANDRY—CAUSES EFFECT RESULTS—EXOLOGY
RESULT—SECRET OF SEX—PRELIMINARY REMARKS—
STRONGER SEED PRODUCING THE WEAKER SEX—WHY THIS
IS SO—NATURE'S CROSS-EXAMPLES—RESTORATION OF NU-
MERICAL EQUALITY OF SEXES—AGE A FACTOR—INSTINCT OR
NATURAL IMPULSE—INHERITED HABIT—REASONS FOR VA-
RIANCE OF HABIT—WHAT INFLUENCES POLYGAMY, MONOG-
ONY, POLANDRY—LAWS OF VARIATION—MULTIPLICATION—
PLANT LIFE VERSUS ANIMAL AND HUMAN LIFE—NU-
TRITION CONDITIONS, INFLUENCE OF TEMPERATURE—VARI-
OUS CIRCUMSTANCES—SEXUAL RELATIONS DIFFER AS PER
RATIO OF SEXES—THE STRONGER PRODUCING THE WEAKER
—WHY SO?—WOMAN'S SEED VERSUS MAN'S—LAWS OF
EQUALIZATION—THE SOCIAL LAWS OF NATURE AS TO SEX
REGULATION AND PRODUCTION.

In this chapter we must bear in mind that modern "ologies" claim the causes of sex production to be beyond control. But in the same breath they claim that by the aid of

certain knowledge, it can positively and unquestionably be influenced. This is caused by recognition of natural laws, simply because the production of sexes is largely, if not altogether due to such influences, which seem to dominate, to a large extent, the principles of creation, multiplication and average.

We shall shortly go into details as to the real secret of sex production, but in order to clearly understand the matter, we must first review certain facts which followed the early creative ages, arranging thus not to lose any connection.

Scripture, history of nations, and science teem with facts as to the intercourse between near and distant kin, whether animal, savage, semi-savage, or civilized being. But the amount still to be written on the subject would amaze us, if we could realize it. Some of it we are about to discuss now.

There are various sources of information. The analogy between the higher and the lower animals of the creative period, the habits of savage and of civilized people, the records of criminology, the statistics of births and deaths, together with the opinions of those whose business it is to study and compile such things, furnish us with material on which to base conclusions. We find that whatever the origin of the present forms, there are prohibitive degrees concerning sex-mating, and marriage, not, however, because of any natural antipathy or horror in early forms of man or animal kind.

Anthropologists who study out the ancient customs prior to the origin of marriage, or pairing off of individuals of the opposite sex, are practically unanimous in asserting that the original state was one in which sexual relations were maintained almost without any regulation, except the limitations of selection, natural or unnatural—a condition similar to that now found among certain wild animals. We shall see whether or not this was so.

It must be remembered, first, that Adam was older than Eve, before he knew her; and secondly, when she conceived, she bore him three sons. Further, as "bone of his bone, and flesh of his flesh," she was a near relation, in a way, as is true

in other cases which we shall soon detail. It is also obvious that the early generations of man (Adam, Noah, etc.), or for that matter, animal kind, must have been closely interbred, especially when they descended from single pairs. But as the generations followed, they developed and grew, adapting themselves to the conditions which surrounded them. Thus they varied, slowly, it is true, but surely, until we have our present forms. And these forms are by no means permanent. They change and vary as circumstances require. There is no doubt, moreover, that were conditions to again necessitate interbreeding between closely related individuals, the result would be similar to the present one, in spite of the great changes of the past ages.

It is regarded, at present, that marriage of near relations is especially injurious to the offspring of such a union, producing unhealthy, unfertile offspring. But is this so? And if so, what is the cause of the taint? It is asserted, on the other hand, that the marriage of individuals remotely related, who live under healthful conditions, will produce healthy offspring. This will be found to be true, unless one or both of the parents has a hereditary taint. The children in the first marriage are the result of wrong creation, while those of the second are the result of inheritance.

Or to put it another way, because there are two sexes, must distant crosses be necessary to produce healthy, finer, or better offspring, in either human or animal life? If we study the latter, from whom we have much to learn, we will find that distant crosses are seldom beneficial and seldom practiced. In short, while our present laws preventing such unions may or may not be correct, they were most certainly not forbidden by nature in the early creative periods. While the distant crosses, which we permit, were always avoided by both man and beast.

Indeed, to a certain extent, incest is almost constantly practiced by savage and animal life. It is habitually practiced by those who are polygamous, and a close study of the facts reveals some strange and interesting data. It would be superfluous to enumerate those who practice polygamy and incest.

Suffice it to say that among wild life the number who do not is small.

Now, as animals mature much sooner than human beings, in proportion to the length of life, and as they include far more generations, incest with them is closer than is possible with human beings. And granting that the practice is and was wrong, it would seem that nature, in the eternal fitness of things, would rebel against it. Instead of this, animals seem to have little or no fear of the results of incest under most conditions. If there be any innate horror or natural repulsion for such practices, it ought to show itself instinctively in ancient or present savage life, even when they are in ignorance as to the effects of such relationship. But is this true?

Our object is not to decide for or against these theories. We are merely reviewing the evidence, fully confident that in early times, just as now, the acts of all creatures were governed by a wise and just Creator, who seeth and knoweth all things, and who in His own way permits us to accept or reject His ways and works.

One of the laws of ancient Egypt permitted marriage with sisters, making little restrictions as to ages. Among the ancient Greeks, who also allowed marriage between brothers and sisters, children were reckoned from the family of the mother, not that of the father, this custom being in force among almost all Indians and savages today. It was also an ancient custom to consider the children of mixed marriages, those between people of two nationalities, as evil; and among the ancient Greeks, they had no rights to citizenship, and were forced to leave the country, not being sons of it. While among the Jews, both ancient and modern, marriage outside of their community, or at least, their race, is looked upon with disfavor.

The old Spartan laws permitted marriage only between those who were physically superior, regardless of likes and dislikes. Even mothers and daughters were married to the same individual, although bigamy was forbidden to man. In old scriptural times, we read that Abraham married Sarah, his half-sister; Nahor, his brother's daughter; Amran, the father

of Moses, his paternal aunt; Othniel married his brother Caleb's daughter; Lamech, the father of Noah, had two wives, and nearly every chapter of the Bible contains similar cases. Even Joseph and the Virgin Mary were first cousins. The Jews still adhere to the custom of marriage between relatives.

For specific references, we note the following, paying particular attention to sex and age. The exact quotations are not given in every case, but the substance is correct: Adam begat three sons, Cain, Abel and Seth. Seth begat Enos, and sons and daughters. (Gen. 5:4-7.) And Noah was five hundred years and begat three sons (Gen. 6:10). And Abraham took Hagar, his wife's maid, to wife, and she bare him a son. And Abraham was four score and six years old (Gen. 16:15-16). "And Abraham said, Shall a child be born unto him that is an hundred years old? And shall Sarah that is ninety years old, bear? (Gen. 17:17.) And Lot's daughters said, "Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth; we will lie with him that we may preserve the seed of our father," and both bare him sons. (Gen. 19:30-38.) "And Isaac was forty years old when he took Rebekah to wife," and she bore him twins. (Gen. 25:20-26.) And Leah bare Jacob the sixth son, and Jacob was old. (Gen. 30:19.)

All this, remember, comes in Genesis. Note these things, because we shall later try to solve the problem as to what influences the birth of a boy or girl child.

Leaving Genesis, we find (Lev. 19:19.) "Thou shalt not let thy cattle gender with a diverse kind; thou shalt not sow thy field with mingled seed; neither shall a garment mingled of linen and woolen come upon thee." Numbers 36:6, reads, "Let them marry to whom they think best; only to the family of the tribe of their father shall they marry." This was Moses' direction to the children of Israel, that they should keep their inheritance, and not move it from tribe to tribe.

Furthermore, we learn from historical and scientific records as to the practice and habits of savage life, that it was largely the practice to mate two individuals for a season, or

birth; and in the case of no issue the males left the females, and chose others of their tribe. Later the men were allowed to divorce those who bore them no children. Where promiscuous intercourse is common, among savage tribes, it is observed that such practice develops into the practice of polyandry—or mating two males with one female.

As regards mating and pairing among wild animals, we find different plans. There are many who mate for a season at a time, reserving the right to consort with others in the next season. However, they refuse to go out of their own communities, and resist any intrusion from strangers. Comparing this with ancient scriptural tribes, we find, "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother." (Deut. 25:5.) This is a custom still in force among certain savages, Indians and various races.

Even the old Roman family has its paterfamilias, whose power in his family was absolute. Claudius Nero married Agrippina, his brother's daughter; Brutus, the daughter of his mother's brother, while Caesar gave his daughter to his sister's son. Romans for the most part forbade the intermarrying between foreigners, and the famous Constantine, in a speech on "Life," said: "Even animals are prompted by nature to seek mates only from among their own kind."

The ancient Britains practiced group or community marriages. Vortigo, king of Britain, took his own daughter to wife, and she bore him St. Faustus, a pious son. The ancient Danes, Scandinavians, and Germans, married brothers and sisters—Volsungs and Nibelungs. The Signey of history made her brother the father of her son. Theoderbert, king of the Franks, married his father's widow. And even among the Arabs, a woman was not allowed to marry outside her tribe.

The ancient Persians married their nearest of kin, were they mothers, daughters or sisters. Thus it was with the Parthians, the Parsees never marrying except among themselves.

The Hindoos or Afgans never married out of their tribes, it being a crime to do otherwise. In Ceylon they formed exclusive communities, and married within their own caste. The kings of Burmah and Siam married their half-sisters; while the ancient Japanese and Chinese practiced promiscuous intercourse, having no idea of incest up to a fairly modern time. The late Emperor of China married his wife's aunt, and the Manchu Tartars forbid marriage to persons of a different name.

The strangest part of it all is that the Laplanders and other peoples who rarely marry in their own clan, show traces of degeneracy. Among the Astyaks, men marry several sisters at once, and a woman is sold to her brother-in-law cheaper than to anyone else.

In Java they once never married a woman to anyone who could not prove his descent from her particular stock. The Dyacks of Borneo are all blood relatives, while the old Polyne-
cians practice free love before marriage. In Hawaii and Tahiti the old customs allowed incest and infanticide, the children of mixed unions always being killed. Even the princes married their sisters.

The ancient tribes of Tasmania and New Zealand, in Australia, had common rights to wives whom they stole or captured, exchanging and bartering for them as do the South Sea Islanders. In New Guinea widows are forced to marry brothers-in-law, and this custom is found among the African Zulus, and the old Egyptians and Indian tribes, another proof, by the way, of their descent from biblical tribes. In Greenland, or among the Esquimaux, brothers, sisters, parents and children see no bar to relationship, while a man has the right to give, sell, or loan his mother, wife or daughter, to whom he pleases.

Among the American Indians, marriage was all in one stock, and relationship was reckoned by the mother's side—a custom of ancient Egypt. Marriage, too, was allowed between brothers and sisters, and they even married sisters-in-law, or mothers-in-law, in the families of the chiefs. While among

the commonest of tribes, all families not of the same totem, could intermarry—a custom still found in Central Africa, there being a fetish or totem sign there. Bancroft, the historian, said that American Indians were notoriously incestuous, acting as did beasts. This is also true among the earliest tribes of Mexico.

The natives of Guatemala and Nicaragua at one time reckoned relationship as no impediment to marriage or mating. The Patagonians married in all but the first degree of relationship. Until recently, in Africa, all the chiefs and kings married sisters and daughters, while before it, promiscuous intercourse was common, as with animal life. For a king or chief to offer his friend a favorite wife, expecting, of course, a similar favor in return, is a mark of high respect. And yet, with all this, immorality, idiocy and insanity are rare. Isn't it strange?

These customs preceded our laws, which are but the results of higher education and knowledge, and yet we have barely passed the time when the church permitted concubines to the priests. We have regulated things, and prohibited what we have concluded was improper and immoral. And perhaps we have done wisely. It took thousands of years to arrive at our present results, and yet there exists, under the disguise of dispensations, monarchial and kingly favors, granted to the kings or the rich, but which are slowly giving way to our correct state of ideal government of the people, by the people, and for the people. And step by step we advance to different, better conditions, wiser customs, and truer laws.

The fact, however, remains, that even our forms of marriage descended from customs of the most ancient kind, of which promiscuous intercourse, polandry and polygamy are the earliest. Before regulated communities existed, one woman was divided even among brothers, and because in this way all men were brothers, kinship was traced along the female line, to insure certainty of gealogy. The Britains had such customs, and sold their daughters as slaves to Ireland. All Indo-Europe once indulged in such customs, and surely they could not be classed as savages.

The Jewish nation grew from the one household of Abraham, while the Spartans, other Greeks and Romans, followed some of the same customs. Descent is reckoned on the mother's side among the South Pacific Islanders, Chinese, and even in Africa, it being held that a child could have half a dozen fathers, but only one mother. Therefore, the children were named from the tribe of the mother, whether wolf, bear, eagle, beaver, or what. Even in animal life, we find the mother, not the father, recognizing the offspring. And we can trace our own marriage laws and customs from such as these, influenced of course, by education and knowledge. And through this can we trace man's common ancestry, even with the savage.

Let us now review the results, reading backwards, as do the Chinese, noting what comes of all this intermarriage, and how it affects those who practice it. We find, first, that among the biggest and strongest races, are those who marry in their own communities. They are extremely healthy people, having but few mental or physical imperfections. The peasant and fisher folk of isolated communities, such as Brittany, Spain, Holland, Denmark, have for years intermarried without evil effects. While in Africa and Asia, where such conditions obtain, exist the finest physical specimens (color excepted) of manhood on earth.

Among the pure-blooded American Indians, despite their animal-like incest, the physical perfection was proverbial until contact with the whites. And as a plant, "blasted with sulphurous lightning," will never recover, so the Indian degenerated, leaving only the half-breed, of whom it is said, "God made white man, black man and red man, but the devil made the half-breed, or half-caste."

In every case we find no degeneracy where there is pure blood. But when the crossing begins, we have pestilence, depopulation, and final extermination, as a result. This is because half-breeds are unfertile. It is further observed that when negroes are paired with Indians, the offspring are more apt to be fertile than those resulting from the mating of negro and white, because the cross is not distant.

Distant crosses are largely sterile in their results, proving that continued distant crossing is bound to count in time. We will yet see the consequences of it in this great country of America, when perhaps it is too late. For although we have prohibited marriage between individuals of near degree of relationship, we have for some reason entirely ignored the foreign cross. Even animal breeders take more precaution against this harmful practice than we.

Peculiarly enough, we observe similar laws governing plant life, and more strangely still, minerals. There are certain plants that have affinity for each other, and likewise certain metals are attracted to each other. Two pieces of the same metal may be welded together easily, but the welding of foreign metals is sometimes an impossible feat, unless they have some common element. In the same way, the dross must be taken from the molten metal to make it pure when solid.

In plant life we observe that pollen brought to plants of its own kind fertilizes the seed, while if brought to a plant of different order, it is rejected, or if accepted, it fails to fertilize the seed. Further, a fertilized seed will not produce a plant if placed in foreign soil, for the necessary chemicals are lacking. And no matter what our experiments to make these laws suit our ideas, we fail. But it is through such failures that we gain knowledge.

Our object thus far in the chapter has been to lead up to a discussion of some of Nature's laws. And our observation seems to point to the conclusion that in a union of sexes, the greater the difference, or the wider the crosses, the less satisfactory are the results. The fact that for generations we have believed the contrary does not in any way alter the truth of this. We have unquestioned evidence, so what other deductions can we make?

Among animals, with very few exceptions, we find mating and pairing confined to the community, or at least the species of the creature, generally practicing in-breeding, but occasionally outbreeding, and we still have every animal known to scripture.

It is claimed that there is no similarity between animal and human life; but how can such claims stand against facts? Has not animal life been subject to the same influences as man? True they have not been so readily affected, but they have felt the forces. We see wild and domestic breeds surviving, while distant crosses and hybrids die out in almost every instance. And if we attempt to teach the Indian or savage to renounce his own way of life, and adopt ours, extermination is the almost inevitable result. Further, purity of blood is maintained in all breeds of animals. Too distant crosses—except on rare occasions—are not permitted among Durhams, Short Horns, or Yorkshires, or any other breeds. That is, we practice in animal life what we preach against in human life. We pride ourselves on our pure breeds of stock, thinking in our conceit that they are due to our superior knowledge, while the real truth is that animals themselves, since the creation, have practiced these very methods—methods which the present famous breeders claim as theirs. For, left to their own resources, these animals increased and multiplied as the sands of the sea shore.

It is true that some forms are extinct or nearly so, as the buffalo, caribou, elk, moose, or reindeer, but this is the result, not of community or inbreeding, but of ruthless slaughter at the hands of man, who takes all and spares none, seeing his error when it is too late to correct it.

Therefore, we do not seem to discover any horror on the part of nature towards community or inbreeding. Instead, we find a disinclination towards other breeding. We have observed that remote crosses are for the most part injurious, while crossing with the same strain is beneficial if the cross is not too close or too frequent. Look at all nature through a sane telescope—at bees, insects, ants, fish, fowl, creeping things, beasts of the earth, or field plants, or tree, or savage man. In their natural state they thrive, but when forced to depart from this state, if they survive the change at all, which is rare, they cease to breed.

Therefore, we may conclude that it is hereditary influence,

more than creative, which does the harm, and when the day comes, which it will, when a premium, instead of a tax, is placed on honorable marriage, and when the prospective incumbents are inspected as to their fitness as to knowledge, health, moral and physical aptitude, and ability to procreate, and when too foreign, as well as too near marriages are avoided, then we will have a more perfect race of people. Then will the aged, infirm and sick be pensioned, and the laws pay the doctors to keep humanity well, instead of to treat them when sick—a custom among some peoples today—and the principles of creation and inheritance will be better understood.

Passing to another branch of the subject, we come to the reasons for such practice as polygamy (excess of females), polandry (excess of males), monogamy (even pairs or mates), endogamy (intermarriage) and exogamy (promiscuous intercourse). In learning the causes and results, both harmful and beneficial, of these, we shall better prepare ourselves for a study of the laws which govern and produce the sexes of both human and animal kind, as well as the true secret of sex.

We must remember that in the earliest generations of animal and human life, such as the families of Adam and Noah, they must have had the practice of lengthy community intermarriages to and with each other. This was of necessity true, when we grant the common origin from a single pair. This brings us directly to inbreeding, which was practiced then by all men, as it is now by animals and savages. Our civilized humanity forbids this as a law against nature, while it fails to forbid the equally harmful foreign cross, which even the beast seems to have an inherent abhorrence, or natural repulsion for. This condition surely presents some difficult problems for us. But we will follow on until the evidence is all in, reserving our judgment, remembering that those who would have knowledge must first learn of their ignorance.

In a previous chapter, it was noted that indiscriminate sexual intercourse had a tendency to diminish the fertility of the female, and would eventually destroy it. This statement

is borne out by the mixed races where the numbers are constantly decreasing. On the other hand, it is held that when a man has several wives or concubines, his chances of issue from each and all of them is increased, especially so if the restrictions applied to all are enforced. It is noticed, also, that male issue predominates under such conditions, this seeming to further prove that increased female vitality tends to male issue, just as do stronger, more perfect, vitally, males, tend to produce female offspring.

It is also maintained that a woman who has a number of husbands tends to produce female offspring. Investigation bears out this hypothesis. But it must be remembered that plurality of wives or husbands does not in any way resemble promiscuous intercourse; for that of all things tends to paralyze, not increase fertility.

We must recall, too, that there are today many types of spurious sexes. There are women decidedly masculine in features, habits and inclinations, just as there are men who are notoriously feminine. There are heavily bearded women, such as are seen exhibited in museums or medical clinics. It is noted that such sexual reversions care little for the society of their own kind. The cities are full of men of the Oscar Wilde's type, whose brilliant achievements are well known, despite his part reversion of sex, or the degeneration over which he had no control.

Indeed, all mankind shows traces of hermaphroditic origin, for in their early stages of growth, male children have decidedly feminine features. The facial appearance, the hair, the love of girls' toys, are equal to a girl's, and he grows into a boy only about the time that his sister matures into a woman. It surely is not hard to see rudimentary traits which incline to prove that man developed from an asexual to a sexual form, a change which was necessary, in order to make humanity more fruitful, as scripture orders.

According to the old beliefs and customs of the church, celibacy (bachelorhood) at one time was claimed to be necessary to a nobler, purer life and higher ideals. The custom is

still followed by some sects, who claim that longer life resulted from such conditions. But this celibacy was practiced for the most part in olden times, and is not to be considered as the present wisdom. Today it is recognized that it is "not good for man to be alone." And we hold to our theories, just as did those who believed in celibacy.

The mixed races are sexually unfertile, as are the half-breeds. But on the whole, if blood is pure, inter-breeding is far more conducive to offspring than a too distant cross. It is well to draw the line, but it must not be drawn too tight or too close, as the same rule works both ways.

In South America, in Guayaquil, a lady of good family is rarely known to have loose morals. But here, as elsewhere, a poor girl, of mixed race, especially if good looking, does not often think of marrying in her own class until she has made the most of her youth. She receives visits, displays her charms, and receives pay for the same, and can thus bring a dowry, or even purchase a husband through third parties. This is not considered wrong. The same customs exist in Japan. And you who hold up your hands in horror at such things, need not go far in our enlightened cities to see far worse. Witness the white slave and child trade, where girl children, hardly more than babies, are sold into sexual slavery to man. There are even houses of prostitution where boys or men take the place of women. While whole states practice polygamy. Our cities are becoming dens and gilded palaces of ill-fame, buying, selling and imprisoning women, to treat them as slaves, or almost as cattle and beasts. While the lecherous love of certain women for dogs to take the place of children in childless homes tells its own story.

In plant life, many flowers are hermaphroditic; they have both male and female organs within the same petals. And in many cases, they fertilize themselves by scattering their own pollen from bursting stamens to the stigma or head of the pistil, as explained elsewhere. The same characteristics are observed in water plants. Yet in most of these forms of life, there seems to be a decided preference to being fertilized from without,

by contact with others, indicating that they positively dislike self-fertilization, and strive to get at least an occasional cross. This seems to be true of all hermaphroditic creatures. They all dislike to fertilize themselves, therefore they place themselves where outside forces bring them into contact with other individuals. Indeed, all life seems to realize that self-fertilization eventually results in puny, weaker offspring. Among humans, it is noted that the younger children of a family are weaker. As the scripture says, "Thou, my first born, art my pride and strength."

In ancient times, men left their families after a number of children had been born, because of weaker offspring, and took to themselves additional wives, or concubines. Indeed, science claims that fresh contact is necessary to produce a continued abundance of healthy offspring. And, further, to effect vigorous reproduction by contact with two individuals is why we find that man changed from a hermaphrodite to his present one sex state. Science affirms that all nature abhors continued self-fertilization. Even the plants seem to exert themselves to encourage outside crosses, storing and secreting honey, scent, or color, to attract pollen-bearing insects, to do for them what they cannot do for themselves—facts which were long mooted, but are now generally recognized as indisputable.

Nor must it be overlooked that the earliest conditions were far different from the present ones. The question of interbreeding was very different, and the practice was necessary. Blood in those days was far purer, and had no hereditary taints, as now. Neither were there the distant or distinct varieties which now exist. There were then pure races or breeds, while now there are so many and so varied, that any interbreeding is baneful in its effects. This is becoming more evident in metropolitan life, while in remote communities, where races have no communication with the outside world, its effects are recognized as far less deteriorating. The immorality existing where certain tribes intermarry is far better than the promiscuous intercourse which is invariably practiced by those who don't

intermarry. It must also be remembered that one produces increase of issue of sexes, and the other decrease, each seeming to be prompted by the actual conditions which surround them, and which largely govern them, although from our standpoint of thinking, we do not stop to consider such things, but judge them according to our own customs and acts instead.

In Abyssinia, marriage was dissolved at any time, by either or both parties, while among early Greeks and Romans there was no adultery, unless a married woman was the offender—married men being justified in anything. Rebekah, the wife of Isaac, of scripture, was on several occasions taken into the royal harems, as was also Abraham's wife, as mentioned before. Even after the death of Sarai, Abraham married his young concubine, Keturah, who bore him six sons. Indeed, in early scriptural times, there seemed to be a predominance of men, and it will shortly be made clear why this is so.

We invariably find that the children of the same father, but different mother, or vice versa, are enemies, and it is rare that even the children of the same parents are not antagonistic to each other (except in the case of true twins). This is due to the extremes of disposition and temperament, inherited from various of their ancestral kinds. Ancient history and the scriptures prove this with endless examples. Concubines and plurality of wives were common even to the days of Romans and Greeks, and even later kings and emperors. King Edward VI., of England, had three concubines, one of which, Jane Shore, he described as the "merriest, holiest harlot" in all his realm. Solomon numbered his concubines by the hundreds. King Menelik had nearly a thousand, and even today the emissaries of various nations and tribes of savages are constantly seeking new inmates for royal harems, while the horde of women favorites in courts and palaces, both married and single, come under the modern guise of society's exclusive friendship—a mask that covers a multitude of sins.

Indeed, when we see the many childless homes, where dogs take the place of children, it would seem to be almost wise to introduce children there either by adoption, or by a system of

concubines, as in olden times. When barrenness is considered good cause for separation, and inasmuch as happy married life consists in having a family, there would seem to be no more harm in having two wives than there is in throwing one out on the world, and then taking another. It is an actual condition, not a possibility, which confronts us, and it is a condition much easier to criticize than to correct. "Hell is paved with good intentions," and not a single stone of goods deeds; and when men grow virtuous in old age, they are merely sacrificing to God the devil's leavings.

Were I to adopt a pet theory, as so many do, and fondle it in my embrace to the exclusion of all else, it would be that the world should have a long sleep which it needs. That because we have gone distracted, through morbid activity, and while preternaturally awake, have clung to old fossilized ideas which have been rampant for ages, we should have an interval of sound repose, that these ideas might assume their true character. For then our minds could the better grasp and solve the problems which confront us, and things be set right once for all.

We will now discuss, briefly, the true secret of sex, following the statement with concrete observations in support of it.

In the seminal fluid of the male, there exist minute forms of life, called spermatozoa. These move actively in the fluid, each seeking to find out and bury itself in the ovum, which is the seed of the female. If they fail to find the ovum, they are lost and carried away at regular periods. Those which reach the ova, bury themselves, and "fertilize" the ova. From this union of seed develops the foetus, which is produced as the child.

If both spermatozoon and ovum possess unusual strength and vitality, several of the sperms can enter the ovum. In this case, twins, triplets or quadruplets will be born, dependent, of course, on the number of sperms that unite with the ovum. Further, the first seed to bury itself, will be the first to be born, and will generally develop the strongest individual. The last

seed to find its way to the ovum, will be born last, and will usually be the weakest.

Again, if both spermatozoon and ovum lack in vitality, and in sufficient nourishment, they will not germinate, when united, or if they do germinate, the foetus will not mature. The seed of male and female unite, the stronger absorbing the weaker, according to their respective vitality, survive each other, as is most fitting; while the ovum furnishes food for the embryo-germ, which succeeds in burying itself safely therein. If several more succeed in reaching and existing there, the result is an excess of births, producing twins, or a litter, as the case may be, according to the vitality and strength or generative powers of the parent germs. But although the stronger seed survives the weaker, it is the sex of the weaker that appears in the offspring. It will be observed that this is in obedience to a natural law. For were the stronger seed to continually produce the stronger, the weaker would gradually die out. This other law tends to equalize the sexes. When anything of life becomes too numerous, we find that destructive influences arise to retard its further progress. Its enemies become more abundant. Its vitality grows less, and gradually the increase is hindered until the proportion is made even.

Take for example three families—one where the children are boys, one where they are girls, and one where there are an equal number of each. In the first family we will find that the greatest seed vitality is with the mother. In the second it rests with the father, under which circumstances the children are girls. While in the third family, the sexual vitality of the parents is about equal—the sex of each child depending upon the comparative vitality of the parents at the time the child was conceived.

Further, we note that the rule holds true among savages and animals. Where there are more males than females in a community, we find them practicing polandry. Where females predominate polygamy is present, the effort seeming to be to lessen the disparity in numbers.

Hence, to previously determine the sex of a child, we must know the conditions surrounding its conception. We find that after knowing the conditions the result will be a matter of certainty, not of doubt. For this law of nature is found to be universal, seldom varying except under artificial conditions.

Peculiarly, it is noted, that where the sexes are about equally divided, any form of marriage except monogamy is illegal. While, where there is numerical inequality of sexes, there are no laws forbidding polygamy or polandry. And we may conclude that polygamy and polandry are justifiable by nature as a means of restoring numerical equality of sexes.

We find sex-production influenced by the following forces: creation, inheritance, vitality, age and strength of parents, selection, preference, affinity, food, temperature, environment, growth, multiplication, average production, exposure, and habitat. These influences apply to all forms of life.

First, nature controls this, according to the vitality of the male or female parent, allowing this vitality to determine the resultant issue, whether it be single, double, or by litter. We learn from science that fertilization of the ovum produces life, while without fertilization there is no life. If the ovum be fertilized soon after its liberation, it tends to produce a female; while an older ovum tends to develop into a male. The stronger seed produces the one it absorbs. In the marriage of older men and younger women, the offspring are apt to be male. While in the marriage of older women with young men, there is a tendency to female offspring. We find the same in animal life. Old bucks and bulls when mated to young females generally produce males. These animals preserve their harems. And as there is a marked attraction of the older males for the younger females, we find them carefully guarding their females from the younger and immature males. For if the younger male seed were admitted, the excess of females in the community would be increased instead of diminished.

In a previous chapter attraction of opposites was mentioned, and it should be remembered that this law of affinitive

attraction is in force in every form of life. We find attraction of certain metals for each other. Attraction is strong between certain people. There is decided attraction between the spermatozoon and ovum. When more than one child is born, it is because more than one sperm was attracted to the same ovum and succeeded in penetrating to the nucleus.

Among the human race, this vitality is often weakened by too frequent intercourse. Were it not for this there would be larger families and more twins. Animals have more offspring because for a long period previous to the distribution of seed they store up vitally perfect seed, which has, as a result, greater attraction for the seed of the opposite sex. While, if they indulged in frequent intercourse, the vitality of the seed would be diminished and the number of their offspring correspondingly lessened.

In point of fact, too frequent and too infrequent intercourse, are equally harmful to fertility. It is observed, too, that those who pair for a season only, are the more productive; while those who indulge in too frequent intercourse have a tendency to sterility.

Largely, thus the law of affinity governs production. Those who are attracted to each other produce more readily than those who are not. The chances against issue in the latter case are six to one. And even where there is issue, strife is almost always present. Lack of harmony in any form is conducive to sterility. Environment, conditions and surroundings influence such things far more than we give them credit for.

Instinctive acts are common to man and beast. In savage and in wild animal life, these acts are prompted by the conditions which surround them, and they are compelled to adapt themselves to these very conditions. Their minds are not trained. Our intelligent acts are similarly prompted in response to the natural or unnatural impulses. The savages are of all, creatures of impulse, and whether for themselves, or their kind, they seem to be unconsciously led to their acts, just as we feel the impulse to do right or wrong. Generally our im-

pulses are right, and if right, we naturally do the same thing over again, until it becomes a fixed habit. If, however, the impulse is wrong, we learn to avoid a similar error, much as a burnt creature learns to avoid the fire.

This same thing is true of all animal life. They are guided by impulse, and are led at first unconsciously to do the right thing at the right time. And inasmuch as they dwell largely in the past, instead of the present or future, their memory guides them, and prompts them to repeat beneficial acts. Thus these acts gradually become fixed habits, while long continued habits become inherited habits—or instinctive ones.

On the other hand, if an impulsive act is found to be harmful in its effects, it is naturally avoided. This is true of us, as much as of the savage. While in animal life we find that a habit or trait followed by one individual is invariably practiced by each of its kind. Their habits are handed down to posterity, and eventually become instinctive. Only the higher class of humanity seem able to invent new ways of doing things.

Thus we find that instinctive acts are nothing but inherited habits. Advanced man, in looking toward the future, depends a little less on instinct, but less civilized man, savage and animal live much in the past, and are guided in their actions by the memory of past events.

Memory of a bitter winter in which they suffered from enemies, exposure and want of food, would prompt them to prevent possibility of similar troubles in the future. But as to what amount of food to store or to what extent they should protect themselves against cold and enemies, their judgments are too vague to fully meet the situation. And as their intelligence and reasoning powers are limited, so would be limited their preparation against a cold winter inasmuch as they were moved by impression or impulse, rather than by intelligence.

Again, in choosing mates, they are prompted by memories of past events, traits and impulses. They obey the laws and habits handed down by previous generations. And the fact that they remain prove these habits to be right. Further, if it

is found that they practice polygamy, polandry, or monogamy, it is safe to assume that they are consciously or unconsciously obeying the laws of nature peculiar to their circumstances. This is right for them, no matter how it looks from our standpoints of belief or principles. And before we complete this matter, we shall see how they have been misjudged.

We must recall that in all life, nature in its infinite wisdom seems to point out the way to unravel its mysterious, inexplainable problems. And while the act or impulse may be performed to all intents without forethought, or prior knowledge, nevertheless the acts are performed at the right time, and if they result well, are sometimes habitually practiced as a consequence.

Every creature of life comes into this world with a certain inborn capacity which is part of its innate self—a capacity to do the very things in the very way they have been done before by its ancestors. More especially is this true of the acts necessary for maintenance and protection. It is this inborn impulse that we call instinct, and view as such a strange thing. But it is not strange. The difficult thing to explain is the fact that animals and men sometimes leave these inherited habits, and do things that are not natural to their kind. These acts are not necessarily conscious, but they are prompted and influenced by wise nature.

We observe in wild animal life certain differences which strike one as strange and difficult to explain. Here is one community practicing polygamy, while in another community of the same species, we find monogamy. Again, there are some in the wild state who mate just for a season, while others mate for life. And some, who are monogamists in the wild state, become when domesticated, notorious practitioners of promiscuous intercourse, incest, or polygamy. It is the conditions surrounding these groups that make them adopt such different courses.

Take, for example, such domestic creatures as ducks, roosters and hens. As we know them, they are polygamists, while in the wild state, many of them pair off for a whole

season, and some even for life. This is not so difficult of explanation. In the one case we find freedom from restraint—a chance for natural selection—a wild state in which each individual exercises his right of choice, and seems to act directly in response to nature's promptings. In such cases, the thing that is done is generally the right thing to do under the existing circumstances.

On the other hand, among the domesticated fowl, we find no freedom of choice. All their acts are prompted by unnatural conditions. One rooster or drake must serve a dozen or twenty hens or ducks. A few years ago one rooster to six hens was considered a fair proportion; but now the ratio is nearly doubled. What an unnatural condition, where one male has to distribute his seed among so many females. These he invariably selects or chooses as though he realized that to even up the sexes, his seed (the weaker) when united with the female (the stronger) would produce more males. Thus nature recognized that the existing conditions are artificial.

In spite of such a state of affairs we can draw many moral lessons. In the barnyard, the rooster keeps his own harem, or community of hens, morally intact or perfect, or as nearly so as he can. He fights against the practice of promiscuous intercourse on the part of other roosters, resenting any overtures towards his hens. Thus he gives us an object lesson in communal morality; and we would do well not only to consider, but to imitate.

We are taught by science and the scriptures that promiscuous intercourse results in sterility, barrenness and disease, causing family groups to degenerate, or be lost, and species and races to become extinct. This applies equally to all forms of life, and we find in the scriptures the command, "Be fruitful and multiply and replenish the earth." (Gen. 9:1.)

It is true that we occasionally find abnormal tendencies and habits which seem unaccountable, but explanations as to these differences and variations would be superfluous here. We are concerned with the normal conditions, and their "reasons of being." They are controlled, we find, by natural causes,

just as are the abnormal tendencies, by unnatural ones. When the natural conditions are removed, the tendencies cease to be normal; but obeying the law of self-regulation they regenerate themselves, bringing their habits back to the normal. In the same way does the law of sex-regulation cause creatures to adjust themselves to conditions.

Thus, when circumstances cause any species to become too numerous, opposite influences arise to affect this increase, tending always to equalize things in life. The proper proportions are maintained as far as possible. Just as does a river overflow its banks, and then return to its own level as soon as the cause of the flooding ceases to exist.

All life must vary, no matter what the kind. The laws of natural selection, survival of the fittest, average and multiplication, all demand it. In all species more individuals must be born to survive, and produce their kind. Hence, we find the struggle going on perpetually, even between seed, the weaker yielding always to the stronger, in accordance with the laws of necessary production. If we look at every form of life, we find them all sexologically following these influences or mysterious laws. And wherever we are observant of these community gatherings of animals or bird life, or even of savage man, we find them yielding to or obeying those laws.

It must not be thought, however, that these wild things recognize any such laws or restraints. It is rather that nature and the Creator, with infinite wisdom, prompt them (they being unconscious of it) to these impulses or acts. "Consider their ways and be wise."

If we take for example herds of wild horses, cattle, sheep, goats, walrus, seal, or other forms, we learn that when polygamy is practiced among them, as is usually the case, there is invariably a predominance of females. And among those who are not polygamous, the sexes are about evenly divided. Again in savage life, no matter where we study it, the same conditions result from their sexual relationship. And the same inequality of sexes is found where polygamy is practiced; while if the sexes are in fair proportion, it is observed that polygamy

is not common, except, perhaps, with the chiefs, or the more privileged classes.

Elsewhere we may find remnants of this same tribe, who for reasons best and only known to themselves, have become isolated. The Esquimaux are a fair example. Here we will find old men with three or four young wives. This is undoubtedly because adult males are scarce, and there is an excess of females. And under such circumstances, it is customary in these tribes to permit the male elders, even if already married, to take to themselves the daughters of others, who are not of the first degree of relationship. This is a time-honored custom, and has held for many generations.

Yet, back of it all, hidden from the knowledge of most people, shines the real reason or secret for such practice. They are really following the true laws of nature and sex-multiplication. And one who denies this must deny the scriptures, which says that the ways of all are guided by Him who knoweth when the sparrow falleth.

Can we, in the face of all this, deny the influence of our Creator, or refuse to admit the application of His laws in all things? The proof is everywhere. The right way is clearly pointed out, whether it is followed or not—the following being a voluntary act on the part of the creature acting. It is soon learned, however, that if these laws are not obeyed, suffering results to the offender—not to the law.

We must remember, too, that these laws adapt themselves to many and varied conditions, so that they are more compelling under some circumstances than others. That is why we have been considering so carefully why the superior vitality in the male or female seed in enmity with each other, struggles for existence the fittest surviving germinates and produces the sex of the weaker (nature's cross) in the eternal fitness of things, for it is obvious that if the stronger produced the stronger, its own sex, the weaker, would gradually disappear. In brief, all nature itself seems to strive to bring back normal conditions wherever the abnormal exists.

Now let us turn for further comparison to the observa-

tions of science on the influences which govern plant life and vegetation. If we plant seeds in foreign soil, they are rarely productive. But if we make a gradual change in the soil, they will thrive, subject to the same laws as those which govern other things. They adapt themselves to new conditions, as new conditions arise.

In further support of these observations, will be found the following table, contributed by Professor Oscar Riddle, of the University of Chicago:

Kind of Soil.	Male Plants.	Female Plants.	Ratio of Females to 100 Males.
Sand Regions	321	411	128-0
Unfertilized Field Soil.....	254	307	120-0
Fertilized Field Soil.....	384	479	124-4
Unfertilized Garden Soil.....	235	282	120-0
Fertilized Garden Soil.....	410	562	137-0
	<hr/>	<hr/>	<hr/>
	1,604	2,041	Mean 127-2

Thus we find that nutrition is largely responsible for females in plant life. Again, science proves that while good nourishment produces a preponderance of female plants, poor nourishment yields more male plants. This same law seems to hold in human and animal life. The botanical science again comes to our aid, and proves that temperature has an influence of sex-production. In the frigid polar regions there is a preponderance of females; in the torrid lands, males are in excess, while in the temperate climates the sexes are about equally divided. It might be noted here, too, that temperature seems to affect the size of the males and females, even in plant life, when the sexes exist.

Further, plant life seems inclined to be polygamous whenever and wherever excess of females exists. Or to put it in another way, adverse circumstances, poor food, and unaccustomed temperature, all tend to diminish life. The struggle for existence commences, and because of an excess of females, is

harder, inasmuch as the male seed is weak. Temperature, it must be remembered, is higher in man than in women, a fact due to the more active life of men as compared with the more passive habits of women. Hence the low temperature (given in women) is conducive to longer life and more vitality, because the men wear themselves out, by continual drain on their systems. This is true of animal life as well as human.

Among the Esquimaux, the females live longer than the males, and there are more females. Here we find polygamy. In other regions the reverse is the case and there we find polandry. The best, most skillful reindeer and seal hunters often have two wives. This is an exception to the above rule. Here we find, too, the peculiar custom of loaning or selling wives. There is another custom of marrying a couple when very young, but not allowing them to live together until the husband can support the wife. We would do well to adopt the latter part of this rule in our own land. I have personally lived with the Esquimaux for three consecutive years, hunted with them, and lived as one of them. I have also lived with the Laplanders. And in almost all cases, I have observed that as the sexual relations differed, so differed the ratio of sexes in the offspring. If the females were in excess, polygamy was practiced. If the sexes were about equally divided, the people were monogamous. If males were in excess polandry resulted.

In plant life we find a tendency for the first flowers to be females and the others male. This fact is borne out by Professor Trelesse, from the famous Missouri Botanical Gardens. It is held by him that if flowers receive the pollen when they are first able to bear it, the flowers produced are apt to be female. This principle is claimed by many of the greatest breeders, in determining the sex of cattle and other animals.

It is noted, too, among humans, that where very young couple marry, the issue of sex depends very largely upon which of the two matured first, and which possesses the most vitality, inherited or otherwise. As a rule, however, the first issue is apt to be female, as is the case with plants.

Again, it is found in both records, that when older females

are united to young males, the offspring inclines to be female, indicating that males are born usually when the sexual vitality of the father is less than the mother. This is borne out by the fact that from a union of old males with young females the offspring inclines to be males. Thus, the offspring is usually of the sex represented by the sexually weaker parent. Exceptions to the above rule, for of course there are exceptions, are due to inheritance and variations with regard to health and habits.

If we consider the laws of inheritance, we find it to have been an ancient belief that to choose a mate from a large family, was to insure a hereditary transmission of fecundity, while to unite as wife and husband, two who were the only children in their families meant inherited sterility. Indeed, this seems to have been a well-founded belief. The results today would seem to bear it out. Thus we conclude that fertility and sterility can be inherited.

There is another belief of the ancients that is worthy of note. It is the theory that obesity interfered with fecundity. That is, that normally thin people were more productive of offspring than abnormally fat ones. They regarded fat as a sign of degeneration of tissue, and one of the many causes which incline to sterility. Even today, in Africa, the expression "You are fat," is an insult to whomever applied in a sexual sense. Breeders, too, claim that obesity leads to barrenness.

It is stated that the resemblances of children to either parent can be accounted for as due to this cause. That is, when the productive vitality or efficiency of one parent exceeds that of the other, the offspring will incline to resemble the one that is sexually stronger at the time. At the same time the general characteristics of the child will incline to be like those of the parent who is sexually weaker.

"For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers unto their children of the third and fourth generation." (Ex. 20:5.)

"And showing mercy unto thousands of them that love me and keep my commandments." (Ex. 20:6.)

Since the Bible says "it is not good that man should be alone," we conclude that matrimony is conducive to long life. Also we infer that abnormally late marriages incline to be barren, while early marriages are apt to be fertile. Further, late marriages tend to produce weak and delicate children, while normally early marriages incline to strong ones. It is obvious, of course, that extremes in either direction are harmful, the best results coming from the union of two individuals in full maturity. Where the ages of the parents are unequal, the offspring tend to resemble in sex and characteristics the parent whose vitality is the lower. When couples marry too young the offspring are generally retarded both mentally and physically, and generally mature late. It is sometimes noted that where certain children are dull in early life they become wise in old age (provided, of course, that external conditions are right). On the other hand, precocious children sometimes lose their "smartness" as they grow older.

It is noted that people who have poor health in early or middle life, usually live to an old age, in comparative comfort. While those who have perfect health in early life, frequently become invalids in their older life. Were it necessary, we could point out many more such situations where conditions become reversed in men's lives. These are but the conditions of creation and inheritance. They are governed by the laws of nature, and cannot escape from them.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed and born a man child; then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying shall be fulfilled. But if she bear a maid child, then shall she be unclean two weeks, as in her separation; and she shall continue in the blood of her purifying three score and six days." (See Levit. 12:1-5.)

Does not this indicate that her seed is the male child? She needed less purification after "bearing her seed" than she did after bearing man's seed, which is the maid-child.

In further corroboration of this hypothesis, we find that a woman can generally bear her own seed, that is, a male child, without the usual distressing morning sickness which attends her when a female child is conceived. Even the pangs of labor are generally less with males than with females, because in the former case, she is producing her own seed, while in the latter it is that of the man. And it is this difference which causes morning sickness and necessitates a much greater period of purification, as scripture quotes.

There is one difficulty in proving this, and it lies in the reference to his or her seed producing the opposite sex. Yet there are certain outside conditions which affect sex-production, and this apparent disobedience to the above law, will be satisfactorily explained. First, we note the conditions referred to earlier, where the sex of the offspring is that of the parent which is sexually the weaker. This is surely a wise law. Nature, as we know, is continually equalizing things, and this condition is for the purpose of making up for deficiencies on the part of the weaker sex. If the stronger sex continually produce the stronger, would not the weaker sex die out in consequence?

Another reason for the apparent disobedience to the law or theory given earlier, is the fact that hereditary traits affect or influence the creation of sex. That is, the children of a family will be to a large extent of the sex which predominates in the ancestral family of one or both parents. If the father or mother should come from a family where there were nearly all boys, the children would very likely be boys. This would be true even though the vitality of the parents was about equal. When any radical change is observed, it may frequently be explained by hereditary influences.

There are peculiar facts to be noted with regard to the physical condition of the parents. Where the wife of a family may be delicate and the husband strong, the children may prove

to be healthy and vigorous, simply while the general health of the mother may be impaired, her reproductive organs are perfect. Again the reverse of this may be observed. A woman seemingly in good physical condition may produce no children, or else children who are weak and sickly. This may be the fault of either or both parents. Good seed will rarely produce in poor ground; nor will poor seed bring fruit in good ground.

If the reproductive organs of the female be weak, but the male seed good, we will have children who are weak at birth, but capable of being developed after birth, providing their environment is right. There is many a mother nursing children today that would be far better off without them; just as there are women without children who ought to have them. These facts have been proven true by the medical science many times. Hence, when the principles of creation and inheritance are more fully understood, we will be better able to determine and influence sex-production and discover the laws of nature as to health, than we now are. This, however, will not be until we adapt ourselves to the conditions which nature shows to be right, just as nature adapts herself to them.

The same rule applies to a strong, healthy, vigorous woman—she could take poor seed, nourish and produce offspring from it, but it would never become perfect, because the foundation for perfection was not there, and normal conditions cannot be restored until the abnormal causes are removed.

In a previous page we observed that temperature seemed to affect the sexes, both in plant and animal life. In some climates males predominated, and in others, females. We will now consider further the causes of such numerical inequality. For while statistics have frequently been published, showing these differences, they are worthless because, instead of giving the causes, they merely quote the figures, leaving us no nearer to understanding the reason for the conditions.

Take, for instance, the United States. Males are in excess because of the foreign immigration, which is mostly of males, the proportion being from two to three males to one female. We also find that the children of mothers between nine-

teen and twenty-two years old incline to be males. While the children whose mothers are older are more apt to be females, because in the former case, the fathers are generally older than the mothers. And if men marry women older than themselves, it is the exception rather than the rule for the children of such a union to be males. This proves beyond doubt that unless statistics are compiled most carefully, even in any one district, they are illusive and deceiving, rather than dependable.

Therefore, although many statistics could be given in support of this theory, we will not use them, but will go to nature for our facts. Still, in justice to all sides, we will quote them, simply to give an idea of the computation, for a definite period of time.

TABLE OF BIRTHS IN THE UNITED STATES.

Total number of births.....	2,021,955
Males.	1,038,432
Females.	983,523

In Chicago we find a ratio of one thousand and sixty-five males to one thousand females, while in the whole country there has been a preponderance of males, through all the history of the land. It is claimed that this is due to hereditary causes. But more probably it is due to the large number of foreign immigrants, a greater portion of whom are men.

Whether this be so or not, sex production is certainly due to superior seed, rather than to numerical equality of sexes. We find, too, that food and environment, by influencing vitality govern the creation of sex. This is borne out by the instance of the bees. They select a single egg, or a few eggs, and provide stimulating and nourishing foods (royal jelly), more and purer air, and better protection. When the first of these eggs hatches, the larva grows to a queen bee, a highly developed female, which is most fertile. There are few drones produced. One of these mates with the queen in her flight, after which he is deprived of his organs of generation, and dies. The

queen then lays the eggs, depositing them, some in worker cells, some in drone cells, and some in queen cells. They then develop accordingly, although they are all of one kind at first. The worker eggs are fertilized by the queen alone. The drones are males, and the workers sexless. After the queen is fertilized by the drone, all the other drones are killed by the workers, who depend upon the larva from the queen's eggs for their future supply of drones and workers.

The queen cells differ from the others. They are roomy and admit of much air. They are also well stocked with food. Among the wasps where the females are larger than the males, the same is true. The female eggs are deposited in larger cells than the male. These creatures not only know the sex that will emerge from the eggs, but they control it. Nor is it left to insects to know this. Birds and even animals seem to possess similar knowledge. Science further asserts that ants, butterflies, moths and other forms seem to possess knowledge as to the influences of nutritious foods on the vitality of the larva, and they seem to regulate to quite an extent, the proportion of sexes thus produced.

It is interesting to note that castration of males causes them to lose their masculine characteristics. For example, an emasculated lion will lose his mane, stallions or bulls their thick necks. Deer will not grow horns, roosters lose their combs and spurs, and men their beards and low voices. Birds lose their distinctive plumage; goats their whiskers; while sheep and antelope are similarly affected. Females, correspondingly robbed, lose their characteristics, as well.

In well-developed males are observed perfect horns, forms, beards and voices. Indeed, pronounced sexual characters in male life are to be observed by these marks. It is a fact well known that any men with particular beards denote far greater sexual qualities than those who do not possess them. Older women tend to become masculine, and older men effeminate. These facts tend to influence childbirth and sex-production.

It is obvious that barrenness or non-issue is due to sexual

weakness of the male. Authorities place ten per cent. more of the fault with the male than with the female, because the male seed ought to possess a higher standard of vitality than the female. Her vitality is consumed in the bearing and developing of the seed given to her. And if this seed is not perfect, she has greater need of abundant rest and nutritious food to compensate. In some cases barrenness is due to good seed badly nourished, while in others, it is due to poor seed, well nourished, but not strongly enough to fully develop. Sometimes, therefore, the fault is with one parent, and sometimes with the other.

Among savages it is customary to castrate the males. The Laplanders emasculate the reindeer, by crushing their testicles between their teeth. This is sometimes done to animals that show signs of degeneracy, or of vicious character. Or sometimes they castrate the domestic forms to stop the growth of antlers. This is the treatment given to the draught reindeer, such as they use in the sledge "pulkhas." It is strange, but in the same way animals in the passion of battle have been observed to do the same thing, in the rutting season, striving to castrate each other.

To turn again to the influence of food on sex-production, we find that science proves its case, absolutely. Well nourished and cared for females tend to produce more females than males—particularly so when the males are not equally nourished and cared for. It is noticeable the world over, among both human and animal life, that when times are good, and food plenty, there is a predominance of females. It seems to be a wise law of nature that regulates these conditions.

Although the case seems to prove itself, we will review briefly the influences which govern these conditions, namely; that good times and plenty of food increase the vitality of the males, and therefore, there is a tendency to produce females. And, on the other hand, hard times, and a scarcity of food, combined with hard work, tend to weaken the females, and therefore males are born. While, if the parents are equally ill-fed, there is a tendency to barrenness. A wise providence

seems to step in and regulate the laws of race averages and multiplication exactly in accordance with the needs.

We note that in the country, among hard-working families, and in districts where there are many poor families, there seem to be more boys than girls; while among well-to-do city people, girls seem to predominate. Further, those in the so-called high society life have a tendency to sterility, because the lives they lead sap away the vitality, health and strength necessary to producing abundant offspring.

Again, it is noted that after wars more males are born than females, a fact to be attributed largely to the worn-out condition of the husbands, returning from the hardships and horrors of service, while the wives not taking part in the active service, have superior vitality, the Creator thus making up the loss.

There are further statistics which show that while the male births exceed those of female, on a ratio of 106 to 100 in early life, the proportion reverses in later life. Where males die young because of dangerous occupation, there is a large proportion of females in older life. And among animals, where it is preferable the males that are hunted down and killed, we find among the older animals an excess of females, the proportion being as high as two to one. Hence, we find a tendency to polygamy, the effort being to make up the deficiency.

Therefore, putting all the evidence together, we are submitting a table, which is probably the first of its kind ever published.

THE LAWS OF NATURE AS TO SEX REGULATION AND PRODUCTION.

- I. The Act of Polygamy shows an excess of females, and the males by distributing their seed among females tend to produce by their combined vitality *more males*, thus restoring the numerical equality of sexes.
- II. The Act of Monogamy shows an equality in number of males and females. The two sexes pair off singly, thus producing about an *equal number* of males and females.

- III. The Act of Polandry shows an excess of males, and the mating of one male with several females tends to even the inequality, by production of females.
- IV. The Act of Promiscuous Intercourse, rape and gross sexual immorality is due to improper restraint, lack of sexual selection, and inherited degeneracy, eventually resulting in sterility, if not total extermination.
- V. Wild animals and savages, despite their ignorance and lack of intelligence, are more moral and more obedient unconsciously to the laws of nature as to correct mating, than are we, despite our assertions to the contrary.
- VI. Domestic animals are prompted and influenced to degenerate acts, and are not to be classed with wild animals. Savage barbarians, while they may seem to be grossly immoral, are as a whole more moral than we.
- VII. That superior vitality of seed determines the sex of the offspring. If the vitality of the male exceed that of the female, the issue will be female, or vice versa, age, vitality, health and inheritance being the governing factors.

At a series of lectures given by eminent American authorities who met for the purpose of jointly reviewing the question of sex identification before birth, there was much stress laid on certain outward abdominal signs, and also on certain theories claimed by breeders to previously determine sex, in both animal and bird life. A certain sameness of theory was noticeable. They argued that a rounded appearance indicated a female embryo (whether an egg or otherwise) while a pointed or uneven appearance, particularly heavy at the base, were indicative of the male issue. At the present writing the writer is making a series of experiments with the view of noting whether sex of chicks can be determined before hatching, by the outward appearance of the egg, and relative ages and vital condition of the respective parents or progenitors. So far, it must be confessed, the experiments show that the pointed eggs, if laid by young hens, seem to produce male chicks rather than pullets, while the round eggs seem to hatch into pullets. But

THE MAGNIFICENCE OF THE PAST AGES. "A ROMAN VILLA."





RESTORATION OF THE IMMENSE ARENAS OF THE ANCIENTS. THE RUINS OF WHICH ARE IN EVIDENCE TODAY SO GIGANTIC WERE THEY THAT IT IS COMPUTED THEY HELD OVER 80,000 PEOPLE—TEN TIMES LARGER THAN ANY TODAY

as this experiment is barely begun, we must reserve final judgment.

One thing, however, not generally known is this; that it has been established beyond doubt that all the eggs a hen will lay in a lifetime are in her when hatched, and develop from minute seed-like forms by gradual stages, and are laid throughout her lifetime, and that these eggs are laid or produced whether served with the male or not, but are infertile and incapable of producing offspring, unless fertilized by the male. And if the reader will only compare certain human conditions with these he will be surprised at even more light in dark places as to these and other things.

CHAPTER LVII.

THE GREEK TRADITIONS OF THE GODS, CELESTIAL AND TERRESTRIAL—THEIR TRADITIONS OR LEGENDS AS TO PAST AGES—THEIR ONCE GREAT RESPECT OF THE BIBLE, MOST SACRED OF BOOKS; THEIR RISE, THEIR CONTEMPT LATER, AND THEIR FALL—HISTORY REPEATING ITSELF ON SAME LINES ALWAYS—ANCIENT PERUVIANS, INCAS, AZTECS, AND THEIR GODS—ANCIENT GERMANS, SCANDINAVIAN GODS—RISE AND FALL OF NATIONS—TODAY AND OUR FUTURE—WHAT DOES IT MEAN?—FACTS AND FIGURES—WHEN WE ARE FACE TO FACE WITH DEATH; WHY OUR CALLS ARE UNHEEDED THEN—SEISMIC DISTURBANCES EVIDENCING MAN'S POWER—GOD'S MIRACLES ALMOST EQUALLED BY MAN.

Even in ancient Greek history there were traditions that a race of gods were the ancestors of men. It was claimed that these gods lived above the earth in high mountains. The chief, the sky god, Jupiter, was the father of both the rest of the celestial gods, and of terrestrial men. He dwelt in Olympus. From these gods were derived the names of the planets.

It is also recorded that there were various ages, termed respectively, Golden, Bronze, Silver and Iron, and that people had been getting worse in each of these successive ages.

Besides the so-called greater gods there were believed to have been many more. With these people, every river had its god. Mountains, seas, forests and woods, all had their particular deities, and over *all* was the great god, Pan, the god of all nature. The difficulty with the Greek religion lay in the fact that they overdid things, just as did a large number of nations before and after them, downfall being in every case the result, because by them "*The truth of God became a lie.*"

Today we find nations and men following this same evil,

denying of scriptures and God, in spite of all these lessons of the past. Wonder not, then, at the words "*And perilous times shall come.*"

Again, the ancient Greeks held the Bible pre-eminently as the book of books; and it was, and is still contended that any and every nation that has followed the teachings of the Bible has risen to the position of a mighty empire, so to remain until they turned from the principles and precepts of this book. Then reverses came inevitably. Today this holds true, for Christian nations are unquestionably the most favored. And to this is largely to be attributed the marvelous progress of the United States. It is further argued that were we as a nation to follow still more closely the teachings of the Bible, our progress would be much more greater.

We find, too, that even the Aztecs, Incas, Mexicans and Peruvians worshipped certain gods as their ancestors. Later the gods of the sun and moon were considered supreme, and the others secondary. In the earlier times, these people had great and mighty cities, with vast temples, roads and fortifications, which still exist in part as mighty evidence of their one time perfection. Some of them were superior to our present shell-form of construction.

Where are these people today? Mexico, once rich and powerful, is today a waste in comparison. It has traveled the same road as did the ancient nations of Europe and Asia. And today prairie dogs hold sway, where once a mighty nation prospered.

Again, the ancient Germans and Scandinavians had their legendary gods, Wodin, Thor, Odin and others. In fact, all the tribes and races known, whatever their color or location, have traditions about gods from whom they descended. Why, then, because they carried things to extremes, should we deny truth to all their beliefs?

I simply state facts when I say, as did Talmage, Spurgeon and Moody, that in many places the church is yielding in ungodly surrender, and the world is conquering. For today, where one man is brought to Christ and Christianity, one hun-

dred are dragged or lowered to dissipation. There is a mighty host of people in the church, professing Christianity, who don't believe a single word of the Bible, and who merely use the church as a cloak to hide a multitude of sins. There are preachers of the Gospel who are not worth the powder to blow them into eternity, because they want to pose as scientific up-to-date men, and preach contrary to biblical teachings, discussing man-made things, instead of those uttered by God.

With all our magnificent costly cathedrals, churches, and chapels, our Bibles and sacred literature, our hundred and fifty thousand teachers, our costly music, and our hundred thousand ministers, statistics show that there are about an average of five conversions a month per church. Meanwhile this is to be compared with about four or five Christian *deaths a week*. And with these appalling statistics we may well wonder how soon the world will be either godly, or brought to God. What will be the end when we gain five and lose twenty? Can we not read the "handwriting on the wall" for ourselves? Can we not see where we are going?

"This know also, that in the last days perilous days shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." (II. Tim. 3:1-5.)

And in spite of all this we pat each other on the back, and say that the world is getting better and wiser than it was in the days of old, "when men began to call upon the name of the Lord." We must undeceive ourselves, I say. "We have not yet marked the ways of those who were cut down and trodden out of time." Despite all the recent horrors of Messina and San Francisco, the eruptions, earthquakes, tidal waves, and other calamities, we pass on as though we merely viewed a moving picture show. Between 1870 and 1900 over two million people have died of famine, and twice that number from plague. Millions of people were rendered homeless by poverty, while a billion of dollars' worth of property was destroyed. There have been "wars and rumors of war" and today there is

not a nation enforcing the word and law of God, even as to keeping the Sabbath holy, in the Bible sense.

The present year has witnessed more seismic disturbances than ever before. All Europe is agitated over the prospects of war. Standing armies are increased. There are twenty millions of men in all, ready for the battlefield or naval conflicts. There are enormous supplies prepared for the armies and the reserve forces. Monstrous ships of war are being built. Certain nations are on the verge of bankruptcy. National budgets are increasing at a fabulous rate. What does it all mean? Peace or catastrophe? The game of life is in progress indeed. What are the stakes? Who will win, God or man? And yet listen again to the words of scripture:

"Knowing this first that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." (II. Peter 3:3-4.)

Look at the Christian mockery today on the increase. It is but a fashion parade. There are one hundred and eighty-seven creeds, or beliefs, from Christian Science to Dowieism, or open atheism. Sunday is the day of rest, supposedly. But what do we find, then? Saloons are filled to overflowing, their blinds drawn to conceal the crowd; gambling hells and houses of prostitution are wide open. Sunday is the best day in the week for the saloons, theaters, rinks and dance halls. For millions of men and women, girls and boys, it is the gala day of all the week, and they go feverishly hunting pleasures, or enjoying lusts, negroes and white women, consumptives, painted faces, bold faces of shame, lecherous eyes, garments of almost nudity fitly marking beastly persons. There are coarse songs, bestial music, half a million barrel houses, two millions of private wine rooms, and fifty millions of souls all on a mad race for a "hell of a time." And this is Sunday, and God's Day of Rest.

Eternal God, I say again, what will all this come to?

Even as I write these words a profesor from the Univer-

sity of Chicago is criticised for heresy. A man is tried for indecency with boys, another for ruining little girls. A half sheet is filled with earthquake terrors more than has been for ages, sweeping over Europe and America as if in warning. There are more Turkish Armenian massacres, with the world looking on, and not a hand stretched out to help the victims. All England is fearing a war of invasion. A former judge and banker is in prison, churches are closed because of mortgages. There is starvation, murder, suicide, homicide, almost every day of the week. This is the picture we have in a single paper, and this is 1909.

Is it not a fact that about the only time some people think of God is when death robs them of a parent, wife or child; or when calamity, perhaps in the form of a frightful earthquake, suddenly overwhelms them? Then it is that we hear mingled with cries of pain, oaths and curses, prayers and tears. Even then those doubting ones, seeing all this ask, "is there a God, to permit this?" forgetful of His words, which so plainly say:

"Because I have called and ye refused, I have stretched out my hand, and no man regarded:

"But ye have set at naught all my counsel, and would none of my reproof:

"I also will laugh at your calamity; I will mock when your fear cometh.

"When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

"Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

"For they that hated knowledge, and did not choose the fear of the Lord:

"Therefore shall they eat of the fruit of their own way, and be filled with their own devices." (Prov. 1:24-31.)

What mean these ominous signs and sounds? Nature balancing itself, says science. Strange, isn't it, that nature needs balancing mostly near vast cities, or populations. Strange, too that man who can do so many things denies that there is a God

who can do more. Even we poor puny creatures of the earth can draw lightning from the skies, and by our inventions render its powerful stroke harmless. By a flash of similar forces of our manufacture, we can hurl messages, or transmit power infinite distances. By the same token we can send forth our voices to reach the uttermost parts of the earth. We can make or unmake rivers, or divert their waters to such purposes as we choose. We can harness and control a mighty cataract, and turn its forces to our uses. We can blow to fragments a mighty mountain, destroy life and property beyond the range of our vision. We can search the bottom of the sea, explore the heavens with our telescopes, or navigate the air with the perfections of our devices. We can even render the mighty waves of the ocean in the midst of a storm, peaceful. We can distribute our harvests to all the great markets of the world, or force a panic and famine on half the world, by withholding our foodstuffs. We can deal out death and destruction with our powerful engines of war.

We can foretell the weather, predict storms, make use of the winds and other elements to further our purposes. We can heal the sick, cure the blind, strengthen the weak, resist plague or famine, create light or darkness, life or death, build an ark, or plant an earthly paradise. We can write on tablets of stone, have dominion over the beasts of the field, fowl of the air, and fish of the sea. We can *create man or child* in our own *image*, after our likeness. We can weigh the winds, measure the rains, search the waters' depths, compute the vapors of heavens. We can search out the corners of this gigantic earth, and force it to yield to us its richest treasures. Not even the power of making ice, snow or hail is beyond our reach. We can level a mountain, or build a city where once a swamp was all man could see, or where once the waters of lake or ocean beat. Yet we deny this selfsame power to a God who existed infinite ages before us. We grant that the other planets are older than ours, and doubtless inhabited, yet we deny that *their inhabitants could do the same things that we could do*.

Even today we are duplicating almost every work at-

tributed to God. And we have the proofs of him before our very eyes. Yet we deny his existence as they denied Christ in the days of old, and as they would deny Him were He here now.

Eternal God, what vipers we are, denying the heavenly Father that created us, and *whose offspring we are* (having a form of godliness, but denying the power thereof.) Yet in spite of all this we seek to find by scratching in the earth, the origin of life. We use such words as protoplasm, cell-building, spontaneous growth, and speculate in sacriligious thoughts as to our ancestry, exploring the earth seeking to find there proofs that we should seek in the heavens or other planetary worlds. We deny the life in them that we can almost see with our very eyes, that always has been and always will be there, and even today, with the very facts of other celestial or heavenly bodies existing and being inhabited before our eyes, as it were, we deny their existence, knowledge and wisdom. Eternal God, I say again, what mockery and ignorance! Wonder not at the words, "*The fool hath said in his heart, there is no God.*" And yet, fool that he is, he affirms that he himself has discovered the things that the Bible has been telling us all along, robbing God of the credit, and appropriating for himself the honor. He denies anyone else the ability to do the things that he has done, or to excel in anything that he has undertaken. What a mockery it all is! Here we are, the whole scientific world, striving to trace the origin of our existence and the creation of life, the origin of all things, the procreation of men, and for thousands of years we have been at it. We are not a step nearer to the solution of the matter than we were ten thousand years ago, when the ancients handed out tablets of stone, as we hand out books today. When they drew their pictures on blocks of stone, of a size that we scarcely use to build with now.

O, we are a great people, we say. We have wondrous arts, achievements, palaces, crafts and mighty men. But I say that none are equal to the mighty men of old, for their imperishable records will be in existence for future generations to wonder at when those of our flimsy structure are turned to dust.

Wonder not, then, that scripture says "*The former days were better.*" (Eccles. 7:10.) Or that the 6th chapter of Genesis, 4th verse, refers to "*Mighty men which were of old,*" "*men of renown,*" or that I claim 8,000 years or more had passed at even this time (only six chapters of the Bible). Wonder not, too, that I say we must re-read the Bible over and correct our errors for there is more science in Genesis that we deride, than there is in all our scientific volumes, did we but know, or hearing, but hear; seeing, but see.

CHAPTER LVIII.

WONDERS OF THE MIDDLE AGES—THEIR SIMILARITIES TO ANCIENT TIMES—HUMAN ACHIEVEMENTS OF THE PAST ; SEVEN WONDERS OF THE WORLD, OF ANCIENT NOT MODERN ORIGIN—SCRIPTURAL REFERENCES TO STONE INSCRIPTIONS ; TOTEM POLES, EVEN—TABLETS AND BOOKS—SCIENCE TODAY ADDING CONFUSION OF WORDS, AS OF OLD.

Take even the coliseum of ancient Rome. Here, unarmed and naked, men were condemned to fight with savage beasts. Slaves were sacrificed similarly, and gladiators fought them, armed with swords and shields. These monstrous exhibitions took place in magnificent structures of immense size, ten times that of any today, sometimes holding eighty thousand people.

Even the sands of these arenas were mixed with red and scarlet grains, to hide the blood of men and beasts, while perfumed showers were used to sprinkle the arenas to overcome the scent of the beasts, and the blood of the victims.

Aquatic carnivals were also held here, for these vast hippodrome arenas were so arranged that the entire surface could be flooded, and real sea-fights could be carried on, the actual war-boats of the period being employed. In Nero's time, the torches used to light up these exhibitions were human bodies ; while Christians and Jews were sacrificed by the thousands at these horrible festivities.

Ye who read the history of Nebuchadnezzar, of scripture, can well compare this event with the downfall of Rome. For the parables of the Bible are but comparisons of similitude from which a moral drawn from the allegorical representations therein, which are applicable to real conditions, as is evident by the following :

"I will open my mouth in parables; I will utter dark sayings of old." (Ps. 78:2.)

We can also say of the hieroglyphics of the Egyptians, Mexicans, Chinese, and Peruvians, as did Lord Bacon in his *Advancement of Learning*, "*As Hieroglyphics were before letters, so were parables before argument.*"

Think of the palmy days of Rome, when a banquet was served to the whole nation, and they were practically rulers of the whole world. When great Caesar said, "*I came, I saw, I conquered.*" The dictator of the world forgot his God, and his time was so brief that he might as well have said: "*I had, and had not; I was, and was not,*" instead.

Consider as an example of human achievements of the past the walled cities of Babylon, Assyria, and Chaldea—some of them eighty-seven feet wide, and three hundred and seventy feet high, and the towers of Babylon almost twice as high, beside which even the wall of China pales in comparison, walls fifteen hundred miles long, and broad enough for an army to march ten abreast. There were walled cities innumerable, as were there innumerable pyramids, the largest one being over five hundred feet high, and as broad at the base—some of the stones thirty feet long, and four feet thick. Then, too, there is for our consideration the Colossus, at Rhodes, which for a thousand years defied the ravages of time. It was made of metal, which when sold, later made a thousand camel-loads of junk. None of these things have been equalled since, for even today the seven wonders of the world are of ancient construction. So, too, with even the Alaska totem poles, monuments, obelisks, hieroglyphics and stone inscriptions; even the stone altars, stone circles, landmarks, cromlechs or dolmens are described in scripture faithfully so.

"And thou shalt write them upon the posts of thy house and on thy gates. (Deut. 6:9 and 11:20.)

"And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster:

“And thou shalt write on them all the words of this law, when thou art passing over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee.” (Deut. 27:2-3.)

“Write the vision, and make it plain upon the tables, that he may run that readeth it.” (Hab. 2:2.)

“Take thee a roll of books, and write therein all the words that I have spoken unto thee.” (Jer. 36:2.)

By these and other passages we can see that even the most ancient inscriptions and hieroglyphics were written by command of God, and since the days of the confusion of tongues, man and sciences have furthered the confusion of words. For example the scientific names of the so-called prehistoric monsters mentioned in my chapter on this subject. It would honestly puzzle the human mind to conceive of more ridiculous terms, for not only are they not applicable, but they are unspeakable as well, and I hardly know any one person that can pronounce the names of the so-called prehistoric monsters, which I tabulate elsewhere without difficulty. To even express them requires no little effort for they *confound the tongue*, and *confuse the language*, both merely proof that since the *scattering of nations* the languages of the world have been mixed as have the peoples, and that where they are not scattered abroad they remain the same, proving the truth of the Bible as to even this. Indeed science today traces the languages of all nations of the earth to but *few ancient roots*, when they originated from, and thus endorse the scriptural passages by their own acts, yet rob the Bible of the credit of anticipating their great truths.

Everywhere and on every hand we find science practicing the very instructions and precepts of the Bible, and in almost the same breath denying that the way is told them by that grand work, which for ages has so plainly pointed out *the one right way*.

In a previous chapter I have dwelt at length upon the fact that all scriptures portray in an allegorical way, briefly, an array

of facts, much like the ancient methods of writing, which can be well compared to a *very short way of telling a very long story*, comparing it to our reverse method, which I contend is a very long way of telling a very short story. In this brief chapter I am going to try to make things brief, as of old, as near as I can at least, with reference to the word "Father," for the scientific interpretation of this single and often used word has a definition that needs to be explained. For the ancient reading *sculpture or stereographic*, it replied, "The first ancestor, male." That was more remote than a parent. *Thus, Ishmael was the father of the Bedouins, Abraham the father of a multitude, Adam the father of man, and God the father of Adam, or Father of all.* This is in exact accordance with scripture genealogies, if we compare them.

Next we come to the question of *sons*. Here we read backward and by recapitulation we find it agrees likewise. Sons of Shem, Ham, Japeth, Noah, Lamech, Methuselah, Enoch, Jared, Mallcheel, Cainan, Enos, Lot, Adam, Sons of God, God, *the father of all again*, each of which we observe has a sequential corroboration, no matter how we compare them, and which refer to both antedeluvian or deluvian or partriarchal genealogies.

Reading between the lines of these parabolic or symbolic verses of the Bible, we have to turn back to ancient forms and meanings of earliest sculptured stereographic and language—sign language, in a way—and it is obvious that our present literal inference or interpretations of them is an error. We must correct its misrepresentations pure and simple. That is why I claim that the Bible from first to last fairly teems with references to *other planetary worlds that were inhabited prior to this, and the transmission of life from them to this earth*; that to say the word "God" refers to a plurality of beings, and that Genesis, first chapter and first verse, begins with a parable, as to this *one heaven and one earth only*, while that of the second chapter and first verse by the mention of *heavens and all the host of them*, further emphasized by verse four, which mentions the Lord God, instead of God, means the Lord God, of

the generations of the heavens as well as the earth, quoted in the chapter preceding. I further contend that they do not apply to the *same person*, proof of which is in the third chapter of Genesis, and if he will only read these things in the new light which I attempt to portray he will be astonished and amazed at these discoveries such as I will later take up as to these and other things. Provided he does not permit preconceived ideas of old incorrect teachings to thwart that purpose, mislead or prejudice him. In brief, he must turn and look my way for a time until he can see his own way clear as to the first essential points of my argument and discoveries, as he goes further carefully it will be made plainer and plainer gradually, while the conviction is brought home so convincingly that the bandage so long drawn over his eyes is removed entirely, and, as light was restored to the blind man, *he, too, will see again*, for I propose to show that the whole Bible is an endorsement of Genesis' first chapter, that even the New Testament unto Revelations enjoins it.

He will also see plainly that where he begin to trace history is really in the *middle of it, instead of the beginning*, for he will find life did not originate in this planetary earth or world, but in others which existed in the solar universe millions of years before this one was found at all, and that it was transmitted to this earth, as I have outlined further; that by the reading of the *united whole*—comparisons of science, history, mythology—we will deduct from them all the truth such as you never dreamt of before, much less read or deduced from your reading of these things.

The greatest argument which we can bear against the contention of hypothesis of this work lies in the fact that for thousands of years there have been drilled, clinched and riveted into the human heart and mind "teachings and ideas to the contrary of those I outline herein." Preconceived ideas are the enemies of progress and humanity seems to rise up in rebellion and contest step by step the *greatest truths known to science and history*. And yet, on the other hand, jump at conclusions based, as we later find out, on *nothing, absolutely nothing*. The path

of our entire progress has been and still is literally strewn with such wrecks or blocked with these impediments, which we have been forced to eventually throw aside or root out in order to clear the way again. The most brilliant conceptions and the grandest discoveries of centuries have laid dormant for ages, mocked, scorned and unbelieved, while, on the other hand, we have jumped at things, theories, etc., and made them part of us almost, only to later find out our errors and to cast them into oblivion, from when they seem to have come and gone with meteoric or aerolite rapidity appearing as a flash, and being forgotten almost equally so. And if the reader will only—and I appeal to him to do it—put aside these preconceived notions and ideas, and attempt to grasp what I outline in this volume, reading it not in the light of present literature products, but as referring wholly to periods far beyond our days to the beginning, he will see the *light of reason* dawn again and slowly but surely will its gigantic truths be *forced upon his conviction*, such as can be well likened to the *Parable of the Sower*, as per St. Mark, chapter four, which is a parable that can fully apply to this volume and its truths or hypothesis, for it says and grandly expresses my thoughts as to how the world will accept this work and its doctrines, which is a work of a lifetime.

“3. Hearken; Behold, there went out a sower to sow:

“4. And it came to pass, as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up.

“5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

“6. But when the sun was up, it was scorched; and because it had no root, it withered away.

“7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

“8. And other fell on good ground, and did yield fruit

that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

“9. And he said unto them, He that hath ears to hear, let him hear.”

To emphasize this reading and its appropriate application, let me urge you to read also the following, for it beautifully expresses my fears and responsibilities as to your defamation of the book and my thoughts in relation thereto:

This book is the seed. I am the sower. You are the ground. Will it bring forth? *Can you understand?*

Here in this brief volume's words I am trying to tell you what the Bible *really means*; to place a new construction on its words, parables and doctrines, and my heart trembles lest I fail that you *understand me*. Not a single word have I written which is not in harmony with the Bible and scripture truths explained in these few verses:

“10. And when he was alone, they that were about him with the twelve asked of him the parable.

“11. And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all *these* things are done in parables:

:“12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted in *their belief* of its correct teachings, and *their* sins should be forgiven them.

“13. And he said unto them, Know ye not this parable? And how then will ye know all parables?

“14. The sower soweth the word that he writes or speaks.

“15. And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

“16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

“17. And have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word’s sake, immediately they are offended.

“18. And these are they which are sown among thorns; such as hear the word.

“19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.(Because they cannot or will not understand.)

“20. And these are they which are sown on good ground; such as hear the word and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

“21. And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

“22. For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad (if you will read aright.)

“23. If any man have ears to hear, let him hear.

“24. And he said unto them, Take heed what ye hear; with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

“25. For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.” (understanding.)

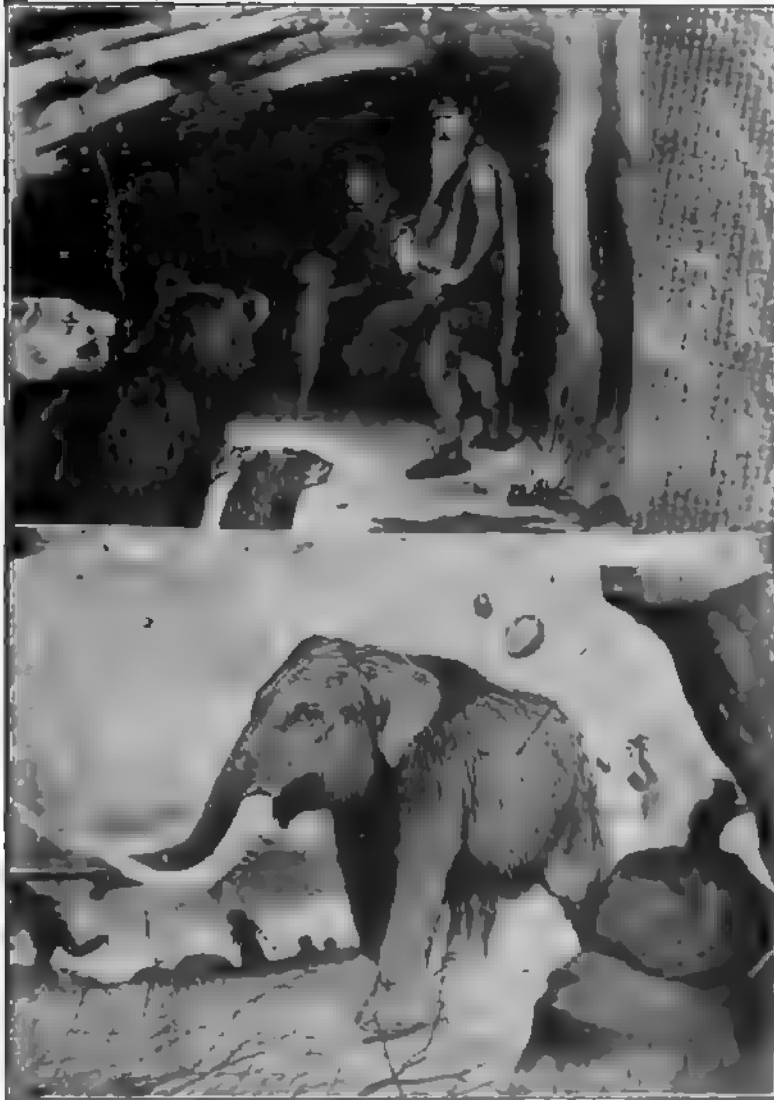
I ask you and earnestly pray to God that my work be read in this light of truth, and if it is wrong, *to be cast into oblivion*. But I want the seed to be planted—given at least a chance—for if it does once take root I firmly believe it will bring forth fruit a hundred-fold and the *true science of the Bible shine forth* and cause us to revolutionize our ideas of the past thousands of years concerning it.

And here, as I write these lines, I pray to God to give to

the reader the inspiration necessary to read, realize and understand in full the true scope of my meaning and intent, for I repeat, for thousands of years we have interpreted the Bible's references to the *great past and taught lessons it did not teach*, or, as it says, "*We have seen through a glass darkly. But then we will come face to face (with such facts) in the time to come.*" And when the day comes that humanity will only consider the word heaven as pertaining to this one heaven and earth only, and to the words, *other heavens and other earths as applicable to other planetary systems, like our own, inhabited by races of living beings, who are responsible for the life on this earth*, I predict we will pass into a scale of intelligent comprehension of the great truths of the Bible and undeceive ourselves in such a way as will revolutionize our present methods of interpretation and teach *the very lessons it does really teach*, instead of—as now—what it did not and does not intend to convey.

In brief it is: Won't you listen to new evidence? Won't you open yourselves to fresh proofs? Won't you admit new testimony, or are you one who admits that new testimony is essentially necessary and in the same breath refuses to admit or consider it when presented.

In the very heart of the reading, speaking and thinking world today is the feeling, and has been for thousands of years, that the Bible as now read and interpreted is not clear to us; that we need and must get more light and a better and more logical or comprehensive grasp of its subject to understand it more fully. For thousands of years we have honestly tried to grasp its unfathomable subjects, which have never been satisfactorily and wholly explained as in accordance with our present way of thinking and *facts that exist*. We say, we reason out just such arguments as these, which is the keynote of every deep-thinking man and woman, who say further and who feel the *almighty proof* of divine inspiration which tells him *inwardly* and impresses him that its foundation is built on what is absolutely *the truth*. Instinctively we recognize all this as being our honest, inmost sacred thoughts and, granting this, *I ask*,



1. THE ANCIENT CAVE MAN AND FAMILY.
2. DRIVING THE MAMMOTH TO THE PITFALL.



THE DISCOVERY OF THE FROZEN MAMMOTH IN SIBERIA ITS FLESH WAS EATEN BY THE DOGS.

why then, in the same breath should we deny to review new evidence when it is adduced, such as I am striving heart and soul to make plain to you in this volume? Think it over, reader. I appeal to you to do it. Let the seed have a chance. Let my words be read and thought out. Hear the new evidence, at least, and judge impartially after it is all in. This is all I ask. Won't you at least do me this justice? It is an appeal to you, individually and collectively, to the man, woman or child that reads these words, or to those who may. That is why I repeat, turn back and read all over again if it is not yet plain to you.

Such a subject is Godly and elevating and inspiring to nobler, purer, better ideas, loftier ideals. The world is seeking just such knowledge—*hungering after it*—and will be better off for the hearing and weighing of such evidence. There isn't a sacriligious thought or notion in this work of a lifetime. It breathes only the atmosphere of Right endeavoring to supersede Wrong. I do not deny a single word of the Bible or scripture, its parables or doctrines. Every single one of them I affirm. But I repeat and repeat again, I want to deny first, last and all the time our *present interpretation of them*, and to say again and again that *we are wrong, all wrong*, in this of all things, and the sooner we wake up to a realization of it the sooner we will solve the problem of our life and scripture's teachings will amaze and astound us.

We have too long looked upon this *little earth and its heaven as the only one*, and we the only inhabitants of a universe of worlds that I claim really existed before and since. We have too long, I repeat, considered ourselves the only inhabitants and that this one puny planetary earth is the only one, equally so. And when we wake up to the fact that there are infinite others, peopled with infinite beings far superior in *numbers, wisdom and age* than we are, the sooner will we be able to grasp the mighty truths that the Bible really intends to convey, and does really teach us. And I repeat, when this is done the whole world will stand amazed and dumfounded at the *ignorance* of its beliefs in the past, and new eras begin, such as we never dreamed of before. Further will the words,

God, Lord, Lord God of All, The Heavens, in the plural and in the singular sense, and the vast difference between *heavenly things* and *earthly things* be discovered, and a new science be born to us, as to the vast meanings of the words:

"I have told ye of earthly things and ye believed not. How shall ye believe if I tell ye of heavenly things?"

Then, too, I say, creation, origin of all things, and evolution of life be an open (and not closed) book, as it is now. We will cease to grope around in the dark trying to find a way or searching for light when it doesn't exist, and instead the prophetic words of Isaiah be understood, for moreover, *"He shall make the light of the moon be as the light of the sun, and the light of the sun shall be seven-fold."* (Isaiah 30:26.)

"And the foundation of the earth be searched out." (Jer. 31:37.)

And the words of Proverbs 4: 5-7, be read in the true spirit and meaning which they were written.

"Get wisdom, get understanding; forget it not. Neither disclose from the words of my mouth, for wisdom is the principal thing; thereupon get wisdom and with all thy getting get understanding."

Think these words over and apply to the meaning that they fittingly express, that today we do not correctly understand the Bible, and it will perhaps add explanation and weight to those words also, which say:

"He that hath ears to hear let him hear."

Darwin, Huxley, Lozell, Haeckel, and a host of other perhaps equally famous men have been heard, and it's high time others usurped the attention of the reading and thinking world, especially when new thoughts and fresh evidence are added to these famous works. All science and humanity owe themselves a duty to review and re-open these chapters as to the past or future, even though such facts emanate from a twentieth century pen.

"To search out all things, hold fast that which is good."

As the scripture says, this is a doctrine far more worthy than to stubbornly contest deductions of an higher authority

than all (the Bible itself), and to insult its pages by refusing to look further in its depths is to deny the very principles that science and humanity stand for. In Isaiah 2:9 we are told

"The great men humbleth themselves and the mean man boweth down,"

and this is still in order when truth is forced upon us or upon those who have hitherto held to opinions that are contrary to truth later established. Not that I argue for a rigid adherence to ancient legends, myths, beliefs or traditions, but that I do stand for a new interpretation as to the original truths on which they were properly founded. Even today scientific surveys of these very regions bear out the fact that these lost continents, such as can be likened to *Atlantis Lementia*, etc., did exist, and that the present isolated high islands (Canaries, etc.) are but part of these continents' once highest mountain peaks, which were not submerged as were the lower lands, and it is a noted historical fact that when the degenerate but ancient Guanches were first found or discovered on these very lands they had among them certain traditions, beliefs or legends that *God had placed them on these islands, took away their once continent, and afterward forsook and forgot them there.*

Nor must we overlook other forms. Scientists who contended that even a Niocene and Pliocene Atlantis existed, that it had a pre-glacial existence, and even continued on into early historic times, and that it was supported or borne out by the evidence that *Flora and Mammalia*, of Europe, Asia and America were co-existent with each other proved the fact, and that it solved the question of the similarities of all life being identical in these *now three continents*, simply because at one time they were more closely united (if not absolutely connected). All this I affirm is borne out by my hypothesis as a whole, and to grant it is to solve the riddle and questions that for ages have perplexed, taxed and baffled the wisdom and skill of our most famous scientists and investigation, ethnologically, palentologically, geologically, or otherwise. In the belief there is no end to the proofs, it would reconcile or har-

moniously unite, while to deny them is to enshroud in mystery and oblivion again all things. Unfortunately I cannot go more into these details as I would like. Lack of space and means does not permit the exhaustive treatment of these subjects that I would like to dwell on, but if these meager volumes meet with your understanding and approval, I promise again a series of works that will describe and illustrate both—much more evidence as to all these things in a way that will surprise my readers, as well as to end the

"Profane and vain babblings and oppositions of science falsely so-called."

It is thus obvious that by allowing for this earth prior to the reconstruction period a circumpolar continent, with lands practically all united, it would show that the earth prior to the flood was much more accessible and easier populated. Hence, endorsing further my contention that the Bible was correct in its statement *that all the earth* practically was inhabited, and *that all the earth and all life therein that was on the face of all the earth was destroyed.* (Gen. 7:23.)

Certain is it, too, that the ark, after it *drifted or was borne* to what is really conceded to be the then *geographical center* of our *World Armenia* (Mt. Ararat), and even this reader, in its way proves that the flood was universal because by the vortex of such waters it would naturally be carried by these currents *or the flood* to the center of the earth, as a natural result, drift to such a center or region, and at the final *abeyance* or lowering of the waters, ground on a high place, such as Mt. Ararat, has been conceded to be a matter well worthy of thought.

Unfortunately these chapters of Genesis which pertain to the flood are so brief that we cannot fathom its true extent of meaning, but if we read the Bible carefully we find numerous other details and references which corroborate that it was not only a deluge, but a vast geologic reformation period that accompanied it as well. We are told:

"Behold the Lord maketh the earth empty and waste, turneth it upside down." (Isaiah 24:1.)

"That the foundation of the hills moved." (Psalms 18:7.)

"Foundations of the earth do shake."

"Foundations of the heavens moved." (II. Sam. 22:8.)

"Earth broken down and moved, clean, dissolved." (Is. 24:19.)

"All foundations out of cross." (Psalms 82:5.)

"Foundations overflow with a flood." (Job 22:16.)

"Foundations of the deep broken up." (Gen. 7:11.)

All of which can well be applied to the extent of the flood or deluge and to the vast geologic reformation periods of reconstruction that it caused.

Even Lazell calculated that the Chelsea earthquake of 1822 added to the South American continent a mass of rock equal to a *hundred thousand* of the Pyramids of Egypt, and this in a few brief hours testifies, too, in part what could be accomplished in forty days and nights, and a thousand similar instances could be cited were it necessary if similar transformations that can well be termed instantaneous. As for the proof it is at our very doors, for practically all over the world have been found the vast remains, and fossils, shells, mollusk, flora, fossil, forests and mammalia remains of these destructive periods, Asia, Europe, Africa, India, China and America yielding in the evidence. Prehistoric monsters of these periods are being found at great and varied depths, buried by these avalanches of flood and alluvian deposits, hundreds of unknown pieces, which, if detailed, would form a volume by itself. Even in Nebraska in the miocene layers of the earth, was found, as late as 1906 (lower Harrison beds, near Agate, Sioux county, Nebraska), the nearly complete skeleton of a camel, fully preserved and articulated, where it had apparently been washed into a heap while the muscles still held the bones together, literally tied and twisted into knots. This was described in the American Naturalist of Lancaster, Pa., March, 1909, and is but one of a thousand instances that could be cited.

CHAPTER LIX.

PRESENT HISTORY REVIEWED—PLAIN FACTS—STARTLING FIGURES—WE LICENSE EVIL AND PERMIT WHAT WE ALLOW—REAP WHAT WE SOW—STATISTICS—WAVES OF REFORM—HYPOCRITICAL GOOD—PRIVATE CHARITABLE ORGANIZATIONS CONDEMNED—WOMAN NOW MAN'S GREAT COMPETITOR—THE BEGINNING OF RE-EVOLUTION OF THE SEXES—TOLERATION OF EVILS EXCLUDES ATTAINMENT OF BETTER—CURSES CAUSELESS CANNOT EXIST—WHERE NO FUEL IS FIRE GOES OUT—THE LIQUOR HABIT AND EVILS—BETTER, WISER LAWS TO COME—LIFE TODAY, 40 YEARS THE AVERAGE; CONSUMPTION STRIKES ONE IN TEN—WHERE ARE THE OLD MEN?—WE CLIP OFF BRANCHES, INSTEAD OF ROOTING OUT—IS THE BIBLE RIGHT OR WRONG; OR IS IT A MONSTROUS LIE?—WHICH SHALL IT BE?

It doesn't take an evangelist or a pulpit orator to tell you that our great cities collect millions of dollars from the licenses of saloons and other equally baneful evils, and spend fifty times that sum in *correction of them*, and then turn around and call it *good business*. I am not going to mince words. Take a walk with me, or go by yourself, if you want to, and you'll see with your own eyes, if you open them, twenty public places, licensed resorts, where crime can be discussed, learned, born or bred, to one public school of learning. Oh, yes, we have the grandest system of learning in the world. Children pay for school books and saloons hand out free lunches, cigarettes, etc., after graduation to the boys; keep open doors seven days a week and seven nights for them, while the product looks out for the girls. One school of learning and one church in every district, the latter closed six days a week almost. Keep on a-walking—brass bound stained glass cafes, barrel houses, chop suey

floors and five-cent shows, reeking with filth, unsanitary crowds, and pictures that are intensely elevating and instructive in crime. *Danger Lights*—"Red and Green"—of a drug store, on every other corner, almost. *Manhood Restored*, *Sex Bracers*, *Pills for Pale People*, headache powders, cough or consumption cures, the product displayed, and need I remind you, this disease laying its hands on one out of every ten people in our midst.

Is it any wonder statistics show that only three out of ten business men *succeed*, or that failure is so common? We educate the child and undo all the good we have done after graduation when he is turned over to the elements that's after the product in its prime. Let's go into a saloon. It's filled with young men, bleary eyed cigarette fiends, or middle-aged veterans who know the rounds and who love to boast of their having been there. Where's the gray-haired old fellows—the old fellows, the old men, patriarchs, *three score and ten*? They are scarce. Indeed the average life today is less than forty years, *one-half the allotted time*. Eternal God, doesn't the truth startle you? For the old men today, as a rule, are all sacrificing to God the devil's leavings as I have said before, and repeat again, lest we forget. I am not a religious crank, am not even a member of the church; neither am I a sanctimonious hypocrite. I am but a man, but my eyes are open; I can see, and I ask in the same breath, can you, or are you blind? Will it take a miracle to move you to a realization of things as they are? We talk of waves of reform. What we need is an avalanche and a few tidal waves thrown in besides, and even this would only wash away part of the filth of ages. Look at our halls of justice, 30,000 cases on the records, some of which hang fire for ten years before decided, and, dollars to doughnuts, the first wins. The height of our boys' ambition is to become a policeman, fireman, soldier, patrol wagon driver, about the limit; unless it be an actor or circus performer. Keep off the grass signs in most of our great city parks, and keep moving on the streets, the order and rule, or go into a saloon for a rest, and the usual "have something" to help quiet you, and even

here mothers with babes in their arms, sisters and daughters in the screened wine rooms, or beer booths. Candy kids and school girls in the Dago joints enjoying a sundae, the nearest approach to a Sunday that we have in our literature.

Ministers on a war of words with university professors, and students of the church and college contesting with each other *biblical records*, each claiming the one is right, the other wrong, and boards trying each other for *heresy*, *plagiarism*, *atheism*, or criminal acts of some kind.

Milliams of dollars for water to irrigate the deserts and a tax on the water we drink, or such on the piano or bed we bought on time; a tax even on the six feet of ground where our dead lies buried, and the hardest tax of all, on our life to keep from getting there before we have reached even the prime of life ourselves. Everybody blaming somebody else and somebody else blaming every body for it all. \$10.00 a week for honorable employment, and \$9.00 a week the cost to live. Pessimistic views aren't they? But it takes an earthquake to impress some people, but optimistic ideas are only in novels, or created around pay days, and they only come darned seldom, that is, good ones. The world hungering after a spicy novel, and Bibles on the top shelf of second-hand bookshops, or being sent out to heathens abroad. Salvation army bands on street corners, easy life for a few old rounders, and the old clothes you hand out free for the good of the cause, on sale at their salvage stores, \$10.00 collected to every \$5.00 spent, and the powers that be with property and a bank roll to their credit of millions themselves. A Christian dinner for 10,000 poor is a great stunt, and 10,000 collectors with tin boxes, 12x24 inches to collect the coin. Charity is a blessing, but its disguises can give cards and spades to Sherlock Holmes' methods. What crimes are committed under the garb of charity's sake. We have had Dowieism, and are having Christian Science, that peddles out faith at two dollars per call, and defrauds the doctor and patient both. Architectural science, limited to flat buildings and work offices, reaching up toward heaven, as did the tower of Babel in olden times. Geological science scratching up the

earth, seeking to find its origin or history, and theologians teaching incomprehensible subjects from raised pulpits looking down on the crowd, laying aside the commandments of God, ye hold the tradition of men as the washing of pots and cups, and many other such like things ye do. Rejecting the commandments of God that ye may keep your own tradition. (Mark 7:8-9.) We note also that conditions of the beginning are being reversed. Woman's desire is not of man, but man unto woman, so, too, does woman almost rule over man, instead of man ruling her, at least we can see the beginning of the change. Instead of getting down with them and looking up for information themselves as to what they are talking about and instead of telling us the truth about heaven and God Almighty, claiming that we must die to get there.

Almost if not quite that. Honestly there are plenty of preachers who ought to be working six days a week instead of one, and who would or could be doing more good building churches than trying to fill them with converts, or charity bazaars. It's a tax to be born, married, or have funeral sermons preached, almost, and the sermon is gauged accordingly. I have never yet heard any grand orchestra at the birth, christening, marriage or death of a pauper, have you? Or even a monument erected to their memory, although there have been plenty of instances when they were true Christians as far as the word goes. There are plenty who call on the name of the Lord one day a week and follow the devil the other six days, and yet believe their souls are saved by one day's faith. It's a picture I could paint in the colors of everlasting truth, and burn them in life the enamel or glazed tile that the ancients used for pictures or sculptures, but which we use for pots and pans.

The truth, they say, is never so forcibly or plainly told as when told by a liar or the father of one. Look at womankind today, the helpmeet for man, is a world's competitor in the real race for life. While woman suffrage is destined to place her closer on par with man than ever; sounds good, doesn't it? Equal rights for all, but look out she doesn't get ahead in the

race. She has played a mighty big part in history as far as even if it has been kept in the background, and there is no limit to her aspirations or abilities. Statistics prove that they are largely self-supporting and that marriage is on the decline; that is, the cleave together kind.

They claim there are none in heaven, and it might well be. *They are all one again*, as I contend humanity was in the beginning, so turn back these pages and read over "In the Beginning" if you don't know what I mean. Then the words "no sex in heaven" might be explained in its application to the hosts of mortals that exist there. *If man was not created for the woman, but the woman for the man*, as the Bible tells us so plainly, these things might throw some light on the subject, as to what so many expect.

We pride ourselves on being able to compute statistical evidence as to consumption of all things, waste of energy and thousands of most gigantic or delicate machines, food supplies, liquids, solids, and traffic of all kinds, from slaughterhouse stock to harvests growing or to be planted, and can tabulate even the drinks and drunks in a barrel of whiskey, and point with pride that one Kentucky firm, in 1901, sold to one Chicago house 8,600 barrels of whisky in a single sale. Great, isn't it? But how about computing the results of drinking this ocean of poison, much less all that has been *brewed or distilled*? These are the statistics we don't compile, but which we ought to, but they compile themselves, nevertheless, as our criminal statistics show over one-half of all crimes being traced to this cause alone. Now stop to think what *one-half* means. Great God, can you realize it? One-half of our criminal courts and jails, institutes, hospitals, workhouses, asylums, and drunkards lessened. Then preach for high license as the *solution of the evil*, regardless of the Proverb, "*Where no fuel is the fire goes out*," or that "*Curses causeless shall not exist*," which all in all is making the evil a more costly one, but no more. Suppose, for instance, a nation passed a national law to prohibit not only its sale, but manufacture; in its place only the purest of wine, what a revolution of industries and count-

less other goods would be accomplished—enough to feed and provide for all the homeless, sick, diseased, widows and orphans of the very nation that passed such a law with the money saved. Every single vacant city lot could be turned into a children's playground or a miniature park, with lawns, flowers or trees and fruits. And where every saloon now is, a water fountain for man and beast, or resting place with seats could be erected. A home could be given to every family that lacked one. Its people would live purer, nobler lives and take a holiday twice a week besides. Nearly every curse that God outlines can be attributed to such an evil, and nearly every blessing I quoted elsewhere would result from its eradication.

A nation's first duty is *to its people, just as it is the reverse*. We imprison a man for a crime, but we have not yet passed the laws which prevent them. The maxim today is, cure, not prevent, it seems. If drunkenness is on the decline it is because it's too expensive. We clip off branches by the slow process, instead of removing its root and stump, despite the knowledge that toleration of an evil excludes the attainment of the better. We pride ourselves on our raising the fine breeds of all animal life, but who ever heard of us trying to better our own breed of men or offering premiums for our own pure blooded stock, for longevity, or other kindred goods of such like form, while we hand sums out galore on everything else?

With the money spent in treats we could build a city akin to Babylon and populate it with the employes of such a traffic, and internal revenue would become eternal revenue to support them, if we tack on the accessories that can well be termed equally harmful or baneful. Is such a task too gigantic to attempt? *Let us weigh them all in the balance* and they will not be found wanting. Don't imagine because I speak of these things I am a White Ribboner or a reformed drunkard, for I am neither, but I have seen the effect and been crazed, and treated, or lined up, as the saying goes; been to the swell joints and seen the low dives and barrel houses, cause, effects and results, and have yet to find their good points. *Have you?* As for the evil—well, a blind man knows it. *Do you?* And

if there is such a thing as getting back to the old days when men began to call on the name of the Lord and to build such cities as Babylon, *when the Lord came down to see the city and tower* and had to restrain them, I want to see or look up at such a future, all except the evils thereof. Figure it out all you want to. It will take you a few minutes to read what it has taken forty years of my life to write and find out, travel or see. If my language fails me it's because I had to work instead of going to the high school and smoke cigarettes, like the boys do now, for in my time candy kids were scarce articles. As for the girls, they knit socks and baked bread, and stayed home at night. Now, look at it. To stay home days and go out nights is the rule rather than the exception. It's a go-and-do-as-you-please policy, only don't get caught at it, not for our sake, but the neighbors', for while we hate to have raked over the skeletons in our own closets, there is nothing that seems so fascinating as raking up the dirt of others, simply because it's of endless variety and plenty to go all around.

Witness today: we aim to even stealthily watch a criminal act being done and then arrest and punish after. Why not aim to prevent instead. Even the police will watch a criminal until the crime is committed. Why not, I say, center our efforts to prevent instead of make an arrest for crime? We have yet to see many changes in our laws for the better that is pointed out to us in scripture, for we have not yet aimed to root out existing evils that we now license or tolerate instead.

In the very same street almost where I live I can see daily disease in almost every home in some form, cripples, consumption, drunkenness, poverty, wealth, ignorance and depravity and kindred other evils, hate, jealousy, strife. Are not these all combined the curses of God which I have quoted in table form? Compare them with the blessings and they are rare, for there are only eleven verses of blessings, as against *nearly sixty verses of curses* (which read), that are practically the very ones which are our present evils of today, and which apply to us allegorically exactly as they did then to the people of that day. Hence, if true science or religion has no higher aims

than truth we should read them as equally applicable to today as then.

It has been said a skeleton of some sort is in every home and family. Is it true that old age commences now before it enters the prime stage at all? Is it a fact that the painted face of shame is beginning to appear on women of a school girl age. Is it so, while boys revel in the crimes of men about the time they take the chrysalis change to long pants from short ones, while probation records reveal the fact that six out of ten female inmates are barely above the age of consent. Wonder not at parents that tremble for the future of their daughters or sons, or discuss curfew bells. Wonder not either at the chain of homes for destitute widows, orphans, cripples, blind, aged, fresh-air funds, sanitariums, reform schools, refuge for erring women and charity hospitals, which we speak of, with pride instead of shame, boast of their excellent administrations, but keep silent as to the causes of their growth.

When I think of the sins covered by the mixture of Japanese and Chinese men and white girls in our city missions, it seems horrible, for a thousand cases could be cited of the horrors of this and similar work by these Mongolian and other demons, who, under the pretext of having become Christianized, cultivate the acquaintanceship of white women and girls under the guise of mission workers, and whose nature and innate thought "subtle as the serpent" have a deep motive back of it all. Indeed, to even harbor friendship for them is akin to having a deadly serpent for a pet, for the bite and sting is there, and sooner or later the blow will be struck and the deadly result evident; and honestly, I blush to read that in some of these missions a white girl is assigned to teach a single Chinaman right here in this city, when in our own racial Sunday schools the ratio of teachers is one to fifty pupils, and they have to go begging for them; and yet, with all these facts ringing in our ears and passing before our eyes as an endless kaleidoscope or moving picture, we go right on with that ceaseless, military-like tramp, marching right on straight

to perdition in the very same road that others have been going for ages, passing pure food laws, raising taxes, building workshops and tearing down all the fences that define the bounds of the good or the bad, the hell from the heaven. Then talk of needed waves of reform. Wonder not that I say, we need an avalanche.

In Chicago city alone there are, by statistics, nearly 10,000 places licensed to sell liquors, and 3,000 to 5,000 illegal places are reported by the law and order league, making a total of 15,000 in all. Now, out of a male population of but 600,000 males over 21 years of age only, this gives us practically a dram shop for every 50 *males in Chicago*. These are cold-blooded, actual facts, pertaining to one city alone. Now multiply this to a thousand cities or towns throughout the United States, and it won't be hard to see how we need not a few waves, but a few avalanches of reform to sweep out an evil that *curses causeless shall not exist*, for toleration of such an evil excludes the attainment of the better. It is a fire we build with our own hands and which will continue to burn out our hearts and souls until the fuel is all consumed and the fire goes out. Wonder not, then, at these curses which in a former chapter I have itemized as being now upon us, for they individually and collectively refer to these very things, and even point out what we should do to receive blessings instead. Wonder not, then, that I ask, Is the wrath of God visited upon us in divers ways because of these evils. Is science correct in affirming that the Book of books is but a series of unfathomable words that contradict themselves, or is it that of the reverse order. It's high time, I contend that we prove one or the other. Were the ancients, mighty men of old, men of renown, or a pack of babbling fools, who knew not and could not write the truth? In brief, is the Bible right, and we wrong, or are we right, the Bible wrong? Is it a lasting truth, or a monstrous lie? Is science man made, superior to God inspired, or but the inventions of ancient mystical seers, or shall we take that half way road to hell by affirming some of the truths and denying others? I, for one, raise my standard, *the Bible is right, we are wrong*.

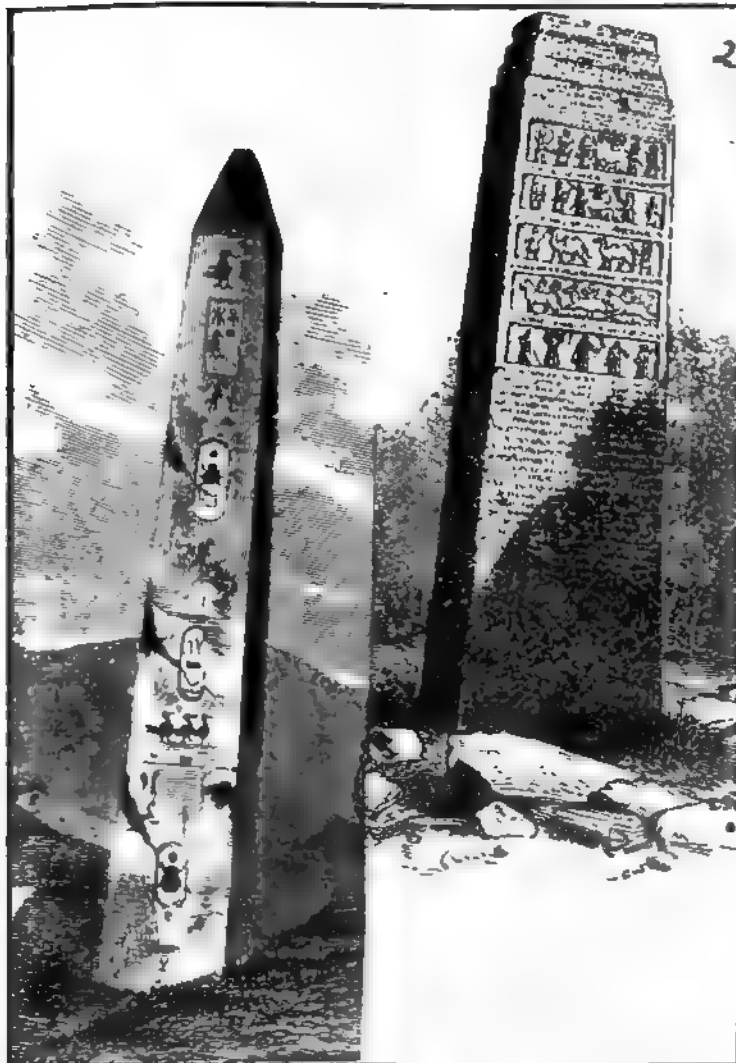
Let me ask you, reader, *what is yours?* Forty years of my life have been devoted to this work, that to you is but trash, perhaps. But this race is not to the swift, nor this battle to the strong, *but to the enduring.* God's book alone has stood the ground for ages. Will it survive what the scripture so plainly mentions? *The profane and vain babblings and oppositions of science falsely so-called.*" (I. Tim. 6:20.)

CHAPTER LX.

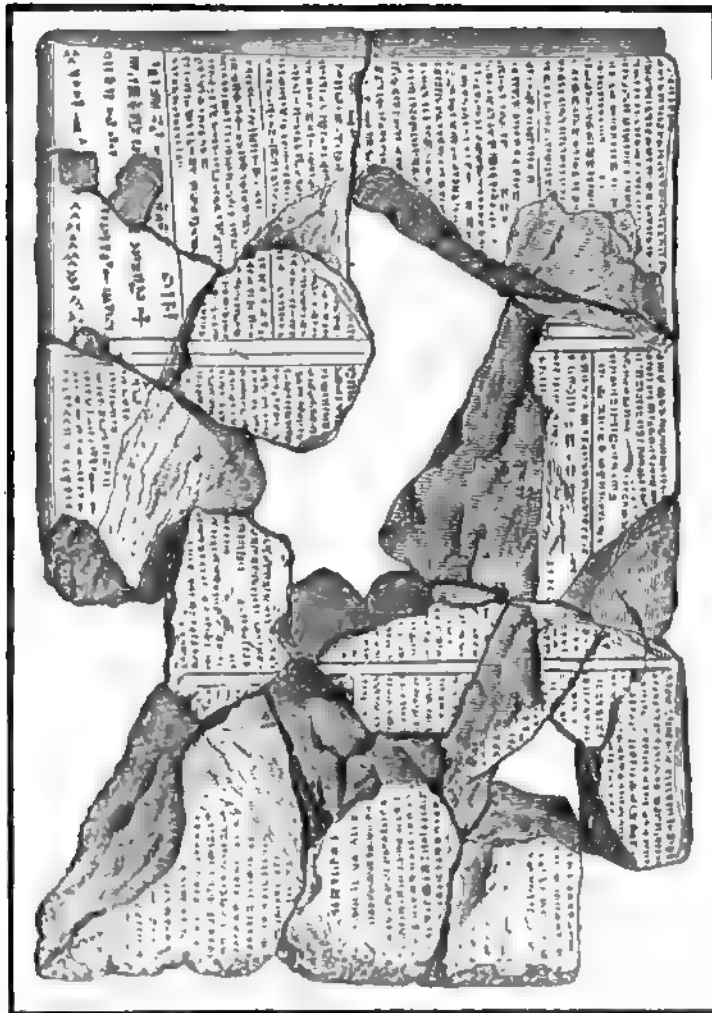
For science to deny that such conditions existed in the beginning as I contend is to deny what they cannot prove. Yet if they will but go back to periods *far beyond* where they *first trace* life, and by observation compare the first life, to trace to that outlined in this volume's hypothesis, they will easily connect up and admit these claims.

Simply because hermaphrodite man today does not produce living young, is not to be used as an argument that the genus preceding never did. The same rule applies to both plant, animal, bird and insect life. I will even cite their own argument against them. For instance, they contend that this earth is millions and billions of years old, and granting this, I will ask what kind of life was the first to appear? *Not what they first began to trace.* Then let them but compare the sexual nature of these things to infinite periods beyond where they begin to trace them and they will have no difficulty in seeing every contention that *all life in the beginning* was "*self-producing, seed in itself,*" *after his kind* as the Bible quotes. Capable of *internal germination*, and of *practically everlasting life*; periods in which I contend there were no males nor females, in separate or positive sexes, but instead *all after their own likeness and image*, as the Bible quotes. *Male and female created He them*, the word "*them*" not referring to different individual sexes, but unitedly.

If they don't admit this then they will have to prove that man is made in the *image of God*, had a mother, and that Adam equally had a mother to be created or born. For I contend creation does not necessarily imply to be *born of a mother*, and the longer one looks at this hypothesis, the more it resolves into a fact—especially so if we close our eyes to present forms of life, and go back to *the real beginning of it*. The whole



1, THE OLDEST OBELISK IN THE WORLD, 1,700 YEARS B. C. 2, THE FAMOUS BLACK OBELISK.



ANCIENT BROKEN ASSYRIAN TABLET WHICH ALSO CONTAINED AN ACCOUNT OF THE GREAT DELUGE OR FLOOD.

trouble with a volume of this nature and kind, is that it is so deep and covers things so far back that it is next to impossible to grasp its meaning and intent from or through present day spectacles through which we view things as they are now. This, I contend we have no more right to do than we have to compare our present species of animal life with those of the dinosaurian periods, and if they do that and compare Genesis the *Genesis or Parthogenesis* (see Encyclopedia) germination, self-multiplication by Fissiparous division, self-division or asexual, non-sexual generation each of which, when separated, becomes a new individual, he will soon connect up with what I am now striving to make plain to you, then, if you connect all this, with the word "God" as *one supreme absolute being, all in one, and one in all*, you will at one grasp connect the passages of scripture (thousands of them) more especially so if you admit the fallacious theory of regarding this earth as the only one, and that life did not originate here but was transmitted to it from other worlds by a *living power*, greater than man, which we are so loathe to admit. Then will the sciences themselves and all their *works prove the truth of my contentions* and Darwin's origin of species be found to have originated from a species or genus of one, and many of the missing links be discovered that we have so long been seeking for, and we will enter the mysteries of true evolution in all the name implies, as well as draw nearer to the true celestial origin that I claim. Even today it is contended that the human body has within it all the seed they will ever bring forth in a lifetime, and that once this is spent and exhausted it renders one barren ever after; so, too, they affirm that in all forms of life these secondary sexual and other characters are found today and no one will deny that these hermological structures, embryological developments, rudimentary organs, are not to be considered most important facts as to true evolution. If we accept evidence as to ascent from lower forms, why not descent from higher forms as well. Science today affirms that it is a fact that man is constructed on the same internal plan as other living creatures are—no matter what the kind; that the structures

and tissues compositive, chemical and otherwise are much alike; that the human ovule differs but little from that of all members of the animal or vertebrate kingdom, that it is all demonstrated true; that man in the embryo form differs hardly any from any mammal; that all have rudimentary organs; that are eminently variable; that disuse of one member and development of another is possible. Hence, I see no reason to deny that from a sexual character of one individual came two. If we consider the effects of increased use and disuse of parts it is not hard to conceive how a twofold sexual character could in time become *two sexes* instead of one, and, granting this, it seems that by the same law the two could become as one again, which I believe is expressed in the words "*to be born again.*" If development can be arrested, I see no reason to deny it can revert back to its original sexual form, and this we find granted and classified under the term *Parthogenesis*; and this is what I contend took place on the *birth of Christ*, who, as the Bible tells us, was a Son of God, born of a woman *and a virgin*, hence was Parthogenesical.

If we search scientific records we find them teeming with such references as facts, which all in all seem to affirm that the ancient progenitor of mankind possessed a *dual sexual* character, which are faintly indicated by rudimentary organs today in his anatomy. Everywhere we see, too, and hear of these secondary sexual characters, and it is poor argument to affirm *when we find them* that they never were fully developed or active *in the individual genus*, that now possesses only a trace of them. Better be it that we allow that these now secondary organs were once matured and perfect *in the individual*, and when we do this, my theory *becomes a fact*, and we start in to make history out of which has been mystery.

Matters it not if it does not cover the origin of the origin of things. It is a step nearer, another missing link supplied, so to speak, and with this point established we have gained good ground toward the final solution of the whole by making a step in the right direction, instead of the wrong, even though we must reverse previous opinions and beliefs, as I have argued before.

Let the reader who is not generally informed as to these sexual diversities or subjects but refer to any standard encyclopedia and he will soon learn the truth that *to produce offspring* by internal germination without sexual contact or intercourse is not unusual in certain rare but ever present forms of life. What *it was in the beginning* (not at the present), is my contention, for I claim originally offspring was produced from their own individual selves, without aid, connection or contact with others, by a process of multiplication or reproduction similar to what would be termed as *fusion* now. To further support this I affirm that even today the human body itself is composed and compounded of innumerable microscopic organisms or cells, certain of which still *multiply and reproduce* themselves, that nature is constantly throwing off these, which are replaced by others thus reproduced, and that the original state of the life, when first transmitted to this earth, was of this kind; also that it so continued up to the biblical parable of the *fall of man* in the Garden of Eden, tree of knowledge of good and evil, which (allegorically) expresses that *life was to end* when evil commenced by transgression of the laws necessary for its continuity, which allegorically, at least, is here portrayed, as in Genesis, second and third chapters.

Take for instance certain parts of the human body (skin, fissures, lungs, nails, blood, etc.). All these are composed of billions of cells that *renew themselves*, and sexually, I contend, at one time, so, too, was the entire body, all reproductive of its own kind.

When viewed in this light all scripture seems to teem with the fact that God had and has all of these characteristics, and was in this human form a divine superior whole being who, possessing all these characteristics, had and has everlasting life, and I still further contend that a return to this condition is what is implied by the words, *born again, rejuvenation, regeneration*, which is so apparently mysterious and unfathomable.

I still further assert and claim that similar conditions

self, and *anthropopathism*, which expresses belief in such existence, and why not unite them? Is it not commendable that each should end that antagonism and strive together as common brethren in one belief? Is not even this scriptural teachings? As it is now, the one enshrouds in mystery as to life origin creation of all things, while the other explains them.

Which road is the right one? Which will the reader take, the one that makes mystery of all things and explains nothing, or the one that makes history (revolutionizes it) and explains everything? The former is the road that for thousands of years we have traveled in until worn into shreds and ruts, defying progress, almost, because of the past, insurmountable obstacles in the way. The other is the new road, without hardly a turn or obstruction to mar our *future way*.

Or I will say further, the one is to go back to the beliefs of our ancients and forefathers that knew, to the ancient ways of old, to the days of *mighty men of old, men of renown*, and to emulate their correct teachings and achievements, or to, on the other hand, deny that our ancestors had even common sense.

I for one (I alone) argue I came from a *godly human race*, that pre-existed in even superhuman form, a divine race of heavenly creatures, androgynous beings, who had their origin not on this planetary earth, but who were and are as yet the inhabitants of other planetary bodies, and who came to this earth in the *beginning, as is written*, and if after all this I fail and am not believed, prove to me I am wrong, give to me the correct ascent of man, instead of descent, if you can. But if you attempt to cite the human ape ancestry, at least prove whence came the ape. But forget not scripture, which says so plainly in St. John 8:44, *these words*:

"Ye are of your father, the devil, and the lusts of your father will ye do. He was a murderer in the beginning, and abode not in truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." (St. John 8:44), or too,

"And if so be that my speech is nothing worth, who will make me a liar?"

There is no religion or science higher than truth, and even scripture tells us that such things are sound—"*profitable for doctrine,*" that we should *search out all things—hold fast that which is good.*" That is why I repeat, *Are we the offspring, child of Son, or born of God?* Did our first progenitor or creator come from other celestial or other older planetary worlds (heavenly regions) to this terrestrial earth in the beginning, as I have outlined? Or are we the offspring of an ape or microbial bits of protoplasm that have built up ourselves from nothing, as is argued by some? Hear me, reader, answer me, the world, which shall it be? Out with it! Is the *Bible true, scriptures right, we wrong?* Or are we right and the *Bible a monstrous lie from first to last, as atheists claim—a monstrous lie?* But before we answer, lest we forget, read Revelations, last chapter, 19th to 21st verses, which say:

"18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

"19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

"20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

"21. The grace of our Lord Jesus Christ *be* with you all."
"Amen."

Thus do I, reader, add my mite to literature as to the Descent of Man, and affirm first, last, all the time, that man today still bears in his bodily frame the indelible stamp of *His Higher, NOT LOWER, Origin.*

THE AUTHOR, A. D. 2,000,
 OR THE YEAR 15,000.

THE END.



